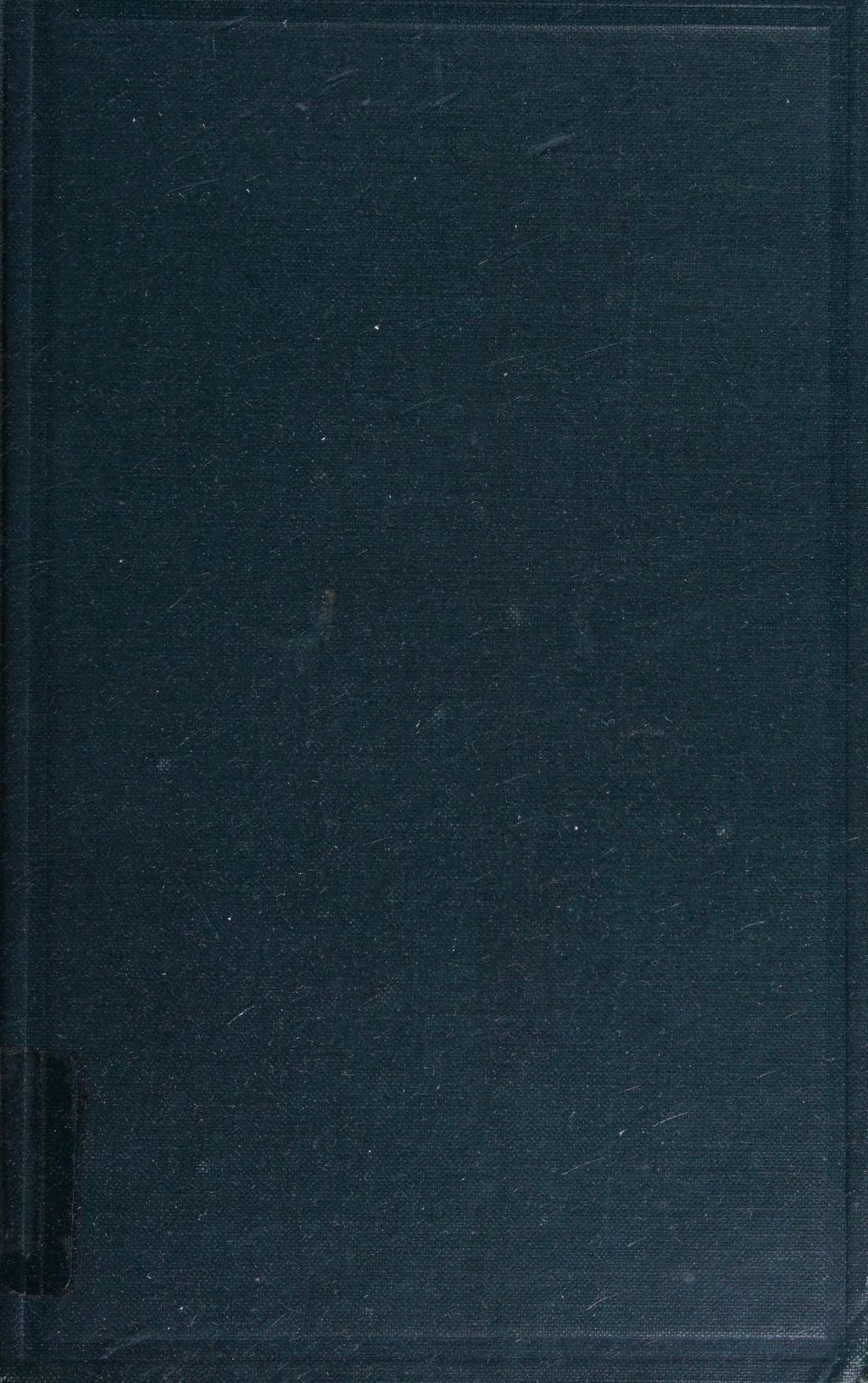
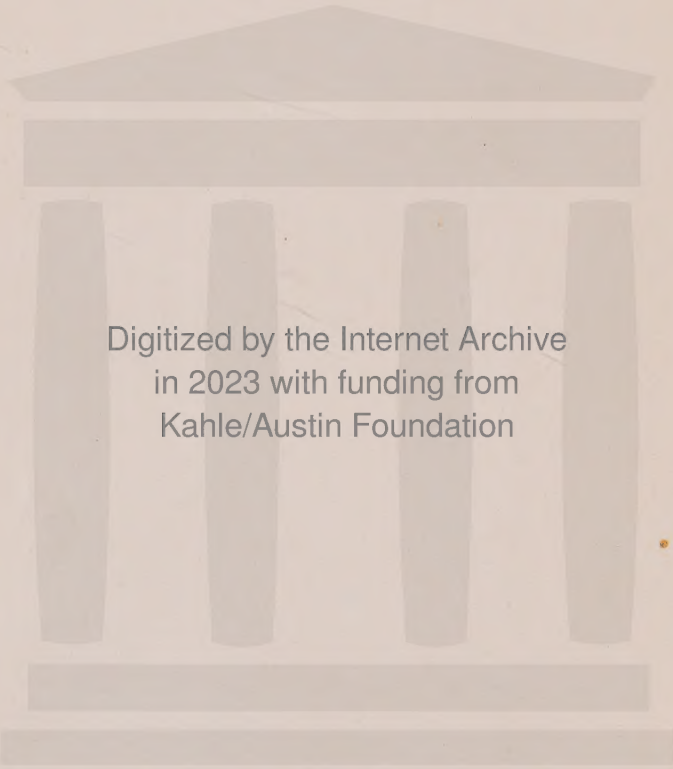






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THE EXPOSITOR'S MINISTERS ANNUAL

1930

A VOLUME OF 312 ORIGINAL SERMONS, SUGGESTIONS
FOR SERVICES INCLUDING PSALMS, HYMNS, OFFER-
TORY SENTENCE, OFFERTORY PRAYER, AND
ANTHEMS. THIS ANNUAL IS DESIGNED FOR
PASTORS, EVANGELISTS, MISSIONARIES,
RELIGIOUS EDUCATORS, AND SUNDAY
SCHOOL TEACHERS

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MORNING SERMONS (52)

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MORNING SERMONS (52 Pericopes)

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SUNDAY SCHOOL LESSONS (52)

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ANTHEMS

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MID-WEEK TOPICS (52)

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ORDER OF SERVICE

PRAYERS

HYMNS

SEED THOUGHTS

Joseph McCray Ramsey, Editor of *The Expositor*, Editor of 1929 Minister's Annual.

The EXPOSITOR'S MINISTERS ANNUAL

1930

A Companion Volume for a Yearly Subscription
to *The Expositor*, the Minister's Magazine

312 Original Sermons, arranged in 52 chapters for
52 weeks in the Calendar Year; 52 Sunday Service
Outlines, Thought Stimulators and Suggestions

COMPILED AND EDITED

by

JOSEPH McCRAY RAMSEY

Editor of *The Expositor*

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F. M. BARTON COMPANY, Publishers, Inc.
CLEVELAND

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THE EXPOSITOR'S MINISTERS ANNUAL FOR 1930

Printed in the United States of America



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SUGGESTIONS FOR THE ORDER OF SERVICE (52 Sundays)

PRAYERS

HYMNS (Accompanying each set of Morning Sermons)

SEED THOUGHTS

JOSEPH MCCRAY RAMSEY, Editor of *The Expositor*, Editor of *The Expositor's Ministers Annual* for 1929.

INTRODUCTION

It is not so long since numerous of the secular publications of our country advocated, with varying degrees of intensity, that which they chose to caption, "Canned Sermons." They based that advocacy upon the statement, that an amazingly large percentage of American Pastors were mentally unable to prepare a worthy sermon, that a surprising degree of mediocrity marked the average sermon throughout the land, which is defeating all evangelistic enterprise and driving more members from the church than is being compensated for by the new recruits.

It is quite one matter to prepare copy for the greedy consumption of those who thrive on such articles, by choice; quite one thing to write such articles at so much per word, cash, and quite another matter to know from experience the exhausting drain two, three, four and oftentimes more sermons a week make upon an active pastor. It is a strain of which even the strongest preacher is well aware. Those of us who know what it is are amazed at the splendid type of sermon rather generally preached in the churches throughout the land. That it is as high a type as it is known to be, answers the charge.

So that the high standard already set and maintained by the average pastor may continue *The Expositor* has for better than thirty consecutive years provided the busy pastor with a source, not for these so-called "canned sermons" but for helpful inspiration, suggestion and guidance, such as he needs and seeks, that his *well* may be kept *flowing*. During those thirty years, tens upon tens of thousands of you have turned to *The Expositor* for such help and encouraged *The Expositor* into new lines of labor, for your sake.

During those thirty years, it is quite natural that *The Expositor* should have come intimately into personal contact with hundreds of men, outstanding in their ministry. It has seen many youthful theologues leave the Seminary Classroom and rise to notable heights as specialists in the various departments of church and parish activity. To such men it now turns that it may present you, upon whose capable shoulders the burden of Christian advance is being carried, with inspirational and directional material, such as you seek. To such men, all of whom have been blessed with bounteous gifts of ability, we have turned asking that they share of their experience, their thoughts, their methods, their successes with you, their fellow pastors.

True to type, they have shared and it becomes the happy privilege of *The Expositor*, now to turn over to you, in the form of this Annual, a second volume, gauged to relieve you of part of your heavy load, that you may labor more effectively for the great Church of the Living God.

The general and wide-spread acceptance of the first Annual, that for 1929, which necessitated a reprint which ran well into the thousands of copies, has cheered us on in the preparation of this, the second annual edition. Countless of you have written of your generous appreciation and indicated what we anticipated in our preparation of the first volume, namely, that sermons written especially for the Annual added materially to its value for you. The sermons herein contained were written for you

by able sermonizers, to appear in this book and were not gathered promiscuously.

In the huge files of commendatory letters, reaching us after the issuance of the 1929 Annual, there is one phrase used by one of the writers which has stuck in my mind and one which voices in a very definite manner the idea underlying our choice of sermons. The phrase is this:

"I also have another Annual put out by another publisher, but I cannot use it for fear of plagiarism. With your Annual I take an outline and when I have completed the sermon, it is mine. It tells me where I can find the material, just gives a hint and I have to dig it out."

Right there you have the purpose and the strength of the Annual well indicated. It was made for your use, to stimulate your thinking, to ease the strain so often felt, not to add to it or to become a substitute for thought. So use the book and you will be impressed as thousands are with its valuable service and usefulness.

We have purposely sought suggestions from you who are on the firing line who know the heat and force of the battle, that each succeeding issue of the Annual might come from the press with increasing help.

Among other suggestions which have been put into effect in this issue and which adds a distinction to the book enjoyed by no other like publication is that you will find along with the regular morning sermon suggestions a set of fifty-two sermons, one for each Sunday in the church year, based upon a text taken from the pericopes used by the more formal denominations. Therefore you will find for your use and study, two morning sermons for each Sunday in the church year, one text chosen paralleling the civic year and one text from the system of texts used by the Episcopal, the Reformed, the Lutheran and other denominations, known as the pericopes and which present for those of you who may be unfamiliar with it a complete series of texts covering fully the life and the teachings of the Lord, the Gospel of Good News. They may be of interest and worth to you for study. At any rate the double sermon ideas simply enhance the serviceability of the volume to users regardless of whether the pericope idea for texts appeals or not.

Another noteworthy feature in the 1930 Annual will be found in the sermons for Children. This most difficult department of the work calls for rare and unusual ability in sermonizing. *The Expositor* has been most fortunate in securing the happy services of one who has found that he progresses farther with the children when he preaches to them upon a definite Scripture text rather than upon some catchy or interesting subject taken arbitrarily and with no thought of teaching Bible along with the ethical or moral lessons.

It is hardly necessary to point again to the fact that *The Expositor* believes with you that a Homiletical Cure-All is neither attractive nor possible. Nor is it the idea of *The Expositor* to place in your hands that type of book which may be used or should be used in place of thinking

machinery with which you have been endowed. Whoever buys this book as the means of a release from necessary creative thought will find its scope much limited as he will find its helpfulness. The book is not made for such a purpose. No profession calls for greater concentration of reasoning power or sincerity of purpose than your own.

Use the book as it was prepared to be used, as a stimulant to greater thought, as a source of inspiration which comes in and through study of your fellow pastors' work. Use it as a stimulant toward greater effort and the cause which you serve will be strengthened.

J. M. R.

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CODE FOR ABBREVIATIONS

(S) Sermons
(SS) Sunday School Lessons
(CS) Children's Sermons

(YPS) Young People's Sermons
(ST) Seed Thoughts
(MT) Mid-Week Topics

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JANUARY 5, 1930

SUNDAY AFTER NEW YEAR'S DAY

CALL TO WORSHIP: "Blessed be the Lord God; the God of Israel, who only doeth wonderful things, and blessed be His glorious name forever; and let the whole earth be filled with His glory, Amen and Amen." Ps. 72.

PSALM: 1.

ANTHEM: O Lord Our Governor.—*Gadsby*
Nunc Dimittis.—*Maunder*
Solo—Ring Out Wild Bells.—*Gounod*

OFFERTORY SENTENCE: "According as each has received a gift, ministering it among yourselves as good stewards of the manifold grace of God." 1 Pet. 4:10.

OFFERTORY PRAYER: Lord of Hosts yet once again Thy gladsome new day is here, and we have heard Thy voice calling us to worship. From each high place Thy voice calls across the busy tideway of our lives, and now we have paused to glorify Thee in acknowledgment of our debt to Thee.

BENEDICTION: Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.

MORNING SERMONS

THEME: *Christ's Call to Higher Levels.*

SCRIPTURE: Matt. 4:12-25. *TEXT:* Matt. 4:19.

HYMNS: God Calling Yet, Shall I Not Hear.—*Hamburg, L. M.*
Jesus Calls Us O'er the Tumult.—*St. Andrew, 8.7.8.7*

I. INTRODUCTION.

1. The incident of the passage and the call in the text. Wherever Christ touched any individual, the effect was to change him. He was never the same again. He would be from that time on better or worse according to his response to the challenge of Christ. Christ was always calling people to assess their own lives and bring them to a higher level.

2. The beginning of the New Year and its challenge to improvement. Business men are taking inventory of stock, let us take inventory of our Christian life and character.

II. DISCUSSION.

1. The call of Christ as a general challenge.

a. It reveals to us our higher possibilities. Jesus came from the spiritual heights of God's presence. He knew what God expected of men.

By living with men, he knew what was in man undeveloped and asked him only that he rise by faith to the highest of his own latent possibilities.

b. Our natural response to Christ's call. 1. We are naturally afraid of high places, fearing that we cannot stay there, but may fall. This is instinctive and can only be overcome by faith in some power that will sustain us on higher levels. That power in spiritual matters is God Himself. 2. The common satisfaction of many with low levels. The sodden lives of some. Their stupid self-satisfaction and indolence. No ambition. Illustration of eagle and mole: mole seeks darkness and would resent it if pulled out. Commercially, socially, domestically, intellectually, morally: in each show how difficult to make people want anything better. Bunyan's story of the Muck Rake.

c. Special spiritual applications. 1. Scripture illustrations, John 12:32-33. "I, if I be lifted up, will draw all men unto me." Christ was lifted physically on the cross and has held the eye of the world ever since. His sacrificial death on the cross is the most powerful appeal to human uplift. Col. 3:1-4: "If ye be risen with Christ seek those things which are above." If we accept Christ we share the obligation of His risen life and have no right to live on low levels. 2. Some particular changes of level. From complaining to thankfulness, from criticism to commendation, from excuses for not doing good to reasons for doing it. From anxious foreboding to practical faith, from concern about the opinion of man to concern about the opinion of Christ.

d. What it costs. 1. Decision. 2. Definiteness. 2. Sacrificing lesser things. (The airplane that took too large a load and lost all.) 4. Dependence on God's power. Illustrate by boat rising from a low level in a canal to a higher level by means of a lock. The water from the higher level lifts the boat while in the lock. So God's power lifts us to higher levels if we give Him the chance by shutting the gates of our lives to the lower levels and letting Him lift us.

The Answer

"Lord, I would follow, but
First I would leave things straight before I go,
Collect my dues, and pay the debts I owe:
Lest when I'm gone, and none is here to tend,
Time's ruthless hand my garnering o'er-throw.

"Who answers Christ's insistent call
Must give himself, his life, his all,
Without one backward look;
Who sets his hand unto the plow
And glances back with anxious brow,
His calling hath mistook.

"Christ claims him wholly for His own;
He must be Christ's and Christ's alone."

—John Oxenham.

2. The call to personal work for individuals.

a. This the special meaning of the text. Christ called men who were faithful in their efforts to catch fish to the higher task of catching men for Him. It was a higher kind of work but required much the same talent.

b. The failure of the church at this point. We do nearly everything except talk directly to men about their need of Jesus Christ. We invite them to church, to class meetings, to social occasions and to pay for the support of the church. We fish for what they have for the church, but not for them as individuals to give themselves to Christ. This is a challenge to the church to go fishing for men. It is an arduous task, but the one chief thing the church stands for.

c. The nature of our church "Prospects." Mostly people who get away from the church in their teens and have had but little genuine Christian experience. They are church-hardened, not gospel-hardened. Our problem is not churching the unchurched, but *re-churching* the *de-churched*. Our business is to win them to Christ Himself.

d. Results. The church or the Christian who follows Christ to this higher level will make three discoveries; he will discover a new capacity in himself that he never was willing to believe existed; he will discover a new depth in the hearts of those about him because he is interested not in what they can give but in them as individuals; he will discover also a new Christ. Christ will reveal Himself marvelously in bringing men to Himself through the efforts of a real fisher for men.

III. CONCLUSION.

1. The inclusiveness of this higher level. Only the full cup can overflow. So the Christian whose life wins others must live close to God in prayer, be clean from any known form of sin that would hinder his work, and have a joyfulness in his religion.

2. Are we willing to answer Christ's call to the higher levels of Life? To this the higher level of Christian service?

* * * * *

(Pericopes)

THEME: *The Consecration of Self to God.*

SCRIPTURE: Matt. 3:13-17. **TEXT:** Matt. 3:13.

HYMNS: Awake My Soul, Stretch Every Nerve.—*London New, C. M.*
Take My Life and Let It Be.—*Psalm 77, 77*

The most awesome thing about a new year is that God should see fit to give it to you and me, to give it to you and me that we may own it and use it as our very own.

During this past year some whom we know have reached the end of life. They have run their race. They have finished their course. Their

successes are made and there is nothing that can undo them. Likewise their failures are written into the record and cannot be taken away. But such is not the case with us. To us a new year is given, a year that we can use as we please, a year of privilege, a year of opportunity. It is hard to understand why some are called and others are left behind. But the fact that we have this new year, is not that something that stirs and thrills our souls even though we cannot know the full reason for it?

During the past year we may have wandered from the pathway. We may have forgotten God and His commandments. Like the fruitless fig-tree, we may not have produced the good fruit that the Lord of the vineyard requires. For all our neglect God might have ended our day of grace. He might have said: "Thou fool, this night thy soul shall be required of thee." But God has not dealt thus with us. Instead He says: "Here is another new year; take it; use it as you please." How wonderful that is! Yes, and how merciful!

I. A new year is given us! Now that it is given, how will we receive it? How will we use it? If we are to receive and use this new year aright, shall we not, first of all, begin it with a consecration of ourselves to Him whose we are and by whose grace we live?

Our text tells us of the baptism of Jesus at the hands of John the Baptist. The theologians have speculated greatly as to the significance of this act on the part of Jesus. They have wondered how the sinless Jesus should have felt the necessity of this sacrament. They have felt in the matter as did John, namely, that it would have been more in order for Jesus to have baptized John than for John to have baptized Jesus.

Deeper thought on this matter, however, will bring the meaning of this act into a clearer light. Jesus is beginning His saving ministry. As His own words indicate, He desires to be baptized that he may fulfill all righteousness. All that God desires men to do He wants to do. This act of baptism is the public acknowledgment of that fact. This act is, therefore, His consecration of self to the service of God; in the light of all that He later does, a most meaningful and important act indeed.

Jesus' example on this occasion may well be followed by all His disciples as they enter a new year of grace. Purposeless living and trivial and haphazard effort are not good. They have not brought forth good in the past and they will not bring forth good in the future. We need something more than this. We need to know His wish and will for our lives. "Lord, what wilt Thou have me to do?" Acquainting ourselves with His will, we need to pledge ourselves to live and act in accordance with it.

To be sure, we may have been baptized long years ago. Even so, we can, on this first Sunday of the New Year, renew those sacred vows once made for us in this sacrament. This service of worship may well become the occasion for such a spiritual effort. We can say within our own hearts: "Lord, help me during these coming days to do Thy will." Such a prayer, though silently spoken, will not be meaningless. Power will come from it; power to remember God; power to do His will.

II. Jesus was baptized of John, not for the forgiveness of sin, since He

had no sin, but because He desired to remain sinless. Is there not a good thought here for the disciples of Jesus to remember as they walk forth into the world with the sun of a new year beaming from the sky? Shall they not learn here, in the interest of the good new year they desire, that it is as important to know how to keep from sin as it is to know how to find forgiveness when sin has once been committed?

A great deal of our effort is often devoted to repairing the damage that sin has done in human lives. Would it not be well if more effort were spent in trying to avoid such damage in the first place? If men would only open their eyes to see the damage that sin does! If we would only start the new year as Jesus starts His ministry with the avowed determination to fulfill all righteousness and not to do those things that are wrong. If we would only remember, as we begin the duties of each new day, that the Father's eyes are upon us and that His arms are about us and that He is ever willing and ready to give us victory in the battle we must fight. If only these things were done, how much sweeter life would be and how much happier and better each new year.

We need clearer thinking in regard to the menace of sin and wiser methods of dealing with it. The new year will not be good merely by letting things drift and care for themselves. Ignoring sin does not remove its danger. Calling it by new names does not change its nature. Sometimes the damage done is so severe that it cannot be repaired. We need to see these things. We need protection and determination and moral courage as the battle looms near. Shall not the example of Jesus teach us how to get the things we need?

III. Jesus' baptism may further be explained as an act of confidence on His part. By submitting to this sacrament Jesus is not only putting Himself into the Father's keeping and care, but He is also publicly proclaiming the fact. And likewise, God, His Father, is proclaiming that such faith and such confidence shall not fail of their purpose. Here again do we not have wisdom for those who would be wise in the days of this new year?

What the coming year shall bring forth of sorrow or surprise no one of us knows. Some of us shall meet good fortune; may their number be many. But others of us may not fare so well. Whatever our lot, will it not be good for us to know that He is with us and to be able to say with Jesus: "He that hath sent me is with me, the Father hath not left me alone"?

How sweet in the ears of Jesus must have sounded the words from on high: "This is My beloved Son, in whom I am well pleased." Not all that He experienced can we experience. Yet many of His blessed experiences can be ours. Let us yield our lives to Him who created them; let us labor and pray that sin's power may not lay hold of us; let us lean upon His goodness with all the confidence of a child upon its mother's breast. Then, though the day be ever so sad and dreary, we shall still be enabled to hear His voice saying to us: "This is my beloved son, in whom I am well pleased." With that voice sounding in our souls, each new year shall be a happy one.

PRAYER

Almighty God, our father, who knowest all things and lovest all men, we praise Thy might, Thy compassion, and Thy wisdom. Thou who didst send Thine only Son to earth that we might have life more abundantly, have mercy on our shortcomings, our pleadings, and our broken promises. Our strength will grow only as Thou wilt extend to us grace and divine guidance, and we appeal to Thee for help to lift us above doubt and despair. We pray Thee for courage to form our lives anew, as a witness to Thy gracious love and care of Thy children on earth. We ask in Jesus' Name. Amen.

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ADDITIONAL OUTLINES

"Jesus Christ, Our Hope." 1 Tim. 1:1.

1. Why: There is no other hope.
2. Why: He claims to be our hope.
3. Why: His life proves His claim.
4. Why: He alone satisfies.

"Occupy Till I Come." Luke 19:13.

1. The Capital.
2. The Trading.
3. The Profits.
4. The Audit.

OTHER TEXTS:

"I am resolved what to do." Luke 16:4.

"From henceforth expecting." Heb. 10:13.

"Choose you this day whom ye will serve." Josh. 24:15.

"Hold fast that thou hast." Rev. 3:10.

SEED THOUGHTS

Some workmen were blasting rock in a quarry near the public road that winds around an old building. They drilled a hole and put in a charge of gun-cotton, with a detonator and a long length of fuse. Then they lit the fuse, and ran quickly back into shelter. But, to their horror, they suddenly saw a little boy, who had hidden behind a bush, walking straight towards the quarry. They shouted, but that only frightened the wee chap,

and he began to run, unknowingly, right into the danger zone. Alarmed by the noise, his mother, who lived not far away, came to the door of her cottage. What do you think she did? She knelt down on the road, and held out her arms, and called "George!" The boy stopped, turned around, and, recognizing his mother's voice, ran back into the shelter of her arms, just as the explosion took place. That is what Jesus does. With open arms He calls us to fly to Him from every danger we meet on life's way. Listen to His invitation on this New Year's day.—Thomson.

Psychologists of Religion tell us that there are three stages in the growth and unfolding of a human soul. The first is when it wakes up from that strange "sleep and forgetting" which men call birth, and looks with the wide and startled eyes of infancy upon the great big world about it. The next stage is when the soul becomes conscious of itself as a distinct person separate from others, with a life and duties, a mind and purpose, of its own. The third stage is when it becomes aware of God as the One with whom it really has to do in the adventure of life. It seems to me, however, that the Psychologists have stopped short at the most important stage, namely, a fourth stage, marking an epoch in the history of the soul—and that is when it passes, slowly or with sunburst joy, from the idea of God as merely "One with whom it really has to do," a Power, a Force, a Ruler, a Judge, to the knowledge of God as Father. And it is not all who come to this fourth stage. Yet, surely, that is the supreme moment in the history of any soul, its real birthday, the day of new birth in newness of life. Happy is the man who has advanced from the idea of God as an Almighty Potentate to the grace of God the Father.—Baggott.

A certain pastor felt very keenly the absence from the services of a once regular and faithful member. After some time had passed, he went straight to the home of the absentee and found him sitting before the open fire.

Somewhat startled by the intrusion, the man hastily placed a chair for his visitor and then waited for the expected rebuke.

But not a word did the minister say. Taking a seat before the fire, he silently took the tongs and lifted a glowing coal from the midst of its fellows, laid it by itself on the hearthstone. Remaining painfully silent, he watched the blaze die out. Then the truant murmured: "You needn't say a single word, sir. I'll be there next Sunday.—Selected.

So Carlyle said: "Of this one thing, however, be certain; wouldst thou plant for Eternity, then plant into the deep infinite faculties of man, his Fantasy and Heart; wouldst thou plant for Year and Day, then plant into his shallow and superficial faculties, his Self-love and Arithmetical Understanding, what will grow there."

SUNDAY SCHOOL LESSON

CHILDHOOD OF JESUS: Matt. 2:10-23.*Read Also:* Matt. 1:1; 2:9.*GOLDEN TEXT:* "Thou shalt call his name Jesus; for it is he that shall save his people from their sins." Matt. 1:21.

Teaching the Lesson

The teacher will want to read Isaiah 11:1-9 as a background for the preparation of the lesson. Notice that Isaiah 11:2 gives a composite picture of Jesus naming six wonderful attributes which characterize Him.

The genealogy of Jesus which Matthew gives is through David and Solomon and Joseph. Luke is the only other of the gospel writers who gives a genealogy, his being traced through Nathan and Mary. Jesus was a son of David through both His foster-father's line and His mother's. Compare Geikie's "Life of Christ" page 531.

Tradition declares that the three wise men were Melchior, a Hindu; Gaspar, a Greek; and Balthazar, an Egyptian. They offered gold for a king, frankincense for a god, and myrrh for a companion-man.

The parallel account in Luke describing the birth of Christ has been remarkably substantiated by recent archaeological discoveries. The consensus of opinion among scholars is that Jesus was born between December, 749, and February, 750, of the year of the city of Rome, corresponding to our year 4 B. C. If it is confusing to think of Jesus as being born in B. C., one must remember that the change of the calendar involves certain readjustments and certain inaccuracies. The discrepancy is only apparent and not real. Christ was born at one of those rare intervals of world wide peace. The star was probably a conjunction of Jupiter with Saturn and Mars and a new star which appeared in 749 and 750 of the year of Rome. The astronomical tables of the ancients actually record the appearance of such a star in the year 750 of Rome.

The name *Jesus* is equivalent to Joshua, and means Saviour. Jewish names were all significant. Thus Moses means "Drawn From the Water;" Samuel means "Heard of God!" Jeremiah, "God Will Exalt or Lift Up;" Ezekiel, "God Will Strengthen;" Daniel, "God Is My Judge."

The Herod referred to was Herod the Great, founder of the Herodian family. A man with a passion for architecture and a great builder. He died shortly after the occurrences reported in the lesson in fearful suffering, and after almost unbelievable family intrigue. Read Geikie's "Life of Christ," pages 44-58.

Verse 15 of the lesson refers to Hosea 11:1 and is a fulfillment of that prophecy. Verse 6 is a fulfillment of Micah 5:2. When in accordance with the instruction of the angel, Joseph carried the babe to Egypt, they took up their residence in Thebes, the scene of Joseph's greatness and the

wars of the expiring Hyksos dynasty. Read G. A. Frank Knight's "Nile and Jordan," pages 107-124.

Notice that the question of the wise men, "Where is he that is born king of the Jews," may be outlined as follows: (1) He is in heaven. (2) He is in the heart of the intelligent worker. (3) He is in the heart of the earnest mother. (4) He is in the heart of the true pray-er. (5) He is in the heart of the personal worker. (6) He is in the heart of childhood.

At His very birth Christ is linked with universal history. He is born between the east and the west. His infant feet touched two continents. The three languages that were to meet over the cross were heard already in his early childhood. It may be that even Chinese Asia stood before the Bethlehem cradle in the persons of the wise men.

He is Dux—Leader

Lux—Light

Rex—King

Lex—Lord.

SERMON TO YOUNG PEOPLE

THEME: *Awake!*

TEXT: Isa. 52:1.

Here is a New Year challenge for youth: the call of a patriot to his countrymen. Israel has been carried captive into Babylon. But History writes upon its scroll "The Lord reigneth." A certain young captain called Cyrus won his spurs along the eastern border of this great empire, and conquered country after country. Babylon sat scornfully secure, untouched by the upstart adventurer's success. Then, in a single night, Cyrus entered its gates almost unopposed, and the proud city fell forever. Isaiah had watched with keen interest this triumphal progress. The hour of deliverance, he felt was at hand; and his voice rings out triumphant, "Awake, put on thy strength, O Zion!"

"Awake!" The New Year is an opportunity, for it writes a new page in life's story. We all know how stained is the record of the past, broken vows, unfulfilled promises, unrealized expectations, duties undone. The danger of this past weakness is to paralyze the present, and cloud the future with dull fatalism. Isaiah saw this peril threatening his own people, and he bids them bestir themselves, move limbs long numbed with the chains of slavery. The same call comes to us today. "Be inspired," said Gladstone, "with the belief that life is a great and noble calling; not a mean and grovelling thing that we are to shuffle through as best we can, but an elevated and noble destiny."

"Put on thy strength." God helps those who help themselves. "Ask, and it shall be given you: seek and ye shall find: knock, and it shall be opened unto you." Christ can do nothing for the apathetic. He calls men into His Church, but they must arise and obey. He grants them eternal life, but they must lay hold on it. He offers them strength, but they must put it on.

"Put on thy beautiful garments." We need character, holiness, sanctification. Isaiah bids his nation sit no longer like a beggar maid in the dust, in sackcloth and ashes, but array herself like a queen once more. That is what Christ does for His redeemed. He helps us to throw off the shameful livery of Satan and put on the wedding-garment of salvation. He brings forth the best robe for the repentant prodigal.

"There shall no more come into thee the uncircumcised and the unclean." Israel was carried into exile because she allowed idolatry entrance into her life. We too must feel that many things in our own hearts are displeasing to God. Let us resolve that henceforth we shall be clean and sanctified. Forgetting those things which are behind, let us press toward the mark for the prize of the high calling of God in Christ Jesus.

SERMON TO CHILDREN

THEME: *Our Best Guide for This Year.*

TEXT: Matt. 2:2.

Well, boys and girls, a new year is with us again and, lest I forget to do so later on, I want now to wish every one of you a bright, pleasant, and happy New Year. But I want to do more than that; I want to tell you how you can make this year the brightest and best you have ever had. The year 1930 is before us. We have never seen it before. It is like a city unknown to us or like a sea on which we have never before set sail. We need a guide to take us through. Where do you suppose we can find one worthy and faithful?

You may remember that when Jesus was born, the Wise Men were led from a far distant country to where He was. Do you remember their guide? It may be you have forgotten, so turn to our text and find out. Our text is a part of the second verse of the second chapter of Matthew. It says, "We have seen his star in the east." The Wise Men were telling the people that a star had guided them to Jerusalm.

A star, my little men and women, is a very good guide. Should you ever get lost in the woods or prairies at night, fix your eye steadily on some star and go straight in that direction. Soon you will come out of the woods and be able to find your way. On a vessel out on the ocean, a faithful captain had been guiding his ship for many hours. As night came on, he became tired and wanted to get some rest. The night was clear and starlit, so calling a sailor to him he told him to take the helm and steer the boat directly for a certain star. Later, after he had had some sleep, the captain came on deck but could not see the star. When he asked the man at the helm, the reply he received was: "But, sir, we passed that star long ago. It is behind us now." That is the wrong way to be guided by a star. If you are going to look to a star for direction, you must do as the Wise Men did: *keep it always before you.*

All captains guide their vessels by a star. Do you believe that? You will agree anyway from our story that they do at night when the stars are

bright; but you are not so sure that they do during the day. To show you that they do, let me tell you a story of myself.

It was summer time and I was preaching as a student among a group of fisher folk. I was anxious to go out with one of the fishermen and he consented to take me. Accordingly, we were up before daylight and out on the bay before it was very light. The fog hung thick around us and so dense was it that I could not see farther than the bow of our motor boat. Yet the fisherman had started his motor and we were chugging over the water as if we could see for miles. I wondered how my friend knew where to go. Then I noticed that he kept looking at the bottom of the boat just in front of him. There I saw, in a box, something that looked not unlike a clock. At once I knew what it was. My friend was using a compass to show him the way. He was really being guided by a star. You see, the needle of the compass kept moving, for it must always point to the North Star. So it was, that we could tell the direction and knew how to steer the boat.

God has given to all of us something that is very like a compass. It is our conscience and that conscience always points directly to God. Be guided by it as the Wise Men were led by the star. Do not ever do like the sailor did. He thought he had gone beyond the star and needed it no more. We never reach the place where we do not need our conscience. Be guided by it always, my little people, and this year will be the brightest and best.

EVENING SERMON

THEME: *Paths for the New Year.*

SCRIPTURE: Deut. 8. **TEXT:** Jer. 6:16.

INTRODUCTION: The "Now" of time is, after all, that part of time which we have. The past is gone, though we still retain its blessed memory. The future is not yet ours, though we anticipate it through hope. There is inspiration in each of these facts. The past is what we made it, the future will be what we make it. There is an intermingling of sorrow and resolve in these facts. Tomorrow will be what today helps to make it. Yesterday will become what today has made it. All these items point to the importance of *today*.

Regrets, satisfactions; mistakes, accomplishments; shattered hopes, realized ambitions; burdens, blessings; sorrows and joys—all that 1929 was, is gone. 1930 stands ready in the offing with its invitations, opportunities, and responsibilities. What paths will be yours for 1930? Old pathways but new experiences; both need His guidance.

I. Old Pathways; New Temptations. This must be. Advancement only comes through meeting new situations and triumphing. We are never alone in the temptation. "I could not help it" and "I was not strong enough," are true only when we face temptation alone. "Lo, I am with you alway," "I will not leave you alone." Cash in on these. If the wind is "tempered to the shorn lamb" so is temptation's blast tempered for you.

A far-away Master is in proportion unreal, if He is near at hand He is real. If He is not with us it is because we are not with Him.

II. *Old Paths; New Tasks.* Life has no finished tasks for the Christian. Bear fruit, much more. Passive piety no better than none at all. Tackle those things you shrank from in 1929. "As thy days, so shall thy strength be." Does it mean what it says to you? Are you any better fitted to meet the task today than a year ago? Take inventory, check up on yourself.

III. *Old Paths; New Sorrows.* Gaze at the stars and know that new worlds come into being while you are looking. Small is this world compared with the universe. Short is a year when compared with Eternity. So is the pain of today when compared with the joy of Eternal Life. "God's in His Heaven, all's right with the world." The darkness of today but emphasizes the light of the morrow.

IV. *Old Paths; New Joys.* Like sorrows, they are unknown. Shall we forget Him then? All from "the giver of every good and perfect gift." In home, Church, community. The greatest joy "the rest of soul" referred to in text.

MID-WEEK TOPIC

THEME: *The Challenge of Jesus to You.*

TEXT: Matt. 7:11.

However restricted our knowledge may be, we know something of value. It is one of the things that builds between ourselves and all lesser forms of life an unsurmountable chasm. When the horse puts his head through the plate glass window, he does not reflect as to the cost and consequences of his act.

I. "If you, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"

It is not the weakness of religion that should alarm us today, but the lack of religion. We lack the fundamental, central, unifying values—the internal qualities of soul and mind that lead us from the world of desire to the world of contentment. We lack that faith in God which helps us to rise out of the elements of our own finiteness to realize our potentialities and destinies as self-conscious and self-determining sons of God.

II. Such a procedure brings us into the "much more" of God. It is such a faith that shows us what is, and what is to be. It is such a venture that makes it possible for Jesus to reveal us to ourselves as well as to reveal God to us, a revelation which leaves no doubt as to our kinship and sonship and fellowship. But we are to share in his work and his will and his way of life. We must see ourselves as a member of that family, the brotherhood of which expresses itself through helpfulness.

As we proceed, we come to know more clearly and completely his wise loving purpose. Inward limitations give way—outward obstacles disappear. The result as expressed by Professor Saunders is "Jesus Christ was the first to bring the value of every human soul to light, and what He did,

no one can undo. It is our world; it is God's world; it is a friendly world.

The challenge of Jesus to you is one of self-realization and self-expression. It is freedom by surrender. This is the great *life-issuing creed* of a conquering soul.

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U. (Consecration Meetings).

Intermediate: What Shall Be Our Purpose This Year? 2 Chron. 2:1-6.

Junior: Work We May Do for Christ This Year. Jas. 1:22.

Young People: January Topic, WORLD FRIENDSHIP-MISSIONS.

Why pray for Others? Acts 2:39; Jas. 1:5-7.

WALTHER LEAGUE

January Topic: The Christian's Ambition.

Helpful Reading

MARGARET W. EGGLESTON: Womanhood in the Making.

WILLIAM L. STIDGER: Personal Power.

MARGARET W. EGGLESTON: Around the Camp Fire With the Older Boys.

SADHU SUNDAR SINGH: With and Without Christ.

J. PATERSON-SMYTH: Boys and Girls Life of Christ.

JANUARY 12, 1930

SUNDAY AFTER EPIPHANY

CALL TO WORSHIP: How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth for the courts of the Lord." Ps. 84.

PSALM: 25.

ANTHEM: Whoso Dwelleth Under the Defense.—*Martin*
Look Ye Saints.—*Schnecker*

OFFERTORY SENTENCE: "He that is faithful in a very little is faithful also in much; and he that is unrighteous in very little, is unrighteous also in much." Luke 16:10.

OFFERTORY PRAYER: Thou only, O Lord, canst know how deeply our hearts are moved by Thy Word, and we pray Thee to look with love and compassion upon our understanding of Thy commands. Help us in our longing for fellowship with Thee, and create in us a true feeling of charity and humility, so we may be of service to Thee in Thy plan for the care of Thy children.

BENEDICTION: Grace, mercy and peace from God our Father and Jesus Christ our Lord, be with you always.

MORNING SERMONS

THEME: *The power of United Prayer.*

SCRIPTURE: Matt. 18:1-20. **TEXT:** Matt. 18:19-20.

HYMNS: Come, my Soul, Thy Suit Prepare.—*Pleyel's Hymn*, 77:77
Lord, Teach Us How to Pray Aright.—*St. James, C. M.*

I. INTRODUCTION.

1. Context of passage: Question as to who should be greatest. Woe to causes of stumbling. Direction of those who are offended. Limits of forgiveness. Theme as derived and in text.

II. DISCUSSION.

1. Hindrances and offsets to United Prayer. Common difficulties and defects in prayer.

a. Intellectual doubt. (1) Reasoned and thoughtful doubt. Influence and supposedly scientific obstacles. Laws of nature. Change of God's plans. Deistic and Atheistic and Agnostic thought. Remedy for this is better and deeper thinking. Prayer itself is the only test of prayer. Story of Horace Bushnell: revival at Yale and his doubts. His Prayer: "God is God, right is right, duty is duty. I believe, O God, in the eternal and ineradicable distinction between right and wrong and consecrate myself to the right." (2) Unreasoned and timid doubt. No vital confidence in truth. Belief formal and acquiescent with church positions. Spiritual cowardice. Dare not act on what we believe. Undercurrent of unbelief below professed belief. Not an intellectual conviction but a fear of what might happen if perchance after all it were not true. The basis of religious worry. The battle ground of faith right here. We believe but have no confidence in what we believe. Illustration of children asking for instructions about finding a place in town, then not going, or not following guidance. Remedy is in acting on faith.

b. Moral defects in our prayers. (1) Lack of penitence. (2) Lack of spiritual desire. (3) Insincerity; the "dialect of prayer" untranslated by the heart. Beautiful ideals repel when made real. "Theatrical devotion" prays for holiness, love, peace, unselfishness, etc., but does not really want them when a test case appears. Ambition, envy, revenge, luxuriousness of heart can only admire the beauty of holiness, not desire it. (4) Lack of definiteness and intensity. (5) Prayer to self and others rather than God. (6) Hurry and carelessness and discouragement. (7) Selfishness in prayer. (8) Formality and lack of spontaneity and continuity. (9) Indolence and indifference. Worldly absorption. We simply do not pray. Sheer neglect. This the most serious defect today.

2. Our dependence on other agencies than Prayer for spiritual results. The one thing we seek.

a. "Regular" things. Note good and evil in each. (1) Church services. (2) Meetings of all kinds. How often do we pray before attending them. (3) Organizations and advertising. Saving the world

by Committees. No power, no life. (4) "The minister and certain others will do all the praying, the preaching, the personal work, the planning, the running around and doing church chores, and they can do it so much better than anyone else that we will let them do it and then salve our own conscience by telling them how nicely they have done it." God wholly left out in all this. Prayer unused and therefore no results and no progress.

b. Entertainments and specialties as means of getting God's work done. This has its place and its work in the church and ought not to be left out as a part of human life and need, but it is not a substitute for prayer.

c. Friendliness and cordiality in church and out. Our great need of this and its value. But it is not an end but a means to an end. Men saved by the grace of God given through prayer. Do we win them to ourselves or to Christ?

d. Christian character, work and influence. (In the writer's church a prayer meeting was held on qualifications of a soul winner. The people were asked to write on slips of paper what they regarded such qualifications to be. 17 handed in: 14 emphasized personal character and life; 3 love for men; 1 earnestness; 1 power to convince others of truth. Not one referred to the power of prayer. A straw vote of the sentiment on the subject.)

e. Sum up and show the value of these and their insufficiency. The real source of spiritual blessing is God and the one way to secure it is prayer.

IMPORTANCE AND CONDITIONS OF UNITED PRAYER.

1. Scripture cases and others. Case of Moses assisted by Aaron. A fact that most Scripture prayers single: Jacob, Moses, Hannah, Daniel, Christ, Paul; therefore this no discount of individual prayer. Book of Acts: 1:14; 2:1; 3:1; 4:24. Romans 15:30-32. Ephesians 6:18-20. History of Methodism, Hay Stack Prayer Meeting, etc.

2. The special bearing of the text. "Two": The minimum for a united prayer. Not to be a maximum or to seem like a premium on small numbers. "Agreed," (symphonious in the Greek) Attuned to God, therefore in tune with each other. "As touching anything they shall ask": does not mean trifles or nonsense but God's "good gifts." The immense scope of this and its detailed application. Our loss and failure and weakness through missing this. "It shall be done for them of my Father, who is in heaven;" our credentials and assurance. Do you believe it? Do you ever do it? Are we going to do it? "Where two or three are gathered together in my name," does this apply to our church meetings? In whose name and for whose sake do we meet? The prayerlessness and deadness of much of our meeting and working. The decorous formality of an opening prayer. How about our spirit and purpose? "There am I in the midst of them," our rock of confidence and encouragement for all time and in all things. "There am I," "Lo, I am with you all the days even unto the end of the world."

3. Our needs as Christians and as a Church. A deeper sense of our need of Christianity. Deeper sense of Christ's power to fill our need. Deeper study and understanding of God's word. Deeper use and understanding of prayer. Deeper sense of the spiritual claims of others. More interest in God and His business as our business.

III. CONCLUSION.

Appeal for co-operation and consecration.

Some One Had Prayed

The weary ones had rest, the sad had joy
That day; I wondered "how!"
A ploughman, singing at his work, had prayed,
"Lord, help them now!"
Away in foreign lands they wondered "how"
Their single word had power!
At home the Christians, two or three, had met,
To pray an hour!
Yes, we are always wondering, wondering "how,"
Because we do not see
Some one, unknown perhaps, and far away,
On bended knee!

—Selected.

* * * * *

(Pericopes)

THEME: *Is Worship Important?*

SCRIPTURE: Matt. 2:1-12. **TEXT:** Matt. 2:2.

HYMNS: O Worship the King, All Glorious Above.—*Lyons, 10, 10, 11, 11*

O Bless the Lord, My Soul.—*Thatcher, S. M.*

Our text on this first Sunday after Epiphany is taken from the Gospel lesson for the festival of Epiphany. The word Epiphany means "appearing." Here it has reference to that appearing of Jesus in the world that was the occasion for the worship of the wise men. With that lovely picture before us let us speak this morning about "The Importance of Worship."

To convince the average man of today that worship is important is not easy. Engaged in business all week, this man deals with things you can see and handle. Religion deals with intangible things and even Christ is not to be seen with the natural eye. If a bird in the hand is worth two in the bush, how natural that our business man on Sunday should say to his wife: "You do the church going today while I study the stock market reports a while."

The present confusion of thought in regard to religion is not conducive to worship. Five hundred different kinds of beliefs. One church contradicting another. One preacher scolding another. Quarreling, confusion, constant trouble. Now, our busy business man has been having

troubles of his own all week. What interest has he in another battle on Sunday morning? Naturally, very, very little.

Some reasons advanced for lack of interest in worship are, to a degree, defensible. We must admit it. And the result? Churches that might be full are empty. Eloquent sermons are delivered to empty pews and lovely music is sung to charm a few starved church-mice. The situation is real and as sad as the empty pew nearest you this morning.

And yet, worship is good. It can be proven good both out of Scripture and out of life. Let us try to prove it so, not for the sake of convincing any one who does not want to believe, but rather for the sake of securing for ourselves whatever good there may be in this often neglected activity.

I. Our text tells us of certain wise men who came from the East to worship Jesus. In that fact there is something to recommend worship. From this fact and from further study worship may well be regarded as good because so many wise and good men have always been careful to cultivate it.

The man who worships is a member of an excellent company. All through the centuries the noblest hearts have been worshipping hearts. That was true when Jesus was a Babe sleeping on His mother's breast. It was true when He hung on the cross. Wherever the Gospel has been preached good men and women have bowed themselves in adoration before the King of Kings. Was Shakespeare a wise man? He was. If you know Shakespeare you know that his heart entertained a profound reverence for the Christ who was nailed, as he says, "for our advantage to the bitter cross." Milton—who was he? A great poet, yes. And he was more. He was a great worshipper and he knew Jesus in a heart of love and reverent faith.

Our country has been made great and good by worshipping people. Columbus, from all indications, was a religious man. Religion was the biggest thing in the lives of the Pilgrim fathers. Washington was a man of prayer. It should not be a meaningless thing that all the Presidents of our country, without exception, have been religious and worshipping men. The examples of these men ought to speak to us today. When you worship you are not joining a band of hypocrites. I do not think the wise men of our text were such, neither do I think that Coolidge and Hoover are such. When you worship you are joining the company of the noblest spirits the world has ever known. The mere companionship of these men in spiritual things will do you good. It will lift you up and it will help you.

II. These wise men worshipped Jesus as the Saviour sent of God to redeem the world. Therein is another recommendation for worship. It is an influence working for human redemption.

The church is not a dry-cleaning establishment that a man can go into and automatically come out cleansed of all the stain of sin. And yet it is an influence that purifies and cleanses in a most amazing way. Here is a man who has been fighting battles all week. He comes to church. Moments for quiet thought. Music and hymns that touch his heart. Hymns that his mother sang years ago. The sermon—well, it is

not much of a sermon. And yet it does urge some good things—unselfishness, faith and prayer. Meantime our man is thinking, thinking as he sits in his pew. As he goes home he thinks some more. What is life for? Where will it end? Would he not be a better man, a happier man, if he only tried harder to practice his mother's religion and to honor the Saviour's teachings?

Such an experience is bound to be wholesome. We need it and we need it often. Without it the soul within us will wither and die. We need it lest we become like wild animals fighting one another. Jesus as the world's Redeemer! There is no other hope for the world and for each individual man than this Jesus. Worship brings Him to us and us to Him. For that reason worship is good.

III. These wise men brought their gifts to Jesus. That fact, so simple, will teach us that worship is good because it fosters generosity, kindness, unselfishness.

We cannot attain generosity merely by talking about it. If we are to become kind we must be kind, we must give even as these wise men gave. The thought of Jesus, brought to us in Christian worship, begets and inspires generosity. Listen to the story of Him who gave His all for men. See Him in the lowly manger bed. See Him grow in grace as the days pass by. See Him turning His face to Jerusalem, knowing that the cross stands at the end of the way. The influence of these scenes upon the beholder is bound to be powerful. It will drive out selfishness and self-love. It will inculcate and develop Christlike generosity, kindness and love.

Regular worship will keep us from asking of others a faithfulness that we ourselves do not show. The wise men went their way, not less able and willing to serve men because of what they had given Jesus, but more able. Sympathy and generosity grow only by being practiced. In order to increase this world's meager store of kindness we must ourselves become kind. Worship will teach us how and will open up the way. If for no other reason than that of teaching men generosity, worship would always be good and deserving of our wholehearted support.

On this Sunday early in the year let me commend you who are worshipping today. You are starting the New Year in a good way. You are putting God and Christ and peace and generosity first. For this may God Himself bless and keep you and grant you abiding peace.

PRAYER

Grant us the grace to search out that which is pleasing to Thee; order Thou the hourly and daily trend of our lives, so we may come to an understanding of that which is important in Thy sight; cause us to look upon the tangible things of this life as the concern of today only; clear our confusion of thought on matters relating to eternal life; help us to lay aside the temporal things of today, and allow Thy love of us to enter our hearts. We need Thy love and guidance, so we may come to Thee prepared for the broader life of eternal service. We praise Thee, O Lord, because we feel the warmth of Thy love and promises in our hearts, and

knowing Thy strength we shall grow in understanding of Thy ways according to the trust we place in Thee. Help us to accept Thy guidance; help us to cast out doubt and indifference, and kneel at Thy feet. Grant our petition, O Lord, and let us walk with Thee.

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JOHN D. RHOADES: The Master Purpose of Jesus.

L. J. BAGGOTT: Faith of the Faithful.

ADDITIONAL OUTLINES

When Prayer Is Rebuked.

"Wherefore criest thou unto me?" Ex. 14:15.

1. When substituted for obedience.
2. When substituted for duty.
3. When substituted for what we can do ourselves.

Why Prayer? Gal. 6:14.

- Because of
1. Human Sin.
 2. Divine Justice.
 3. Christ's Love.

A Good Hope. 11 Thess. 2:16.

- Good because
1. Good author.
 2. Good object.
 3. Good foundation.
 4. Good influence.

OTHER TEXTS:

"We will give ourselves to prayer." Acts 6:4.

"In everything by prayer and supplication." Phil. 4:6.

"I and the lad will go and worship." Gen. 22:5

"This man went yearly to worship." 1 Sam. 1:3.

SEED THOUGHTS

As it happens the two greatest men of science it has been my good fortune to see in the flesh were Pasteur and Lord Kelvin, both so eminent in different lines of scientific research. Both of them were sincerely and profoundly religious. If a scientific man is religious he is so in the same way and for similar reasons as other religious men. If a religious man is scientific he must be adjudged so by the same standards set by his science for all.—Hugh Black.

But why not be specific? Why doesn't the church offer specific suggestions for the application of a Christian ethic to the difficulties of our day? If that suggestion is made, the answer is that such a policy would breed contention. It certainly would. No moral project can be presented

and no adventure made without resistance from the traditionalist and debate among experimentalists. But besides being more effective, such a course would be more interesting than this constant bathing in sentimentalities. If the church could only achieve schisms on ethical issues! They would represent life and reality. Its present schisms are not immoral as such. They are immoral only in the sense that they perpetuate issues which have no relevancy in our day.—Reinold Niebuhr.

The prophet knew the tragic results of sin which comes from forgetting God. It meant a final disaster to the individual and to the nation. The fierceness with which the prophets exposed and denounced sin makes them almost forbidding in their aspect. They did not hesitate to say, "Thou art the man." At whatever cost to themselves they told the truth. False prophets spoke smooth words and made their messages pleasant. But the true men of God told the people what sin involved, and what its consequences would be. The words of Amos blister and burn as he exposed the social injustice of his age; Jeremiah suffers the limits of humiliation, but he never softens his message. The importance of the presence and work of such a man in the nation cannot be over-estimated. Sin in every form is alluring and intriguing. It comes in unawares and works in silence; before the fatal issues are even suspected the infection has wrought its havoc. Sometimes we feel that men like the prophets are too impetuous. We think that "things will come out all right in the end," and so we are inclined to resent it when anyone speaks with the seriousness of the prophet. That is one aspect of the tragedy of sin; it breeds a false sense of security. If the people are to be safe, and the individual is to act in full knowledge of the meaning of his choices, there must be men and women who see to the end in this ugly matter of sin and who speak out boldly in God's name concerning it.—O. S. Davis, D.D.

If one desires to see the worship of God in simple spontaneity, with a freshness and joy not usually found in worship in our western churches, all he must needs do is to visit some of the little congregations of the mission field. Not some of the older congregations in the great city centers where the Gospel has been preached for a generation or more, but back in the interior where people are simple and unaffected. Over and over again, in visiting the little village congregations in Japan I have noticed this spontaneity of joyful worship. The people in these little congregations exemplify the wording of the intermediate theme for this lesson, "the Privilege of Worshipping God." Worship has become such a commonplace thing with us that many Christian people in America are weighted down with the duty of worshipping God when they should be overjoyed with the privilege of worshipping God. It is an Oriental who said in true Oriental fashion the words which we frequently use but rarely understand, namely, "I was glad when they said unto me, Let us go into the house of the Lord." The Gospel for these people is good news. Good news is always a thing which brings joy. The Gospel is "Glad tidings of great joy," and for those who are not dulled in their apprehension of it because of the

fact that they have known it so long, there is developed what is expressed in one of the topics of this lesson, "The Habit of Thankfulness." A woman in Africa at her first hearing of this good news exclaimed to the missionary: "Oh, Mister Lapsey, if we had only known that God loved us, we would have been singing to Him."

A touching thing happened in Korea about two years ago. A horribly filthy leper came to a missionary's door begging for alms. Instead of receiving only that for which he asked, he received in addition traveling expenses and a letter of introduction to a Leper Asylum at Kwangju. Last fall there came to the same missionary's door a Korean, of average good looks, clean and neatly dressed. He had one stiff hand but no other deformity. No ordinary observer would ever suspect that there had been anything seriously wrong with him. However, it was the same leper now cured on his way back home and he stopped en route to express his gratitude to the missionary who had befriended him. He drew down his stockings to show where numerous leprous ulcers had been. There were now only scars. Said he, "Not only for the healing of my body am I thankful, but I found the Saviour at the Asylum and am cleansed from sin as well as leprosy. I am now returning home to teach all the lepers I meet how to be cured and to tell my people about the Gospel." His whole life now is a joyful expression of the Golden Text, "Bless the Lord, O my soul!"—A. V. Casselman.

SUNDAY SCHOOL LESSON

BAPTISM AND TEMPTATION OF JESUS. Matt. 3:13; 4:11.

Read Also: Matt. 3:1-12.

GOLDEN TEXT: "This is my beloved Son, in whom I am well pleased." Matt. 3:17.

Teaching the Lesson

The baptism of Jesus occurred probably in 27 A. D. when he was 30 years old. John was a figure similar to Elijah. A strange, solitary man of stern countenance and fiery preaching. The teacher should remind the class that the Jewish mode of baptism was a ceremonial rite through which the novitiate was inaugurated into the Jewish faith. It was solemnized by the candidate taking his stand in water up to his neck. They did not go under the water. The face and head was washed. The Jewish mode of cleansing was ordinarily by sprinkling. These things are interesting merely from an historical standpoint.

Jesus was baptised not because He was sinful, but for the following reasons: (1) that He might fulfill all righteousness; (2) that He might thus make a public profession of religion; (3) that He might be thus consecrated publicly to His life's work.

Verse 17 describes the testimony of heaven to His sonship. Elsewhere in the New Testament we have the testimony of hell to the deity of Christ (given through the mouth of devils). We have also the testimony of earth (given through the mouths of men). Thus heaven, hell and earth agree in testifying to the deity of Christ.

We are to think of the temptation of Christ as being a real temptation. It was not stage dramatics. He was peccable. It was possible for him to have sinned. If not, the whole thing is a farce. He did not sin because He was able to resist every encroachment of evil. In two places in the New Testament the angels of heaven held their breath in suspense. First, in the temptation scene here recorded. Second, in the Garden of Gethsemane. Not only was Christ actually tempted but He was tempted more powerfully than we shall ever be. He wanted to win the kingdoms of the world for Salvation more earnestly than any of us.

Point out to the class that the temptation assailed Jesus

1. At His strongest point—His kingship.
2. Along the line of His most ardent desire—that of winning the world.
3. It came at an hour of physical weakness after the long fast.
4. It came at a high point of his experience—after His public appearance and recognition as the Messiah.
5. The temptation is defeated by the quotation of Scripture. (Thy word have I hid in my heart that I might not sin against thee.)
6. Satan is a personality—not a principle of influence.

The baptism of Christ expresses

1. His comradeship. Christ identified himself with the forces of religion.
2. Compassion. He didn't need the baptism. Others did. He stood in their place.
3. Continuity. For 400 years the voice of prophecy had not been heard. John the Baptist and Christ continued in even more effective way the work done by their predecessors.
4. Convention. Here was a genius face to face with convention. Genius conformed to convention.

Helpful Reading

BLACK: Dilemmas of Jesus. Chapter, The Trap at Jordan.

BRANCH: Jesus' Ministry and Passion in Art. Chapter on The Temptation.

SERMON TO YOUNG PEOPLE

THEME: *The Courage of the Christ.*

TEXT: Acts 4:13.

Two "unlearned and ignorant men" had defied the high priest's court, with its packed jury, backed by all the might of the Roman Empire. The spectators were amazed. These prisoners might be brainsick fools, but certainly they were no cowards. They had been with Jesus, something had changed them, some strange power had been given to them. And so, in something very like a panic, "when they had further threatened them" (more empty bluster, this) "they let them go."

Christ makes His followers brave by giving them His own spirit. A Japanese general, not a Christian, was given the Gospels to read for the

first time, and was asked what quality in their central figure struck him most. "His bravery" was the instant reply, unconsciously re-echoing the words of another soldier who was in charge of the crucifixion, 1900 years before. "Truly this man was a man, a son of God!" Yet such is not perhaps the world's usual judgment. Since childhood's years we have been unconsciously affected by a caricature of our Lord presented to us in pictures and hymns, a weak, effeminate, pale and delicate figure, the "gentle Jesus, meek and mild," who "never spoke an angry word." Could anything be more unlike the Christ of history? He lived in the open and slept under the stars, His face tanned with sun and rain and wind, tirelessly strong. His anger was sometimes like lightning, though it was always just and selfless. Think, for example, of that tremendous scene where He drove the traffickers from His Father's house. "That courage," writes Grenfell of Labrador, "no man has ever improved upon." Think of the way He faced His foes, even to the cross itself, one lonely man against the vested powers and interests of a nation. Think of the power of His personality, so that He dominated every company, simply by being there, and attracted men and women and children to Him as easily as He drew from them the evil spirits of sin and disease. The "man in the street" of that day said that Elijah had come again, and Elijah was, you remember, the John Knox of Israel, strong, self-reliant, dynamic. He taught, too, "As one having authority." "What manner of man is this?" "Never man spake like this man." So the whispers ran through the crowds who heard Him fearlessly proclaim: "I am the *Truth* and the *Way* and the *Life*."

The courage which Jesus exemplified and inculcated was not mere physical bravery, but moral courage, endurance to the very end. He is constantly saying to His disciples: "Be of good cheer. Be not afraid. Be strong, and of good courage. Fear not." And those who company with Him learn the secret of Peter and John, as they follow that "Strong Son of God," the Hero and Leader of men, whose "eyes were as a flame of fire, and whose voice as the sound of many waters."

SERMON TO CHILDREN

THEME: *Generosity.*

TEXT: Gen. 18:3-8

You surely will be cross with me today. Grown-ups do not like long texts, and neither do you. Yet, I come this morning with a great long text of six verses. You will find our text to be the third, fourth, fifth, sixth, seventh and eighth verses of the 18th chapter of Genesis. I do not expect you to remember the words of our text, so instead of telling you what they are, I am going to let you know the story they tell. Abraham saw three strangers coming toward his tent door. He rushed out and invited them to stop and rest. If they would do so he would get them a morsel of bread to eat. As soon as they consented, Abraham ran and killed his finest calf and persuaded Sarah, his wife, to cook some fine

cake. He promised these strangers a morsel of bread and gave them roast veal and cake. Abraham was very generous.

If you and I are to be happy this year, we must be generous to others. Here is a story I read and I want to tell it to you in my own words. It is about a little cloud. This little cloud on a hot summer day was away up in the sky. It looked down far below and saw a lovely country with the farmers working hard in the field. The day was very hot and the men were tired and dusty. The ground was dry and things had almost ceased growing. As the cloud noticed the workers, it felt very sorry for them and wished it could do something to help. At last as the day got hotter and the men still continued to work, hot though they were, the cloud began to spread itself across the sky and soon hid the sun from the valley. The men looked up and seemed grateful for the shade, but acted as if they wanted something more. All the time the cloud kept getting closer and closer to the earth, until it remembered that, if it came too close, it would go down and be lost in a shower of rain. Just then it saw how tired and thirsty the men were and decided to do its best to help them. Soon it went down in a lovely refreshing summer shower. Not long afterward the sun came out and painted on the edge of what was left of the cloud a glorious rainbow. The men looked up at the cloud and were glad for what it had done for them. When the cloud saw the beautiful rainbow it was glad too.

Boys and girls, if you would live a beautiful life this year, be generous. It is not enough to want to help, it is not enough to tell mother and father you love them; do something for them. Be generous by helping them and others all you can.

A story is told of two boys and it gives us an example of the very finest sort of generosity. These boys were standing near a farm where were kept lovely Shetland ponies. One day they coaxed the caretaker to saddle one of them that they might have a ride on his back. When the little beauty came up all ready saddled the younger boy became frightened and would not ride him. The older one tried to persuade him but it was no use. So the larger boy got on the pony's back and rode away. Soon he returned to the place where his chum was standing and he jumped to the ground. Instead of teasing him for his cowardice, this manly little fellow gave him a smile of encouragement and said, "Now I'm sure you can ride him. Try it, it isn't hard." Encouraged by his friend, the lad climbed into the saddle and rode off while the other kept cheering him on.

The best sort of generosity is to encourage those who need it. Encourage and cheer on the weak that you may help to make them strong.

EVENING SERMON

THEME: *A New Year's Challenge.*

SCRIPTURE: Isa. 60:1-22.

TEXT: Isa. 60:1.

INTRODUCTION: The Christ Child heralded, born, worshipped, sought from afar, treacherously hunted, carried into a distant land, recalled

to Nazareth, secluded life where He "grew in wisdom and stature and in favor of God and Man." Secluded life, small circle of companions, short-lived ministry, rejection, innocently tried and convicted and crucified. Yet that life has sheltered men for 20 centuries. The inspiration of love, purity, hope and joy of all life. What might it have been had men really accepted Him? What might it be today if men would really accept Him?

But men forgot the Star, Angelic chorus, the lowly Manger. The crescent of heathenism replaced the Star of Bethlehem. Greed, lust and selfishness swayed men's hearts. But today Herod and his ilk are gone. Bethlehem's Star again shines in our land, if we act as reflectors of that light. "Arise, shine" is a challenge to that effect.

I. *A Challenge to Service.* "Service" an overworked word, not an overworked ideal. "Personal service not check service," a slogan of service clubs. The Church may well adopt it. Service for Christ implies service with Christ. Do not forget or discount that partnership. "For my yoke is easy." Experience of His children to that effect. He will lead us, is true, but "shoulder to shoulder" with Him is a better concept.

II. *A Challenge to Friendship.* "Henceforth I call you not servants, but I have called you friends." Friendship implies a mutual interest. Is ours compatible with His in us? What is the measure of your friendship for Him? Greek word, *Doulos*, means slave. A slave belonged to his master, not his own in any respect. Does he own us in that sense? No release from that relationship for a true follower of the Master.

III. *A challenge to Consecration.* Friendship manifests itself in consecrated living for the Master. Surrounded with all that is material we lose sight of the spiritual values of life. Devotion to the temporal demands of life robs us of time and effort that should be devoted to Him.

Compare your interest in all that calls for your attention each day with your lack of interest in the call of the Church in its program. What might the Church do with the same amount of energy and enthusiasm to promote and vitalize its program.

CONCLUSION: We have a part in the "receiving end" of the text in just that proportion of our willingness to be on the "giving end." The acceptance of the challenge brings with it its own reward. Our Light is come: *Do WE Reflect it?*

MID-WEEK TOPIC

THEME: *Is the World to Be Saved?*

TEXT: John 3:16; 17:9.

We have here an apparent contradiction. The one scripture says: "God so loved the world;" the other, "I pray not for the world."

"That the world may believe that thou hast sent me." Jesus is saying, "I pray for them that Thou hast given me, in order that the world through them may be blest and saved."

I. Jesus teaches the election of some for the benefit of the whole. "I pray for these that the world may believe." It is not a sphere of exclusion but a function of transmission; not an election to privilege but an

election to service; not an election to circles but an election to centers, that the world may believe through the believer. It is through the believer that he seeks the unbeliever, and through the Church that he seeks the world. Through the ministry of men and women, the world is to be won for Christ and won to Christ.

II. Certain convictions precede conversions. "That the world may believe that thou hast sent me." There was an identification in this revelation. Christ was identifying himself with God and revealing God to man and man to God. "That the world may know that thou has loved them." Then it is the Christ of love that the world is asked to accept.

III. The method of accomplishment. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil."

The world is to be saved, and it is to be saved by men and women who assert with vigor and accomplish victory, in the world that jostles and jolts and jars men and women.

Believe in Christ, in his love, in his mission. Once this belief grips us, we become instruments of his power, and we lead others into his fellowship.

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U.

Intermediate: What Are Some Good Life Rules for Us? Dan. 1:8; Phil. 4:8.

Junior: Why Should We Obey Our Parents? Ex. 20:12.

Young People: How Can Nations Practice the Golden Rule? Matt. 7:12; 20:20-29.

Helpful Reading

GEORGE W. TRUETT: God's Call to America.

SIR JAMES MARCHANT: Deeds Done for Christ.

BELLE M. BRAIN: Holding the Ropes.

WILLIAM L. STIDGER: Does Religion Help You Meet Your Life Problems?

JANUARY 19, 1930

SECOND SUNDAY AFTER EPIPHANY

CALL TO WORSHIP: "Let thy work appear unto thy servants and thy glory unto their children. And let the beauty of the Lord our God be upon us." Ps. 90.

PSALM: 122.

ANTHEM: Arise Shine.—*Maker*

Brightest and Best.—*Parker*

OFFERTORY SENTENCE: "Give and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they

give into your bosom. For with what measure ye mete, it shall be measured to you again." Luke 6:38.

OFFERTORY PRAYER: O Thou who openest Thy hand and satisfiest every living thing, we come to Thee with open hand and joyful hearts. We acknowledge to Thee in this house of worship, solemn with memories of Thy love, our debt of gratitude to Thee and Thy Son, Jesus Christ. Accept our gifts as a token of the love Thou hast nurtured in our hearts. Amen.

BENEDICTION: The Lord bless thee and keep thee; the Lord make His face shine upon thee and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace.

MORNING SERMONS

THEME: *Love, the Most Excellent Way.*

SCRIPTURE: 1 Cor. 12:27 to 14:1. **TEXT:** 1 Cor. 12:31, last clause.

HYMNS: Thou Art the Way, to Thee Alone.—*St. Agnes, C. M.*
Guide Me, Oh, Thou Great Jehovah.—87, 87, 47.

I. INTRODUCTION

1. Four great passages in the Bible express four great laws: the decalogue is the law of *obedience*; the twenty-third Psalm, the law of *dependence*; the Beatitudes, the law of *happiness*; the 13th of 1 Cor., the law of *love*. They follow roughly the steps of the growth of a child and also of a Christian; "The greatest of these is love."

2. This chapter is one of the most beloved and beautiful in the Scripture; it is the loftiest expression of the spirit of the man who wrote it.

II. DISCUSSION.

1. Character of the Corinthian church and its needs. a. Some things were highly valued among the Corinthians: knowledge, eloquence, generosity, miracles, mountain-moving faith. b. Their marked faults were Christian individualism, lack of team work, easy conscience, toleration of social evils such as family infidelity, sharing heathen customs, and carelessness at the Lord's table. c. Paul presents love as the panacea for every evil and the needed motive for every good deed.

2. Interpretation of the passage. a. The meaning of the word *love*. (Expound the Greek word, "Agapah.") b. Analysis of the chapter: love supreme because 1. it is greater than prophecy, miracles, faith, martyrdom (vs. 1-3). 2. Great in itself as the leaven of all goodness (vs. 4-7). 3. Permanent and unchangeable (vs. 8-12). 4. The greatest of abiding qualities (vs. 13). c. Self-seeking versus self-giving is the fundamental issue given in the chapter. Illustrate by comparing a funnel which draws everything into itself to a lawn-sprinkler which scatters refreshment all about. d. Exemplified in Christ. Substitute His name for love in vs. 4-8, first clause. e. Show how love unites and all other things divide: faith, knowledge, prophecy, eloquence as illustrated in Corinthians and in Church

history. Mutual love and service are the only uniting forces in the Church or the world.

3. Two practical questions. a. How get love. "He that loveth is born of God for God is love," says John. God is the source of love in our own hearts. Paul speaks of "love shed abroad in our hearts by the Holy Spirit." "Take time to be holy" is the word of the old hymn; in other words, be Christ-like. Time spent with God through Scripture and prayer reproduces in us His own attitudes and qualities. We also get love for others through our efforts to help them, even though it is done from a sense of duty. We learn people's need of love through ministering to their needs and thereby learn love itself. b. How to give love. (1) By recognizing the possibilities of good in other people and trying to bring it out. (2) By constant watchfulness for an opportunity to extend a loving hand and show our interest in those about us. (3) By earnestly seeking opportunities to show to others what Christ means to us and to lead them to take Him into their lives. (4) The giving of love, like the getting of love, is a result of a growing understanding of the spirit of Christ Himself and of the growing love for Him that results from that understanding. Christ said to Peter, "Lovest thou Me?" When Peter affirmed his love for Christ, Christ bade him express it by ministering to His sheep. John 21.

III. CONCLUSION.

1. Opportunities for expressing love are present every day wherever we go in the vast need of the world all around us. Men need God's truth and our brotherly helpfulness. Also in the great tasks of the Kingdom, social reform, missions, world peace, etc.

2. Love cannot wait upon our convenience; we must express it quickly for the time is short.

"Only a little while to spread the truth abroad:
Only a little while to testify to God,
Only a little while to tell the joyful story
Of Him who made our guilt and curse His own.
Only a little while till we behold the glory
And sit with Him upon His throne."

* * * * *

(Pericopes)

THEME: *A Joyful Christian.*

SCRIPTURE: John 2:1-11. **TEXT:** John 2:1.

HYMNS: Lord, With Glowing Heart I'd Praise Thee.—*Sanctuary*, 87, 87, D

Now Thank We All Our God.—*Nun Dankett Alle Gott*, 67, 67, 66, 66

A joyful Christian! Does not that way of describing a Christian open the door to certain unpleasant inferences? If there is a joyful Christian

then must there not also be a sad Christian? Are there, perhaps, so many sad Christians and is sadness not such a common thing that a joyful Christian is really to be regarded as a rare bird to be carefully labeled and placed on exhibition as soon as he is discovered and properly identified?

Some say it is bad form to speak of people of limited means as "poor but honest," or of a man in authority as "an officer and a gentleman." In no sense are these terms contradictory and it is wrong to use them in a way which seems to infer this. To all this we readily assent. By the same reasoning, is it not wrong to speak of a joyful Christian? Should not all Christians be joyful? Either that, or is there not something wrong with this Christianity of ours when, if it is to be known as joyful, it must first of all have a label to that effect pinned on it? The answers to these questions together with a clear definition of what it means to be a joyful Christian will be found by the diligent Bible student in this story of Jesus at the wedding feast in Cana of Galilee. Let us study and learn that we may all become joyful Christians.

I. In the first place, Jesus' conduct at this wedding feast is in full accord with all that the Bible has to say with regard to the joyful outlook that God's children are urged to have upon all the interests of life.

Take up your Concordance. The word "joy" is used in the Bible nearly two hundred times. The word "joyful" is used more than a hundred times. Related words like "rejoice" and "rejoicing," "gladness," and "be glad," "happiness," "laughter," and "singing," all synonymous with "joy," are used so very often that it will be dinner time before we have been able to count them all.

Now, the point is this: the Bible is crammed full of joy. If there are Ten Commandments to tell people to be good there must be a thousand to tell them to be happy. A tearful Christianity, be it ever so pious, does not square with Biblical Christianity. Nor is it the Christianity that Jesus lived and loved and taught. Jesus is come, not to bring men to tears, but to turn their tears to joy and to give them joy the world can never take from them. Behold Jesus at this wedding feast. Why is He here? To increase the wine supply? Yes, and to do more. To increase the joy supply as well.

The chief sinner in the congregation of the righteous is not the man who smiles but the man who refuses to smile. We are not slaves who will be whipped if we open our mouths and make a joyful noise unto the Lord. We are not marble saints whose faces will crack if we turn up the corners of our mouths. We are God's children, crowned with his love, redeemed by His mercy, watched over by His holy angels; we are his guests at the wedding feast of life and Jesus is our Brother and our Friend. Shall we not always remember this and remembering, be joyful Christians?

II. Joy lies at the heart of our Christian faith because of the far-reaching extent of God's providing care and Jesus' loving help.

Jesus at this time stands on the threshold of His ministry. He is to be the Saviour of the world. At such a time comes the invitation to this

wedding. Shall He be too busy and pass it by? Shall He regard it as a small affair and beneath His Divine dignity?

Jesus comes to this wedding. He comes in the face of greater and more spectacular tasks that call. He comes, not to preach a sermon, but to supply a very material need—the wine that is lacking—in order that the whole program may move smoothly and that men may be happy!

There is a great truth here for those ready to receive it. The love that sends a Saviour into the world is the same love that increases the wine supply at this wedding. God is concerned to provide both for soul and body. Nothing is too great or too small to escape His love. Do we need clothing and food, shoes and shelter? He knows our need. He will help us meet it. And the purpose that He has in mind is the happiness of the human family!

Our religion helps us face great emergencies. It is to be our help in small emergencies too; in all emergencies. It is to keep us from worrying over home cares, to give us peace and poise, to make us sweet and calm at all times—yes, even in some matters that seem beyond the reach of ordinary religious activities. Does your Christian religion do that for you? If it does not, you are not getting from it all the good and comfort you should.

III. Jesus, the Son of God, the Redeemer sent from Heaven to save the world, begins His public ministry in a humble, Galilean home. He begins it, not with a mighty fanfare of trumpets, but by a miracle of kindness in turning water into wine. If Jesus, the Lord of earth and King of Heaven, could stoop to service as lowly and as practical as this, is there not something similar that we can do, following His example, to increase this world's store of happiness, often so small? In fact, is not this world's store of happiness often small because we are so slow to help in the way He has shown us?

We cannot perform miracles as did He. But suppose we begin today to become helpful and kind to those in need. Suppose we teach others how to trust in God by trusting Him in our own lives. Suppose we say in our hearts: "God is my Helper and Jesus is my Saviour. I shall not want." Suppose we let the radiance of that belief shine forth in the happy light of our countenances? Suppose we tell of His love, not in noisy arguments, but in kindly words and deeds? Will not all that make for more joyful Christians in the world?

"My Master was a helper,
The woes of life He knew,
And he who would be like Him
Must be a helper too:
The burden will grow lighter,
If each will take a share,
For where there is a helper
The Master's man is there."

And "the Master's man," like his master, will be found to be—a joyful Christian.

PRAYER

O Gracious Father, the lines of our lives have fallen in pleasant places; through Thy love we have received a goodly heritage. This day we would think especially of the Christian graces bestowed upon us and our children, at Thy hand, and we would sing aloud of the joy in our hearts. Thou in Thy great wisdom wouldst have us obedient to Thy law; Thou wouldst have us dependent upon Thy great bounty; Thou wouldst have us joyful and happy in knowing Thy will; and Thou wouldst have us witness our understanding of Thy great love for us through our love for one another. All this we may do in full measure with Thy help, knowing that Thy cause will be served through our growth, and joy in life. We thank Thee for Thy thought of our happiness, and praise Thy name before all men. Amen.

BIBLIOGRAPHY

BISHOP GORE: The Deity of Christ.
 S. PARKES CADMAN: The Christ of God.
 J. D. JONES: The Inevitable Christ.
 JAMES RIED: In Touch with Christ.
 JOHN HUTTON: The Dark Mile.

ADDITIONAL OUTLINES

Loved Though Unseen. I Pet. 1:8.

1. Object of Christian's love, Christ.
2. Union between lover and loved, Faith.
3. The result, Life.

Surrender and Salvation. Ex. 32:29.

"That He may bestow upon you a blessing this day."

- Consecrate your
1. Intellect.
 2. Affections.
 3. Will.
 4. Conscience.
 5. Possessions.
 6. Body.

OTHER TEXTS:

"But the greatest of these is love." I Cor. 13:13.

"Charity never faileth." I Cor. 13:8.

"They went from the sepulchre with great joy." Matt. 28:8.

"There was great joy in the city." Acts 8:8.

SEED THOUGHTS

Neesima was one of the earliest of the great native Christians of Japan, and was largely instrumental in founding the first Christian Japanese college. We get insight into the great moral dynamic of his years of struggle as we read his words, "God will not forsake me. My heart is constantly burning like a volcanic fire for my dearly beloved Japan."

Every great religious leader of history has been a man with a strong sense of duty. He has felt a moral imperative that has been the driving-power of his life as the steam drives the engine. Often it is impossible properly to appraise a man's actions until these deep moral imperatives are studied and understood.—John D. Rhoades.

The psalms tell us of the soul's delight in the discovery of so many gracious things in God. This story by Lorado Taft is too beautiful to let die. It hints at the mission of life as well as interprets the work of the artist. It seems that a group of artists at a summer camp were in the habit of getting together on the bank of a lake to enjoy the sunset after the day's work was over. One evening a little nursemaid from the village asked if she might run to her home which was only a short distance away and "show the sunset" to her people. "But surely they will see the sunset," was the exclamation. Her answer was, "No, I never saw the sunset until you came." That is the poet's, the artist's, the teacher's, everybody's business—to show the sky to souls grown blind, particularly the spiritual sky of God's love.—J. H. String.

The first great polemic against Christianity was written by the philosopher Celsus in the Second Century, and this was one of the counts in his indictment, that Christians seemed to be absorbed in their interest in the depraved and the outcasts. He could not understand this sympathy for the low, especially in a new religion appealing for a hearing. He saw this religion offering itself to slaves and the scum of Roman society, and even seemed to prefer these to the wise and learned and respectable like himself. He quite sincerely thought that the method of pagan religions, appealing to the good and the pillars of society, only natural and right. As to the others he had really nothing to say to them; they were beyond his pale, outside his interest as a thinker.

The distinction to note here is simply that the Christians of the Second Century believed in what they called conversion, and Celsus did not.—Hugh Black.

SUNDAY SCHOOL LESSON

JESUS BEGINS HIS MINISTRY: Matt. 4:17-25.

Read Also: Matt. 4:12-16.

GOLDEN TEXT: "Repent ye; for the kingdom of heaven is at hand." Matt. 4:17.

Teaching the Lesson

Jesus begins his ministry by calling to Himself those who were to take a leading part in the advancement of His kingdom. He calls men who are already busily engaged. God cannot use an idler. He took David from the sheepcote to make him the shepherd of Israel. He called Paul from the making of tents to set him to making heavenly tabernacles.

The story is one that we have heard often. There are in it, however, amazing features which merit our best thought.

1. Notice the *personal magnetism* of Christ. He called these men and He didn't have to call them twice. "*As he passed by*" He called Matthew. Do you know anyone among your friends with so compelling a personality that he can pass by a business office and in one call lead a man from his work into an entirely new venture—just incidentally "*as he passed by?*" The personal magnetism of Christ must have been overwhelming. We are not to think of Jesus in terms of weakness and suffering. It is true that His suffering and His radiant joy were both beyond the reach of our experience or the power of our comprehension. It is because we are made on so much smaller a scale. You cannot have an ocean storm in a tea cup.

2. Notice His personal despotism. His was the absolute authority. It is one of the paradoxes of the kingdom of God that the greatest and fullest liberty is found by way of the most absolute despotism. We are safe in yielding our personalities entirely to Him. It is extremely hazardous to yield them, even in part, to anyone else.

3. He called them to work. They were accustomed to hard work. A fisher of men must be diligent, must persevere, going over the ground again and again; must present his truth in an attractive way; must be prepared for disappointments; must be patient and must be living the truth which he proclaims.

To follow Christ means to (1) hear what He says, (2) see what He does, (3) learn what He is, (4) go out with a message, (5) go out with a program, (6) go out with a personality.

SERMON TO YOUNG PEOPLE

THEME: *Unequally Matched.*

TEXT: "The battle is the Lord's." 1 Sam. 17-47.

The story of David and Goliath is one of the best known in the Bible. It is so vividly drawn that we can almost hear the clash of armor and neighing of horses in the Philistines' camp, or smell the smoking campfires of dispirited Israel, or see glinting in the stream which divided the two armies these "five smooth stones" with which a stripling laid low his giant foe. Each of them may provide one of these "Sermons in stones" of which the poet writes.

1. Many of our difficulties in life are less serious than we imagine. The Israelites were too easily daunted: the very sight of Goliath sent them flying. Yet he was not so terrible after all, when one shepherd lad could slay him with a single pebble. To judge by appearances alone is to court discouragement and defeat.

2. The battle is not always to the strong. Victory does not inevitably belong to the "big battalions." God has chosen the weak things of this world to confound the things which are mighty. Moral force is greater than armed strength. A few poorly-equipped colonists once defied the power of a great Empire, and so founded the American Republic. Twelve men, mostly ignorant peasants, changed the face of the world and the

history of mankind, because they followed a Leader Who has never known defeat.

3. We are to be natural, and avoid borrowed plumes. There is a touch of humor in the description of David donning Saul's armor. We imagine him weighted down by a coat of mail several sizes too big, and tripping over the sword dangling by his side. He was wise to discard these accoutrements in favor of his own familiar ones. There is nothing more foolish than the sight of a young man or woman trying to copy slavishly the ways of an older one, unless it is the reverse process! "To thine own self be true."

4. Simple weapons, rightly used, may be very effective. David's sling, though nothing but a glorified catapult, slew a giant. The bad workman always blames his tools, and so we often find a man saying, "If I had only so-and-so's opportunities, I could do great things." Use the talents which lie at your hand. The Church accomplished greater things in the early days, when poor and almost resourceless, than in these modern times of specialization, equipment, and organization.

5. God giveth the victory. "The battle is the Lord's." That is the teaching of all history, human or divine. If God is for us, who can stand against us? If Christ is our Captain in life's battle, then we know that whatever giants we may have to meet, the final victory must be ours.

SERMON TO CHILDREN

THEME: *The Radio.*

TEXT: "Everyone that asketh receiveth." Matt. 7:8.

This morning we are going to talk of something I know very little about. Some of you little people know more about it and have had more to do with it than I have. We are going to learn a little about a radio. You probably will wonder why I have chosen that subject. The chief reason is because it makes me think of our text. "Everyone that asketh receiveth." You will find it in the eighth verse of the seventh chapter of Matthew. We tune in on a radio and, though there is nothing connecting us with the singer, we hear his music as if he were in the room with us. We pray to God and, though there seems to be nothing joining us together, we receive what we ask of Him. If we, through the radio can hear people talking, God can easily make us hear Him.

1. Suppose tonight, instead of going to church, we go to some house that has a radio and we listen in to a service coming through station KDKA. We go into the room and sit down quietly to hear the service. I go over and turn the dial to the proper place but not a sound comes; not even static. What is wrong? Those of you who know will say, "You haven't turned on the battery." The first lesson we learn is that we must have power in order to use the radio.

So, boys and girls, if you and I are going to have God talk with us, we must turn on the power of our own will. It takes some determination at times to read our Bibles regularly and not neglect our prayers.

2. Now that we have the battery turned on, what is the next thing

we do? See, I am turning the dial that selects the station. What is this we hear? Why, it is the finest violin music I have ever heard. Still I turn the dial. Ah, at last we have found our station. Now we have the pipe organ at the opening of the church service. Which one would you rather listen to; the violin concert or the religious service? After we get the battery turned on, the next thing is to choose our station.

There are many interesting things in the world. Some people are splendid and it does us good to listen to them talk. Others seem every bit as fine. They are so cheerful and always ready for a lively time. These, however, may not care much how their good time comes. Often they are not anxious to be good. You and I must choose the sort of person to whom we are going to listen. If we listen to the best people, it is like tuning in to the station where God is.

3. Two men in one of my churches had radios. When they met at a Sunday afternoon service, they would often talk of the wonderful concert they had both listened to. One man sitting in his beautiful home had been hearing the same as the other man, even though he did not have as fine a home or as expensive a radio.

Even so it is with prayer. God will listen to the millionaire as well as to the one who is very poor. God will hear and answer the prayer of the rich or poor, the young or old.

4. A man told me that some radios, when tuning in, will interfere with the radio near by. Some people are that way in their relationship with God. An old man used to go to prayer meeting occasionally. He always took the opportunity to speak when it was given him and he always said about the same thing. He had been very tired that evening; he had been working hard that day; he had not been feeling very well that evening and he had really not wanted to come to church. However he was glad he came, for God had blessed him.

Boys and girls, such a dismal way of serving God discourages anyone else from seeking His love. But, if we show happiness in our keeping near to God, others will also want to practice our life.

EVENING SERMON

THEME: *The Dimensions of the Gospel.*

SCRIPTURE: John 3:1-21. **TEXT:** John 3:16.

INTRODUCTION: The very heart of the Gospel. Words on the Pacific Garden Mission in Chicago. There they found the hearts of men, like Billy Sunday and "Lucky" Baldwin and others unknown. If all the Book were lost this verse would proclaim the dimensions of the Gospel. 'Tis the hearts that send the Life Blood through the Book. We speak about the silence of the Gospel on many subjects. This is a fact: God has revealed all that is necessary for us to know. Men can know Him through John 3:16. We can, through this verse, "comprehend what is the breadth, length, depth, and height" and "know the love of Christ, which passeth knowledge."

I. *The Breadth.* "The world," nothing short thereof. World has two

meanings in Scripture, universe and forces of evil. Sense employed here: world of sinning, suffering, aspiring, dejected mankind. That is the world that God so loved. Nothing in it but that which forgot God. But God never forgets His own. Nothing in it but that which has failed God. But God never fails His creatures.

II. *The Length.* "He gave His only begotten Son." True test of devotion is found in what we are willing to give to the object of our devotion. Love is measured by the spirit of its gifts, also by its gifts. He might have given other proof but He gave the utmost proof.

III. *The Depth.* "That whosoever believeth on him should not perish." The purpose of His giving is evident. The law of the O. T. is revoked and a new one replaces it. Not for a class of mankind, however noble; not for little children; but the hardest, lowest, meanest soul. He loved the sinner even as He hated the sin.

IV. *The Height.* "But have everlasting life." We may have a concept of three dimensions in the physical world, but the fourth dimension baffles us. So even this fourth dimension of God's love. Who can understand it. A vision of the ultimate purpose of God's love, *Everlasting Life*.

CONCLUSION: The measure of it may surpass our understanding. We live, however, in a time of great dimensions—millions and billions are bandied about with little concern—space and distance of great length have been conquered. Why hesitate at great "distances" in the spiritual world?

MID-WEEK TOPIC

THEME: *An Open Mouth and an Open Mind.*

TEXT: Acts 8:35.

Philip opened his mouth and proclaimed his message because of his open mind. Had Philip exhibited a closed mind, there might be many reasons given in defense of his attitude.

I. We need open-mouthed ministers of personal evangelism. Modern Christians seem possessed with the demon of dumbness. We open our mouths to eat, to buy, to sell, to praise, to blame, to gossip, to growl—but too few of us open our mouths to preach Jesus.

It is oftentimes a courageous thing to open your mouth. Philip, unquestionably, had witnessed ugly murders, because the early Christians were not cowardly enough to close their mouths.

II. It is interesting to study this man Philip. He was a member of the Board of Deacons of the First Church in Jerusalem—a layman who served tables. He was not an ordained minister—he was a layman, and a very effective lay-evangelist he was. With an open eye and an attentive ear, he was obedient to the call of his God. His soul was sensitive because his life was obedient. That is why he could understand the voice of his heart when it said, "Go near and join thyself to this chariot."

III. Another interesting thing about this layman is that he was equipped, he not only had a radiant face, he had a vigorous, active mind; he had a love for his Lord. "He preached unto him Jesus."

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U.

Intermediate: How Can We Help to Make a Friendly World? Luke 10:25-37.*Junior:* A Day in a Children's Library. 2 Tim. 2:15.*Young People:* Shall We Abolish or Expand Missions? Why? Matt. 28:18-20.

Helpful Reading

FREDERICK C. GRANT: The Early Days of Christianity.*W. H. FITCHETT:* Wesley and His Century.*HENRY K. ROWE:* Modern Pathfinders of Christianity.*EARL MARLATT:* Protestant Saints.*W. P. LIVINGSTONE:* Mary Slessor of Calabar.

JANUARY 26, 1930

THIRD SUNDAY AFTER EPIPHANY

CALL TO WORSHIP: "It is a good thing to give thanks unto the Lord and to sing praises unto Thy Name, O Most High, to shew forth Thy loving kindness in the morning, and Thy faithfulness every night." Ps. 92.*PSALM:* 144.*ANTHEM:* Break Forth Into Joy.—*Simper*Jesus My Saviour Look On Us.—*Rogers**OFFERTORY SENTENCE:* "Freely ye have received, freely give." Matt. 10:8.*OFFERTORY PRAYER:* Freely hast Thou given unto us; freely should our gifts flow back to Thee. Thou hast taught us that we shall receive in proportion as we give for Thy service. Grant us the grace to use all Thy gifts in praise of Thee. Amen.*BENEDICTION:* The Lord Jesus Christ be with thy spirit.

MORNING SERMONS

THEME: *Religion as a Personal Matter.***SCRIPTURE:** Psalm 63. **TEXT:** Verse 1.**HYMNS:** The Lord My Shepherd Is.—*Dedication, S. M.*Take My Life and Let It Be.—*Patmos, 77,77*

I. INTRODUCTION.

1. The tendency today is to emphasize the social aspects of religion, especially service of one sort or another; a most valuable expression of reli-

gion, but in danger of being emphasized at the expense of religion as a personal source of inspiration for service.

2. The Psalm as a whole is a most intimate expression of the relation between a human soul and God. "O God, Thou art my God;" emphasis on *My*.

II. DISCUSSION.

1. Some results of wrong attitude toward personal religion.

a. Religion becomes just one of the many interests in life, not the supreme one. Father and daughter were riding through the Adirondak mountains. The father called the girl's attention to a mountain of unusual beauty and majesty. She responded with rather indifferent interest, as she was reading an absorbing story. A little later he called attention to another, getting less response. Finally he said, "Daughter, you do not seem to care very much about that mountain." "No," she said, "it is just one more mountain."

b. Lack of interest in service of the more Christian sort, as missions, religious education, etc.

c. The tendency to substitute other things for personal religion. Common substitutes for personal religion. 1. Nature religion that sentimentalizes but does not touch life. 2. Belief in the Bible and creeds about the Bible that does not sweeten attitudes. 3. "Faith of our Fathers," etc., that is like an inheritance for which we have done nothing. 4. Church membership and attendance that ends on Sunday. 5. All these as means to an end expressed in the text, "O God, thou art my God; earnestly will I seek Thee."

2. Christ's attitude toward personal religion.

a. Jesus cared more for faith and love to himself than for anything done for Him. Story of Mary and Martha in their home; and of Mary at the Feast of Simon. Note contrast of service and devotion in first story. Luke 10:38-42. Note contrast of charity and devotion in second. John 12:1-8.

b. Jesus cared more for what people would let Him do for them, than for what they could do for Him. He had a great boon for the world and the world and everyone in it needs that boon. His main aim was to get people to accept His Gospel of good news to men. No real man wants people to wait on him. He has something for them and it only requires a little faith and a little love to open the gates of His soul and from its boundless wealth of love and strength and wisdom there flows to them all that life needs at its very heart. Ps. 16:11. He still craves the understanding love and confidence of His people.

3. How attain this Personal Sense of God in our Hearts and its Values in our lives.

a. Think of ourselves as alone in this universe with God. Recall Christ in Gethsemane stripped of all earth might offer. "My Father."

b. Scripture testimony: An act of will, "I will love Thee, O Lord, my strength." A matter of gratitude, "I love the Lord because he hath heard my voice and my supplications." A pivot of life. "We know that

all things work together for good to them that love God." An act of faith.
1 Peter 1:7-9.

c. By observation and understanding of the world about us. 1. Much cruelty and wrong and pain in the world, but world is still in the making and incomplete. 2. Beauty, glory, tenderness, brooding life and love in nature: Mother bird and nestlings.

This is my Father's world,
The birds their carols raise,
The morning light, the lily white,
Declare their Maker's praise.
This is my Father's world,
He shines in all that's fair;
In the rustling grass I hear Him pass,
He speaks to me everywhere.

—Maltbie Babcock.

d. By acknowledging our sins and facing God for cleansing and help.

I saw God wash the world last night
With His sweet showers on high;
And then, when morning came, I saw
Him hang it out to dry.

He washed each tiny blade of grass,
And every trembling tree;
He flung his showers against the hills,
And swept the billowy sea.

I saw God wash the world last night
Ah, would he had washed me
As clean of all my dust and dirt
As that old white birch tree.

—Wm. L. Stidger, D. D.

III. CONCLUSION.

1. Recall the text as emphasizing God as a personal possession; the God of all creation and of all souls is our Father and Friend.

2. Emphasize the purpose of the Psalmist, "Early will I seek Thee."
a. Early in life. Emphasize the lesson for the young as a life motive.
b. Early in each day. Our need of daily contact with God if we are to have a personal religion.

"Not a sea captain goes out of the harbor that does not take his chronometer from the watchmaker's the last thing before he starts; and the whole voyage, after his departure, is determined by calculations based on that chronometer. A man may set his heart, every morning, by the heart of God."—Henry Ward Beecher.

(Pericopes)

THEME: *Finding God in Unexpected Places.*

SCRIPTURE: Matt. 8:1-13. TEXT: Matt. 8:10.

HYMNS: Who Trusts in God, A Strong Abode.—*Wer Gott Vertraut*, 87, 87, D. Iambic.Put Thou Thy Trust in God.—*Mornington, S. M.*

Jesus has just made a very pleasant discovery. He has been dealing with a Roman centurion, a soldier, a man of strange and heathen religion. He has found this man other than anyone would expect: tender, sympathetic, greatly concerned over the fate of a sick servant. He has found more. He has found that, despite heathen parentage and rearing, this man is really a Christian believer of the finest and best kind.

Jesus' discovery will introduce our subject: "Finding Good in Unexpected Places." Studying this theme in the light of today's Gospel lesson, let us see if we cannot win for ourselves the Master's joy by opening our eyes and by finding good in unexpected places even as did He.

I. In that connection, might we not begin our discussion by saying there is a real need for finding good in unexpected places; there is such a strong tendency in us all to do the opposite; namely, to look for and to find that which is bad in our neighbor.

What is that strange perversity in human hearts that prompts them to look at one another, not with the eye of kindness, praise and good-will, but so very often with the eye of envy, criticism and malice? I do not know why, but I do know it is there. It is there to the extent that very often it hauls forth the bad and exalts it in such measure that the good is never seen or given a chance at all. Why, when a man has committed a single crime, must that crime always be remembered and held against him? Why, when a woman has taken a single wrong step, must that single wrong step always blot that woman's record and continually be called to mind by forgetful friends? These conditions are hard to explain. But we know they exist and because they exist many a life that might be happy and good is lived out in the shadow of a great sorrow and of sin that is wholly unnecessary.

In such a world as this where badness is so often remembered and where goodness is so often disparaged and misconstrued, what do we need to set matters aright? Do we not need someone like the Master to reform our hearts? Someone who is impartial and fair and kind? Someone who will look down into the human heart and call attention to whatever goodness may be there? And will you not agree that in our text for this morning we have the Master Himself doing this very thing for us in a way altogether beautiful and good?

II. Jesus finds that which is good in this centurion! This man was a soldier and one, I dare say, whose hands more than once had been reddened with human blood. In those old days a Roman soldier's job was not a white-collar and easy-chair sort of thing. It was bloody, brutal and disgusting business. It was work that was bound to coarsen and degrade character.

Even so, Jesus is unwilling to believe this man wholly bad. With patience He hears his plea. With discerning eye He studies his heart and life. There is good there! More good than any one would expect! "Verily, I say unto you, I have not found such faith, no, not in Israel."

The spirit of Jesus on this occasion marked all His dealings with men. Why, when they wanted to stone her for immorality, did Jesus reach out His clean, white hand to the woman taken in adultery? He did not do it to condone her sin. He did it because, beneath her sin, He saw hope of goodness left, a spark that might yet be fanned into the flame of a better life.

When Jesus dealt with the thief on the cross, why did He speak words of consolation to this man? Jesus saw in that hardened sinner what the world cannot see. He saw a heart of repentance. He saw a spirit that cried out unto God and that prayed for forgiveness and new life.

Why does the Saviour show His mercy to men today in the same spirit of love and patience? Why are we permitted to hear and repent and claim salvation though the years are stained with so many sins we have done? It is not that our sins are not ours. Neither is it because we are so clever or so important. This is the reason. God, in Christ, is still looking at human hearts and finding goodness there—at least such possibilities and promises of goodness that He is still willing to try to claim us as His true children.

The ability of Jesus to find good in unexpected places, even in our sinful hearts, is not merely our example to follow, but it is the very ground and foundation of our hope for salvation. We have no judge to rule and condemn us like a blood-thirsty Nero or Herod. Our Judge is the fairest, kindest Judge of all. If there is the smallest spark of faith in our hearts He will see it. He will call attention to it, and on account of that faith He will lift us up and save us.

III. The story of Jesus and the centurion lends itself to a needful application, telling us that, if we seek good after the manner of the Master, we shall undoubtedly find it in greater measure than we expect.

Is it not noticeable how we usually find what we look for: trouble, if we want it; sorrow, if that be our interest; sin, if we have an open eye for it? Does not our experience in these matters make it easier to accept the inference of our text that, if we but look, we will find good and, finding it, we shall be able to rejoice because of it?

Have you ever noticed how, if you treat an average man as though he were honest, he often makes an effort to live up to your expectation? What is that but looking for good, creating it and then finding it too?

A certain man once set out to commit a gigantic robbery. He pretended to be very honest and thus won the confidence of the city. Finally he got himself into a position where thousands of dollars were entrusted to him. It was exactly the thing he wanted. The night came for the grand getaway. In the crisis he turned back. "I can't do it. I can't steal from people who have loved and trusted me as these people have done." In that moment a criminal at heart was converted because those about him had seen good in him and had dared to believe in him.

There is One who trusts in us and hopes in us even though, again and again, our hearts are set to do evil things. There is One who, with tender eye and sympathetic heart, watches our daily course. He expects good of us. He longs to be able to find good in us. Shall not His love prompt us to say: "I can't disappoint Him! I can't turn against One who loves and trusts me as He has done!"

PRAYER

We praise Thee, Almighty God, for teaching us to love Thee; it is only through the knowledge and experience of love that we can understand Thy mercy and frequent forgiveness of our faults. Thou hast commanded us to love all men, and with Thy help we may approach the realization of that command. We are making some progress in our thought and attitude and patience toward men in other walks of life, and with Thy help we may come to see the shining light of virtue in the hearts of men of other races and other occupations, just as Christ saw virtue in the heart of the Centurian. That time is not yet, but we pray Thee to hasten it. There are many of us lost in the great confusion of thought and interpretation of Thy commandments to us, and we come to Thee for guidance. Help us to remember Thy great concern for the individual soul of man, the need for faith in Thee and Thy promises to those who love and follow Thee. Help us to understand that obedience to Thy will is the test of our Faith in Thee, and that many of the side-lanes, on which many of us are prone to wander in the attempt to substitute something for the faith we have cast aside, are only the physical expression of that which Faith in God and His promises of a future life bring forth. Help us to realize that we are created in Thy image and likeness, and that a constant upreaching of the spirit is the only means of peace in our hearts. Bless us in our effort to exalt Thee and Thy name, and take us to Thyself in heaven when Thou art through with us here. Amen.

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- WILLIAM L. STIDGER: Finding God in Books.
 GEORGE STEWART: The Incarnation in Our Street.
 GEORGE H. MORRISON: The Afterglow of God.
 MARSHALL BROOMHALL: Robert Morrison. (Biography).
 CHESTERTON: St. Francis of Assisi.
 SHERWOOD EDDY: America; Its Problems and Perils.
 KIRBY PAGE: The Sword or The Cross.

ADDITIONAL OUTLINES

"In The Spirit." Rev. 1:10.

1. A day of rest.
2. A day for home.
3. A day for outlook.
4. A day for Christian Service.
5. A day of gladness.

"Come—Apart Into a Desert Place." Mark 6:31.

1. An invitation, Come.
2. A specific place, Apart.
3. An unusual place, Desert.
4. Purpose, Rest.

Finding God in 1. Infirmities. 2 Cor. 11:30.

2. Conscience. 2 Cor. 1:12.

3. Tribulation. Rom. 5:3.

OTHER TEXTS:

"What must I do to be saved." Acts 16:30.

"I know whom I have believed." 2 Tim. 1:12.

SEED THOUGHTS

Jesus went unarmed to the battle with the world because He believed that God was unarmed. God could not and would not destroy His enemies. It would be a blank contradiction of His nature so to do. The creator cannot destroy. The wrath of God could never be anything but an increased activity to save. There was something to fear in the universe but it was not God; it was what came to men when they got away from God; it was that which could destroy both body and soul in hell, the enemy of God, Satan, the principle of death, spiritual death.—G. A. Studdert Kennedy.

Literature reflects only a small portion of the people. If we are to discover the attitude of the masses, we must pass on from literature to journalism. The largest and most successful newspaper in the country frankly ridicules idealism. It exalts a saber-rattling patriotism, and the public likes it and buys it. It is typical of the predominant fashion in American Journalism. It is to be recorded that this attitude has made considerable headway even in the Christian Church, for there are not lacking those prophets of doom who look out from the smug complacency of their sheltered existence and find a world that is altogether evil, who can see in it nothing that is true or good or beautiful except possibly a few brands that have been plucked from the burning like unto themselves. One of the characteristics of the day is lack of faith in the existence of those things which are true and good and beautiful, and in the possibility of achievement of enduring satisfactions. A glory has departed and it is proving to be a glory we cannot live without. Something is lacking which we miss, something is gone which we must recover, and we have a deep suspicion that this something is faith, a faith that will conquer the counsels of despair and put into life those glories of character and those conquests of the spirit without which it is drab and drear. To this task the Christian Church can address itself with confidence.—Morrison Russell Boynton.

What the Bible Contains

This Book contains the word of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers.

Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable.

Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you.

It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christian's charter.

Here paradise is restored, heaven opened and gates of hell disclosed.

Christ is the grand object, our good its design, and the glory of God its end.

It should fill the memory, rule the heart, and guide the feet.

Read it slowly, frequently, prayerfully.

It is a mine of wealth, a paradise of glory, a river of judgment.

It is given you in life, will be opened at the judgment, and be remembered forever.

It involves the highest responsibility, will reward the greatest labor, and condemns all who trifle with its sacred contents.—*Found on the flyleaf of D. L. Moody's Bible.*

SUNDAY SCHOOL LESSON

STANDARDS OF THE KINGDOM: Matt. 5:3-9, 17-20, 43-48.

Read Also: Matt. 5:1-2, 10-16, 21-42.

GOLDEN TEXT: "Blessed are the pure in heart: for they shall see God." Matt. 5:8.

Teaching the Lesson

In a certain sense Christ cannot really be called a preacher. That is to say, the formal stated and stately delivery of a prearranged message could not come in Christ's line. Christ talked. Henry Ward Beecher was most effective, many thought, in his Wednesday evening prayer services when he sat on the platform and in a very informal way talked with the people, answering their questions.

Verse 3 speaks about the poor in spirit. A man's inordinate ambition may make him very unhappy. The woman in 2 Kings 4:13 declined political preferment saying, "I dwell among my own people." The poor in spirit are not made bitter at loss of money. They are content with their place in life. They are content to serve in the obscure place. The greatest men of the church have been those who served the suffering, the needy, and the hungry. The word poor is the same word which in other places in the Greek is translated "beggars." Those who beg at the foot of Christ are they who receive the richest blessing.

Verse 5 speaks of the meek inheriting the earth. This is not the Uriah Heep brand of meekness. If one doubts the truth of the statement, that the meek inherit the earth, let one think more clearly. It is true. Nothing else could possibly be true. There are few principles in science or in history more firmly established. It is true in Wall Street. A man cannot inherit there who approaches in a belligerent, self-confident attitude. It is true in business. No man succeeds who will not in the spirit of utter meekness accept and digest the facts of business relationship and adjust himself to them. It is true in science. The aviator, the engineer, the chemist does not play any tricks on nature. In humble meekness he sits down before

the facts, and learns, through obedience, how to benefit by them. It is true in the religious life. We never conquer until we stoop and we never *bless* until we *bleed*. The two words come from the same Greek root. In this general connection, Christ has a very sharp word to say about the necessity of our righteousness exceeding that of the scribes and pharisees. No man should glibly congratulate himself that he has reached that point until he remembers that these scribes and pharisees were men of *regular systematic prayer*, great *scriptural learning*, great *devotion to the synagogue*, *conscientious tithers*, in very heart *devoted to the kingdom*. Do we exceed them in these points? If so, it must be because our praying is internal rather than external, our devotion to scripture not only one of intellect but also one of life. Our connection with the synagogue (the church) not artificial and compulsory, but of the heart. Our observance of the tithe not from a sense of duty, but from a sense of glad joy and privilege. Our whole devotion to the kingdom one of true heartfelt love, and not one of outward ritualistic observance.

Verse 44 speaks of loving one's enemies. No reference is here made to a sentimental attachment. Christian love is *cherishing an undiscourageable good-will toward our enemies and being willing to express that good-will at all times and under all circumstances at real sacrifice to ourselves*. Let the teacher ask the class to ponder that definition and discuss it in all of its parts. There is nothing sentimental or soft about it. That is Christian love.

Verse 48 declares that we are to be perfect as our father in heaven is perfect, which is to say, that His perfection is to be our goal and standard, our guide. It is true that we can never, on this earth, be as perfect as He is. It is none the less true that His perfection is to be our constant inspiration and goal and standard. Our lives are to be measured by his. William Cullen Bryant has written the following beautiful poem entitled, "Blessed Are They That Mourn." It is full of a beautiful and trustful spirit.

"Oh, deem not they are blest alone
Whose lives a peaceful tenor keep:
The Power who pities man, has shown
A blessing for the eyes that weep."
(Read balance of five stanzas.)

Helpful Reading

McAFEE: Sermon on the Mount.

SERMON TO YOUNG PEOPLE

THEME: *A Mysterious Young Man.*

TEXT: Mark 14:50-52.

This is a strange tale, whetting our curiosity, abrupt and full of mystery. The curtain rises on this unknown young man, and falls again before we fully recognize his presence on the crowded stage. Some think he

must have been a lunatic, who rushed out almost nude, in a frenzy of excitement, as Jesus and His captors passed by. But many students of the Bible are now agreed that it is a touch of autobiography which the writer gives us here, and that the mysterious young man is none other than Saint Mark, himself. This may explain why a seemingly trivial incident is recorded in this one gospel. The house from which he rushed may well have been his own, or rather that of his widowed mother, Mary, where the Last Supper was traditionally eaten. Probably John Mark had gone to bed early that night, after the Passover feast, and slept on the flat roof of the house, wrapped only in a linen sheet. Awakened at midnight by the sound of Jesus and the disciples going out, with a boy's curiosity he ran down the outside stair and followed them, being a hidden witness of all that happened in the Garden. Trying to slip away after the arrest, he was pounced on by some young men in the rabble, and in a sudden panic he left his sheet in their hands, and "fled from them naked." In later days Mark bore the epithet of "*the stump-fingered*," and it is possible to imagine that during the scuffle in the darkness he did not escape scot-free after all, but had his finger mutilated by the slash of a spear or sword.

"There followed Jesus a certain young man." There is something pleasing about the ring of these words. But unfortunately they are belied by what follows. Why are we given this almost comic touch in the grim and tragic story of our Lord's betrayal? For two reasons, I think, that the courage of a brave impulse may inspire us, and that the cowardice of a sudden desertion may warn us. Most of us start well, but we lack staying power. Had Mark, if Mark it was, only stood by Jesus in His hour of loneliness, what glory he would have won, the one "faithful among the faithless found!" But the enthusiasm so quickly aroused waned with equal rapidity. Impulse and emotion are poor substitutes for quiet determination. Young men are sometimes very easily frightened out of their Christian convictions. Ridicule and jeers are often harder to bear than physical persecution. How these young men must have laughed as they twitched off poor Mark's sole covering, and saw him ignominiously running to shelter! But are not many of us in little better plight? We started to follow Jesus. In good homes and Sunday School and Bible class we were taught the truths of our faith, but the world laid rough hands upon us, and we were quickly stripped naked of all our fine pretensions, laying bare to a scoffing audience the poverty of our souls. Yet remember that even if we desert Christ, He will never desert us. His love is infinitely patient and long suffering. In after years He found Mark again, and made Him a true disciple. May it be so also with every one of us.

SERMON TO CHILDREN

THEME: *Everybody's Business.*

TEXT: Gen. 13:7.

When you hear your text for this morning you will think it a difficult one to remember and one which cannot teach us very much. It says, "And

the Canaanite and the Perizzite dwelled then in the land." It is found in Genesis, chapter 13, verse 7.

Some years before our text, Abram and Lot left their homeland and went all the way to Palestine. God had guided them to that country and they had gone in order that they might worship and serve Him. When these two men became wealthy in their new home, Lot had a dispute with Abram. They were supposed to be serving God and yet they were having a quarrel. At the time of their disagreement, our text tells us, the Canaanite and the Perizzite were living in the land. These were two heathen tribes. When I read our text, I began to wonder what these people would think of the way Lot and Abram were acting. What do you suppose they thought?

If you are like some I know, you might answer my question by the old and unpleasant expression, "It was none of their business!" If Abram and Lot wanted to quarrel that was their lookout and the Canaanite and Perizzite could "mind their own business." Now it is just about that very thing I want to tell you today. Perhaps, before our talk is over, we may be convinced that they had a right to think about and talk about the way these two men were acting.

We must admit there are many things we can do that are another's business besides our own. I go into a store and steal a \$5.00 bill. What I have done concerns more than myself because someone else is worried over the loss of his money. Then let us suppose that a little boy has earned ten cents. He spends the money in buying cigarettes and goes off quietly by himself and smokes. Is that anybody's business besides his own? Be careful now before you answer. The money is his own. He had gone off all by himself. If anything unpleasant happens, no one but he will suffer. Surely we must say that he can do as he likes. But let us look at him a little later. He is staggering home, for his smoke has made him dizzy. His mother rushes out and asks what is wrong with her boy. How worried she is because he is in pain. So you see it is her business, because she is sorry for her son. I am afraid you will find it very difficult to find anything we do that others have no right to be interested in.

Some of you have seen a steamer. Perhaps you have noticed a little room high up above the rest with windows on the front and sides. That is where the captain stays when he steers the vessel. Suppose as he guides the ship along the river or across the bay, he sees a huge rock ahead. Then he decides he will run the steamer into the rock. He can swim and need be in no danger. But, you say, what of the others?

That is just our question, boys and girls, What of the others? You have been coming here to church almost regularly for a long time. Others, who are not interested in church or the good things of life have seen you here. They are watching to see how you live. Like those on the vessel, who have to go wherever the captain steers; so others may be influenced by what we do. If the Canaanite and Perizzite did as they

saw Abram and Lot doing they would be doing wrong. Let us, then, who love God, try to live as if we felt whatever we did was *everybody's business*.

EVENING SERMON

THEME: *The Bread of Life's Reception.*

SCRIPTURE: John 6:1-35. **TEXT:** John 6:35.

INTRODUCTION. Hunger for physical food a natural act. Men's physical health dependent upon the manner of satisfying that hunger. Spiritual hunger as natural in man. Man must have and will have some kind of a spiritual source of power. The heathen and his incantations, the philosopher and his searching prove this. Men's spiritual condition will depend upon what sort of spiritual food they find and enjoy. How do you receive this Bread of Life?

I. *The Questionings.* After the miracle of the loaves and fishes, Jesus and disciples are found in Capernaum where this discourse of the lesson takes place. "How did He reach Capernaum?" Jesus ignores the question. Opens a far more important matter. Some things we need not perplex ourselves over. Just curious, with hungry stomachs, not hungry hearts. Miracle was a good square meal, nothing more. Would He feed them again? Perhaps forever. But let's not be too harsh in judgment. What motive is yours for following Him? "What I can get out of it" or "what I can put into it." Not what we have but the use we make of what we have counts.

II. *With Misunderstanding.* "Work not for the meat that perisheth but for the meat which abideth unto eternal life." Jesus would lead from misunderstanding to a real appreciation. He would not condemn honest employment for our daily bread, "Not slothful in business." But have men know the import of a spiritual food, "Man cannot live by bread alone, but by every word that proceedeth out of the mouth of God." If body is to be fed much more so the spirit. Starve the physical, a penalty must be paid. No different reaction in the spiritual.

III. *With Desire.* "Lord evermore give us this bread." A point of spiritual awakening had been reached. Vague, no doubt, but none the less craving. Did the Master ever fail to give when asked? "I am the bread of life." Wealth of truth in the reply. Analogy between Christ and the bread for the physical man. A universal food, not restricted to climate, race or condition of man. A democratic food, nourishes the ignorant as well as the wise. Christ has that universal appeal, He knows no race or class distinction that bars approach to His table.

CONCLUSION. The mystery of bread in its life from the planting of the wheat through all the processes and on to its support of life. We do not understand it all but we eat it, digest it, assimilate it, and live. Partake then of this Bread of Life, accept it with a believing heart, assimilate it that the soul as well as the body may have life. "Break Thou the Bread of Life, Dear Lord, to me," etc.

MID-WEEK TOPIC

THEME: *Was Jesus Crazy?***TEXT:** Mark 3:21, 31-35.

Jesus has just selected his cabinet. The moment the ordination service for his college of disciples is over, other cohorts challenge his method and manner of life. Some suggested that he was in league with the devil, while others insisted that he was crazy.

Christianity at such a moment faced a difficult challenge. It was a daring hour for the cause of God, and the vitality of the disciples, including Jesus himself. Their very action and reaction, would determine the strength and power of God's purpose and presence. Such an experience has its lessons for our day.

I. When we desert difficulties, we desert Jesus and his cause. Someone has wisely said that Judas got rid of some difficulties for thirty pieces of silver that he disposed of too late. We must face life and its lessons.

II. Jesus Christ would not have his Father's purposes thwarted by the petty opinions of men. His mother and his brethren called to him, but he could not heed their call because the music of a higher call filled his ears and heart. How many times a selfish, short-sighted parent or relative destroys the life purpose of some noble youth. The challenge of the mission field or the ministry rings in his or her ears, but it is choked by the cheap prattle of some selfish cynic. We have not been challenged to action until we can go on in spite of an aunt or an uncle, a brother or sister, a father or mother, a husband or wife.

III. Jesus saw that a spiritual companionship was to rule and reign in God's true family. "Whosoever shall do the will of God, the same is my brother, my sister, and my mother."

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U. (Christian Endeavor; Denominational Day).

Intermediate: How Can We Help Our Church This Year? Matt. 7:17-27.

Junior: What Our Church Expects of Its Juniors. 2 Tim. 2:1-2.

Young People: What Is Our Church Planning this Year? Acts 2:41-47; 13:1-3.

Helpful Reading

W. M. CLOW: Christ in the Social Order.

GERARD COLLIER: Economic Justice.

MARY K. BERG: Story Worship Services for the Junior Church.

NORMAN J. DAVIDSON: Moffatt of Africa.

ADOLF DEISSMANN: Paul. (A study in social and religious history.)

FEBRUARY 2, 1930

FOURTH SUNDAY AFTER EPIPHANY

CALL TO WORSHIP: O Come, let us worship and bow down, let us kneel before the Lord, our maker, for He is our God and we are the people of His pasture and the sheep of His land. Ps. 95.

PSALM: 146.

ANTHEM: O Be Joyful in the Lord.—*Garrett*

The King of Love My Shepherd Is.—*Shelley*

OFFERTORY SENTENCE: "The Lord loveth a cheerful giver." 2 Cor. 9:7.

OFFERTORY PRAYER: We thank Thee, O Lord, for the bounties Thou hast bestowed upon us. We have health, and abundance of food and clothing, adequate shelter, and more important than all these, a place to worship Thee, and ministers to preach Thy word to Thy people. Our abundance of all that is necessary to worthwhile life, causes us to rejoice in sharing our plenty with Thee for increasing Thy Kingdom on earth. Amen.

BENEDICTION: The peace of God which passeth all understanding, keep your hearts and minds through Christ Jesus.

MORNING SERMONS

(COMMUNION)

THEME: *The Unforgettable Christ.*

SCRIPTURE: Luke 22:14-23. *TEXT:* Vs. 19.

HYMNS: Draw Nigh and Take the Body of Your Lord.—*Coena Domini 10,10*

O Living Bread from Heaven.—*Aurelia 76,76,D*

I. INTRODUCTION.

1. The Lord's supper is a means of keeping Christ in the memory of the world. Christ realized the value of symbolism as a means of perpetuating ideas. He did not want to be forgotten and instituted the sacrament of the Eucharist for that purpose.

2. Irrespective of that, His personality and spirit has made a permanent impression upon humanity; He is today, as never before, the unforgettable Christ.

II. DISCUSSION.

1. Some Memorials of Christ. Miscellaneous. The cross as the instrument of His crucifixion has become a symbol of His whole life work. It has given the plan on which all the great cathedrals are built and its meaning has been carried into hundreds of organizations that use it as their symbol in one form or another. Art for hundreds of years did

little but paint Christ's life, sculpture His form, or glorify His meaning in song. The New Testament itself is His greatest literary memorial and has filled the libraries of all the world with books about Him. The church everywhere reminds the world of His message and His influence today is felt increasingly in industry, education, public health and philanthropy.

2. The creeds of the church. These are among His greatest memorials representing all the efforts of different ages to interpret Him. Their faults and the harm they have sometimes done are not due to Him but to the fact that men mistake loyalty for what they think about Him for loyalty to Him. Edwin Markham has summed up creeds and laws as represented in Him in the following gem:

Here is the Truth in a little creed—
Enough for all the roads we go:
In Love is all the law we need,
In Christ is all the God we know.

3. His words. Note Luke 24:8, "and they remembered His words."

a. We are told that "the people wondered at His gracious words," "that they were astonished for His words were with authority." He said "Heaven and earth shall pass away, but my words shall not pass away." Paul asked the Ephesian elders "to remember the words of the Lord Jesus," how He said, "It is more blessed to give than to receive." He said to His disciples "That the Holy Spirit shall bring all things to your remembrance whatsoever things I have said unto you."

b. Special cases. 1. Those who cannot understand, Nicodemus. 2. Those with a secret sin, Samaritan woman. 3. Those discouraged, Luke 5:4-5. Peter and fishing. 4. His appreciation of faith, Luke 8:48. 5. Those overworked, Martha. 6. Those bereaved, Mary and Martha. 7. Those ambitious, James and John. 8. Those devoted, Mary and Ointment. 9. Words on the cross, Great Commission.

c. The moral and spiritual value of teaching Christ's life and words to children. Their later value as armor in life's fight for character as resources, comfort, guidance, inspiration. Our daily need of remembering Christ and refreshing our faith and strength for the daily round. Our spiritual "daily dozen," do we take it regularly?

4. His followers. Above all things Christ is made unforgettable by the lives of those He has redeemed, and who through love for Him today are keeping Him as a living force and personality before the world. The chief task of the Christian is to exalt Jesus Christ before men through His own personal character and conduct. Our tendency too often is to be apologetic about our religion. Christ expects us to witness for Him in every possible way. The world can never forget Christ so long as His followers give Him the first place in their own lives and loyalty.

III. CONCLUSION.

1. The bread and wine of the communion are reminders of Him for the church and its members; also as the church's public witness to Him

as its crucified Lord.

2. The wider meaning of communion in life. The poem, "The Spread Table."

"And when we leave Thy table, Lord,
And go into the world again,
Help us to carry with us there
The Saviour of that holy fare,
And prove the virtue of Thy word."

* * * * *

(Pericopes)

THEME: *Is the Religion Born of Fear Worth Having?*

SCRIPTURE: Matt. 8:23-37. **TEXT:** Matt. 8:25.

HYMNS: One There Is Above All Others.—*Amen, Jesus Han Skal*
Rode 87,87,77

Jesus, Still Lead On.—*Seelenbrautigam 55,88,55*

Listen to our friend, the critic, as he comes after us in excited words. "Religion, what is it? It is nine-tenths fear. Why do people pray? Why do they pay toward the church? They are afraid there is a God, afraid there is a hell, afraid that lightning may kill them. All fear. And that is why ignorant people keep on being religious, while intelligent people shake off their shackles and become free."

Thank you, my critical friend. You have not hurt my feelings at all. You have really done me a favor. You have furnished me with an excellent subject for my morning sermon. Under your inspiration I shall speak about "The Religion Born of Fear; Is it Worth Having?" And as I have listened patiently to you, will you be so good as to give me the same kind of hearing?

I. Whatever our personal prejudices may be, I do not see how we can escape the assertion of the critic that a great part of our religion often has its roots in fear.

Here, for illustration's sake, are the disciples of Jesus. They have been with Jesus but His message of salvation has scarcely penetrated their hearts. They admire Him as a man, as a leader, as a miracle worker, but they do not really know Him for what He is. They are crossing the sea of Galilee. A storm arises. They are in danger of drowning in the deep. They think of their Jesus, their miracle-worker. They awake Him from sleep. "Lord, save us: we perish." Theirs is the prayer of fear. And their fear, more than anything else, has driven them to Jesus. Fear-religion, yes, that is what it is.

And such fear-religion, it will be found on examination, is a common thing in every walk of life. Many a man has treated the religion of his fathers with continued contempt until his turn came to die. Ah, then he prays the prayers of his childhood over and over and reaches out eagerly, hungrily, for help from above. Fear-religion, that is what it is.

Read the accounts of the death of criminals. However godless they may have been in their lifetime, there are few indeed who do not call upon God with the aid of ministers and priests as the last dread moment draws near. Fear-religion is the best word to describe the faith they possess.

Have you ever paused to think about life, what it is and where it finally leads? Some say there is a heaven for God's children and a hell for the wicked and unrepentant. What about your soul in the great beyond, in those limitless years of eternity? What of heaven for you, or hell? No one says the latter will be the case. But suppose it should be? Suppose there is just a chance, a possibility? Does not the thought frighten you? Does it not prompt you to say that, for safety's sake if for no other, a man might very well be religious in the strictest sense of the term? But now analyze your own thought here, and what do we have? Surely you have proof in your own heart that the critic was at least partially right when he said that a good bit of our religion is based on and born of nothing more than fear.

II. But, now, what of this fear-religion? Is it what our critic seems to say it is, an unworthy thing, something that good people and wise people will never deign to possess?

Look into our Gospel lesson for the answer. The faith of the disciples on the occasion here described was born of fear and panic. Their prayer was one of despair. Yet that prayer was answered and that religion led them in the end to a sacrificial devotion unparalleled in the history of the world. The beginning may not have been so good, but the end was. Fear-religion ended in something as high above mere fear as the heavens are high above the earth.

On the strength of the experience of the disciples we are ready to draw conclusions. Fear may not be the highest motive, but if fear leads us to God, then it is a good thing and not to be despised at all. A religion born of fear may not be the best to begin with, but, after all, it is a hundred times better than no religion, or even that religion which fears God so little that it really ignores or despises Him.

Fear is an emotion given of God and given for a good purpose. It serves each man well who respects it and uses it aright. That being the case, who knows but what it is God's mercy in disguise that the lightning should flash and the storm should rage. Maybe these are but calls that God is giving us so we may turn from the perishable things of earth to rest our souls in Him.

Suppose a man will repent of sin and pray to God only because he is afraid of the hell that follows the sin. Is it not better that this should be the case than that this man should live in sin and die in it and never repent at all?

III. A religion born of fear, to begin with, may be very close to superstition or something worse. Nevertheless, if consistently practiced, it may lead to something fine and good. If a man obeys God because he is afraid to disobey, he may very soon come to see that obedience is

better than disobedience, and he may finally obey, not out of fear, but because he wants to obey and because he finds happiness in so doing.

The disciples at the time of our text came to Jesus because they were afraid. The day came when they sought Him for a better reason, because they loved Him and believed in Him as the Saviour. That can and will probably be our experience. If we act through fear at first, we shall soon learn to know that God is love and on that account, pledge ourselves to love Him and to serve Him all our days.

So far as heaven is concerned, I will be glad to get there and to get others there in whatever way I can. The Bible speaks of people who are to be saved by fear. I am perfectly willing to be one among them. I should rather be saved by fear than lost through lack of fear.

And so I close with a fervent wish in which I hope you are willing to be included. God save us all in whatever way He can. If necessary, may He save some of us through fear.

PRAYER

Almighty God, the loving ministry of Thy Son, Jesus Christ, has removed from our hearts all fear of Thy wrath against Thy true children; hope for life eternal in Thy service has come to us in place of fear. When burdens oppress us and weigh us down, we turn to Thee, knowing that we shall find rest in Thy love, and guidance in Thy wisdom.

Thou art our rest, our shelter in time of temptation and of storm, our home at the end of the road. Weary ones turn to Thee and receive help, just as Thy plants turn toward Thy sun in the heavens and receive there a life-giving element for greater growth and progress.

We are Thine to direct, and we come to Thee in loving trust. Accept all that we have, and bless us. Amen.

BIBLIOGRAPHY

R. H. COATS: The Changing Church and Unchanging Christ.

JOHN BAILIE: Roots of Religion in the Human Soul.

JOHN TIMOTHY STONE: Places of Quiet Strength.

ADDITIONAL OUTLINES

"And He shall come unto us as the rain." Hos. 6:3.

1. Copious.
2. Seasonal.
3. Refreshing.
4. Cleansing.
5. Satisfying.

"My Lord and my God." Ps. 27:1-11.

1. The Lord is my light.
 - a. Conviction.
 - b. Revelation.
 - c. Direction.

2. The Lord is salvation.
 - a. From Enemies.
 - b. From Trouble.
 - c. Forever.
3. The Lord is my strength.
 - a. In Him.
 - b. With Him.
 - c. For Him.

OTHER TEXTS:

"They that sow in tears shall reap in joy." Ps. 126:5.

"But to do good and communicate, forget not." Heb. 13:16.

"Fear not, ye seek Jesus." Matt. 28:5.

"And they shall fear no more." Jer. 23:4.

SEED THOUGHTS

I remember a man high in the business world of one of our great cities. He was the head, in fact, of one of the largest wholesale grocery establishments in the East. Beginning his business life as a lad about the store, he had, by dint of fidelity and hard work, risen gradually through thirty long years until now he was senior partner and the holder of the largest interest in the concern. He was a thorough man of the world, driver of fast horses, and none too scrupulous about his personal habits, until through the influence of a devout woman he was converted. Then that troublesome drink question forced itself upon him. No insignificant item in the profits of his grocery business was from bottled goods. As a Christian man he felt this part of his business must be discontinued. The other members of the firm did not sympathize with his scruples and objected. The only course therefore was to dissolve the partnership. My friend gave the option to his junior partners either to sell out to him or to buy him out. They preferred to do the buying, as the business was lucrative, and so it was arranged.

With sadness this captive of conscience awaited January first when the business was to be settled and he to retire. He sat at the desk in the head office to which a lifetime of labor had brought him, and realized that in a few days he must leave it, and be to it thereafter a stranger. But something worse than sadness cast a shadow upon him. It was the haunting fear that when the firm's accounts were balanced, the year might prove to be less profitable than usual and so his motives for retiring be impugned. He prayed much about it. What then was his joy, when, after all the returns were in, it appeared the firm had had by far the most profitable year in its history. After such a crowning success, he was leaving his business for principle's sake. Now men generally, and his young partners in particular, would realize his only motive to be loyalty to God; that he was giving up all because he honestly believed that God and a conscience void of offense in God's sight were more to be desired than all the world beside.—A. N. Gordon, in *What We Preach*.

SUNDAY SCHOOL LESSON

PUTTING GOD'S KINGDOM FIRST. Matt. 6:5-13, 19-21, 31-33.

Read Also: Matt. 6:1-4, 14-18, 22-30, 34.

GOLDEN TEXT: "Seek ye first his kingdom and his righteousness; and all these things shall be added unto you." Matt. 6:33.

Teaching the Lesson

Verse 5 contains instructions as to the proper method of prayer. The Pharisees thought more of being seen and of securing the approbation of men than they did of having their prayer heard and receiving the approval of God. The tragedy of all service that is done primarily for the approval of men is that the reward is had here and lost there (in heaven), and the reward here, when it is had, is a poor and paltry thing. There are some Christian people that are working hard in the church, but their aim is simply to secure the approval of men, to be praised and congratulated and flattered. They receive this and all the while they are losing the greater reward which is the approval of God, and are really missing the sincere and profound respect and admiration of their fellow workers. Men may praise an individual of that kind, but in their heart they do not highly esteem him.

The heathen prays by the use of prayer wheels. These wheels are set in the stream of water and the flowing water automatically "says" the prayers. Prayer is not necessarily either vocal or voluble. The man who prays long in private will pray short in public. President Wilson said at one time, "It is sometimes a very troubling thought that in the rush of modern life we scarcely have time to think of our individual souls. It is a very serious thing that there are so few minutes in the twenty-four hours when we can pause to think of God and the eternal issues of the life that we are living. The thing that we call civilization sometimes absorbs and hurries whole populations to such an extent that they are constantly aware that they are not breathing the air of spiritual inspiration which is necessary for the expansion of their hearts and the salvation of their souls."

We pray to a personality. One cannot pray if one does not believe in the personality of God. It is impossible to carry on an animated telephone conversation if you know there is no one at the other end of the line.

Verse 6 speaks of the open reward. He rewards us (1) with a change in our hearts ("Those who saw him rounded on their heels and wondered after him so glad was he."); (2) with a change in the atmosphere—a praying church can be felt; (3) with souls saved.

Verse 33 is both a promise and a statement of a law of life. Our first concern is to be the kingdom of God. All other things are to be in the nature of *additions* to our life. They are not to be the heart and center of life. The justification of this word rests in human nature. We are so constituted that we cannot serve two *masters*. We are so constituted

that we cannot be happy with more things. Augustine said, "Thou hast made us for thyself and we cannot rest until we rest in thee." The results of acting upon this law of life are (1) friendship, (2) development of personality, (3) actual increase in material possessions, (4) the speedy coming of God's kingdom.

The teacher should point out that the Sermon on the Mount is not merely a pretty saying. It is the clear statement of the eternal laws upon which the universe is established.

SERMON TO YOUNG PEOPLE

THEME: *The Lord's Letters.*

TEXT: 2 Cor. 3:2-3.

These words of the apostle Paul are a fitting message for the young communicants on this important day in their lives, when they are about to be admitted to the Lord's Table. In the church at Corinth, to which this letter was written, Paul had enemies who said he was no true apostle at all. Addressing his converts there, he tells them that *they* are the proof of his calling from God, the fruits of his ministry, the testimonies or evidence that he was indeed a member of the apostolic band. But he goes on to remind them that they are much more than merely epistles of Paul. They are also epistles of Christ, written not in books with pen and ink, but with the Holy Spirit upon the tablets of their own hearts.

I want you all to think of yourselves today as epistles of Christ, as witnesses for Him, His testimonials, His letters of commendation, His ambassadors to the world of men. You are the living letters of the Master, which he who runs may read. The man in the street studies the Bible but little, and works of theology not at all, but he will read *you*. The lives of Christians are his "epistles of Christ." In *you* the Lord you serve is judged every day, and either accepted or rejected by those you meet in office or home, factory or busy street.

Even those who are Christians in name only are also epistles of Christ, but how different is their message! It reads: "I don't believe that God's method is worthwhile, worth caring about." Never let that tragic message be written in the book of a striving soul; to betray your Lord with a fair word like Judas, or deny Him with an oath like Peter, or desert Him like the other disciples—what a shameful part for any man or woman to play!

There is a beautiful legend which tells of Jesus' return to Heaven after the Resurrection. The angel Gabriel met Him and asked Him what He had done on earth. Jesus told Him the wonderful story and, when it was finished, Gabriel asked, "What will Thy followers do now Thou hast ascended up on high?" "I have left My Church to carry on My work," was the answer. "But, Lord," protested the angel, "Thou hast just told me how they misunderstood Thee, and often grieved Thee, and finally deserted Thee in Thine hour of need." "Nevertheless," Jesus calmly replied, "I am trusting them. I have made no other provision."

"No other provision." What an honor, what a responsibility for you and for me! We are the living epistles of our Master, His only way of interpreting His life and teaching to men. May our lives ever toll out the story of God's redeeming love in Jesus Christ, His Son, our Lord.

SERMON TO CHILDREN

THEME: *Walking with God.*

TEXT: Gen. 5:21.

If I were to say that I am going to tell you the life story of some great man, you would expect me to take a long time about it, so long that you would get tired listening. Yet this morning that is just what I am going to do. I am going to tell you all I know about a man who must have been one of the very finest and best of them all. This man's name was Enoch and if you will look up our text in Genesis, the fifth chapter and the twenty-first verse, you will find out all I know about him. It says, "Enoch walked with God." That is the life history of Enoch. Though it does not take very long to tell it, yet it says a great deal. To walk with God is to be and do our best.

You and I, boys and girls, do a great deal of walking. Do you not think it is much more pleasant to have some one to walk with? We like their company and are not so lonesome. Then their walking makes it easier for us to walk. You know that soldiers on a march always keep in step. In that way they can walk more easily. The best one we can get to walk with is God. If we do as Enoch did, we shall find the walk easy and pleasant.

Young people, the very youngest of them, can walk with God. One winter's morning the sun came up bright and shone upon a world pure white. It had snowed during the night and the drifts were quite deep. As a father was getting ready to go to the barn to feed his horse, his little boy asked if he could go with him. Permission was given and soon they set off together. The father first, while his little son followed close behind. As they were struggling through the snow, the man turned and asked, "How are you getting along, my son?" Between breaths, the little lad replied bravely, "All right, daddy, I am walking right in your foot-marks." When the father heard that, he took shorter steps in order to make it easier for his boy.

My little folks, we do not have to wait until we are big men and women before we can walk with God and please Him. He is very much like the father in our story. He will help us to walk with Him. Jesus took the boys and girls up in His arms because He loved them and because He wanted us to learn that He loves all boys and girls today. Christ took a little lunch a small boy gave Him and fed a great multitude with it. You small people can help Him now just as much as they did then.

Then, if we walk with God, He will give us strength to get over the rough places. A father and his boy were out walking together. The man remembered that soon they would come to a very stony place, so, reaching down his hand, he said, "Here, my little man, you had better let

me take you by the hand." "Oh, no, father," replied the boy, "instead, I will take yours." In that way they went along a little farther. Suddenly, just when he did not expect it, the little fellow stumbled. In trying to save himself he let go of his father's hand and fell. As he scrambled to his feet, he looked up into his father's face and said, "Daddy, you take hold of my hand this time." Soon after that when he tripped again, his father's grip tightened and saved him from another tumble.

That is exactly what walking with God should mean to you boys and girls here today. If we ask Him, He will reach down to us and keep us from falling; that is, from doing anything wrong.

EVENING SERMON

THEME: *Self-Restraint.*

SCRIPTURE: 2 Cor. 3. **TEXT:** 2 Cor. 3:17.

INTRODUCTION: Liberty and self-restraint may seem to be opposing forces. But in the Master's life we see them as co-operating forces. The perfection of His character may discourage us. That perfection, however, may be approached, if not fully attained. The only liberty that we have is not the result of license, but of law. This was true of the Master's life. The spiritual struggles of men were first experienced by the Master, "tempted in all points like as we." As our perfect pattern, "yet without sin."

I. *As Seen in the Master.* Refused to use His power in a selfish way, even though He possessed it. Sense of mission predominates, conscious of His power, yet restrained it. Won so completely over the suggestions to violate God's confidence in Him that it would appear there was no temptation. We may possess great power, wealth, position, authority, but the real test of our greatness lies in the use we make of that power. What are your re-actions to the thought, or realization that you have power? What control do you exercise over those powers that are yours? A selfish use of your power, however small it may be in comparison with His power, is an indication of weakness. The only real power is restrained power. Fire, water, electricity without a restraining check, is a power only for destruction. With a check on its flow, it then becomes a constructive force.

II. *As Seen in a Disciple.* Peter's companionship with the Master did not all at once convince him of the beauty of self-restraint. Peter is a picture of one without any restraint. The disaster of such a characteristic. The Master pointedly said to Peter, "Get thee behind me, Satan," and "thou mindest not the things of God." Peter's lack of self-restraint led him into other and serious attitudes, even to denial of his Lord. Only after Peter learned the beauty of self-restraint was he commissioned.

III. *As Seen in Our Own Experience.* The coming of power to man always brings with it the temptation to use that power selfishly. The greater the power, the greater the need of self-restraint. Learn to use aright the lesser powers that may be yours and thereby fit yourself for the proper use of greater power. The little oak sapling that withstands the swaying breeze will, in later years, withstand the heavy blast. But the one

that falls ere it grows will never have the strength and power of the conquering oak. A truly great man is as conscious of the restraint required of him as he is of the ability to use his power.

CONCLUSION: What is true relative to power is true also as related to simple authority, however small its scope. Temper it all with justice and restraint.

MID-WEEK TOPIC

THEME: *Face Him.*

TEXT: Matt. 27:20-25.

"What shall I do with Jesus?"—and the answer is "face Him." Pilate failed because he failed at this point. He boasted of his power to crucify, and his power to release, but he did not have the power to release. He could issue a public sentence, "I find in him no fault at all," yet he delivered him to his doom, and his own doom was in such a delivery. He tried to escape the guilt and responsibility. He did not seem to understand that he had closed the career of the Inescapable One.

Dr. Clow suggests this three-fold outline:

I. The Inevitable Christ.

They passed him back and forth, but they could not pass the responsibility, and the modern application is that we must face this Inevitable Christ.

II. The Inevitable Alternative.

"Yes" or "no?" What will you say? The request is never too great if we face it. There was always in his mind the thought that those who were not with him were against him.

III. The Inevitable Decision.

Many people who would answer that they had never considered Christ have nevertheless made their decision. To do nothing is to deny.

Studdert Kennedy, in his vivid poem, "Indifference," portrays the second crucifixion, not by sending a lance or a sword into his side or heart, but by just letting Christ pass by unnoticed; the *crucifixion of indifference*. That is what caused Him to cry again for Calvary.

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U. (Christian Endeavor and Life Service.)

Intermediate: How May Intermediates Crusade with Christ? Mark 12:28-31.

Junior: Junior Crusades Around the World. Matt. 28:19.

Young People: How May We Crusade with Christ? Rom. 12:1-9.
How May We find Our Life Work? Psa. 119:1-5;
Jas. 1:5-7.

WALTHER LEAGUE

February Topic: The Bible and Science.

Helpful Reading

ARTHUR W. SPALDING: The Measure of a Man.

GIPSY SMITH: Real Religion.

GEORGE ADAM SMITH: Jeremiah.

J. WILSON HARPER: The Essentials of Religion.

N. J. DAVIDSON: Moffatt of Africa.

N. J. DAVIDSON: Judson of Burma.

CHARLES A. ELLWOOD: Christianity and Social Science.

FEBRUARY 9, 1930

FIFTH SUNDAY AFTER EPIPHANY

CALL TO WORSHIP: "O worship the Lord in the beauty of Holiness, fear before Him, all the earth: Say unto the heathen that the Lord reigneth. He shall judge the people righteously." Ps. 96.

PSALM: 34.

ANTHEM: Let Us Worship.—*Trowbridge*
Seek ye the Lord.—*Shelley*

OFFERTORY SENTENCE: "It is more blessed to give than to receive." Acts 20:35.

OFFERTORY PRAYER: Holy Father, all the days are Thine, made holy by Thy light and Thy love, but this day set in the midst of our hurrying life, let us dedicate to Thy praise. Accept the gifts of Thy children in the name of Thy Son, Jesus Christ. Amen.

BENEDICTION: The grace of the Lord Jesus Christ, the love of God and the communion of the Holy Ghost be with you all.

MORNING SERMONS

THEME: *The Christian Decision.*

SCRIPTURE: Joshua 24:1-28. TEXT: Joshua 24:15.

HYMNS: Jesus, Still Lead On.—*Seelenbrautigam* 55, 88, 55.
O For a Heart to Praise My God.—*Winchester C. M.*

I. INTRODUCTION.

1. The background of Israel's history up to this time. God had led Israel under Joshua practically to the complete possession of Canaan. The gods of the Canaanites are Israel's most serious temptation. Joshua's challenge implies a doubt as to their ability to choose God under the circumstances. He bids them in the words of the text to choose which of the heathen gods they will serve, but adds "as for me and my house, we will serve the Lord." It is at once a stinging rebuke to their instabil-

ity and a challenge to do as he will do. It is effective for the time being at least. They insist they will serve the Lord.

2. The choosing times of life for us. Life now and then brings us face to face with great choices that determine our whole future. The greatest of these is when we face a definite choice between Christ and other life interests.

II. DISCUSSION.

1. What is the Christian Decision?

a. It is not primarily joining the church. The forms, the observances of the church and its religious institutions give material on which to base our choice. One may join the church or not and be a Christian, but to accept Christ definitely without joining the church is like the foreigner who comes to America without being naturalized.

b. It is more than a decision to live a better life, or to refrain from doing wrong things. This is a common mistake. It is a matter of loyalties before it is one of deeds. The deeds are the fruit of the tree; the tree is the planting of Christ in the heart.

c. It is more than responding to an appeal of a Sunday School teacher, a pastor, a friend or relative. It may be the result of this, but fundamentally, it is a matter strictly between the soul and God. There is always the danger of a person being converted to another person whom they admire rather than to Christ Himself.

d. It is not primarily an affirmation of belief in Christ or the Bible or the church. It is not primarily intellectual belief but committal of life to Christ. Intellectual belief grows and corrects itself as Christian experience deepens and wider study enlightens.

e. Simple elements. In view of a recognized need for God it commits us to Christ for salvation. It is for a new heart, a new motive in life, a new life devoted to God and His service. It is obtained not by effort, but by self commitment to Christ, and faith in Him. It brings forgiveness, peace, purpose, strength, eternal life, heaven. It may or may not involve any marked or radical outward change, but will involve marked inward change that will show outwardly. It should be the result of thorough but not dallying consideration.

2. Old and new ideas of the Christian decision.

a. Old ideas. A previous generation looked upon conversion as a revolutionary change. Things emphasized were sin, the blood of Christ, faith, and evangelistic meetings of a special type. These were all effective and true, but were marked by over-emphasis on the dramatic and revolutionary features of the Christian life.

b. New ideas. The emphasis today is on religion as affected by the laws of the mind under the influence of religious education and development. We are more inclined to accept Horace Bushnell's idea that the "Normal Christian life is one that never knows itself to be other than Christian." The emphasis is evolutionary rather than revolutionary. The tendency is to emphasize Christ as presenting a way of life to be adopted rather than a personal Saviour to be accepted.

c. Both of these views hold great truths neither of which can be omitted from a balanced and complete Christian decision and Christian life.

3. Illustration. Naturalization and Americanization. A foreigner comes to this country and faces the question of becoming an American citizen or retaining his allegiance to his native country. He decides to be naturalized and takes the necessary steps. That is a radical and revolutionary change; it is the acceptance of a new loyalty and the throwing over of the old. It is distinctly a crisis with a complete change of outlook and interest, but it must be followed by a lifelong process of Americanization. The ideals and laws and traditions of American life must be learned and applied. Naturalization is a new birth; Americanization is a process involving many minor decisions. Such also is the Christian decision. It is as revolutionary in many cases as the former generation made it, but not always. It is as evolutionary as the present generation makes it but not exclusively so. A dozen minor decisions must be made every day to keep the life in harmony with Christ. The attitude toward Christ represented by that primary decision will also be true of many minor decisions as a natural growth in Christian life. There is increased need today, in view of the disintegration of the home, of having a new and definite emphasis upon the Christian decision as a revolutionary change in many lives.

III. CONCLUSION.

1. Christ as center of the Christian decision. A definite choice of Christ in some form or other, according to the measure of each one's point of view concerning Him, is the essential feature of a Christian decision.

2. Its deepest meaning is like the right relation between a child and its father. (Cf. Prodigal Son.) A father was greatly troubled about his son who had gone wrong and was ill and despondent. The boy wrote to the father tremblingly and fearfully, as if to ask whether there was any hope. The father sent a telegram to him, and the telegram consisted of one word; the word was "Home," and it was signed "Father." Now the Gospel of our Lord Jesus is God's telegram to the sinful world, summed up in one word "Home," and signed by one name "Father."

* * * * *

(Pericopes)

THEME: *This World's Wickedness.*

SCRIPTURE: Matt. 13:24-30.

TEXT: Matt. 13:28-29.

HYMNS: O God of Jacob, by Whose Hand.—*St. Peter, C. M.*

Approach; My Soul, the Mercy Seat.—*Burford, C. M.*

The bane of the Oriental farmer's existence once was to be found in the so called "tares" that sprang up, unnoticed and unwanted in his grain fields. These tares still grow and cause trouble in Palestinian fields. This is a plant so closely resembling wheat that in its early growth it is not to be detected. It produces a seed which, when eaten, is poisonous. The name

"tare" in Hebrew is "zan" which really means nausea. The name is fitting. The fruit or seed of the tare produces nausea and often death.

A well known Bible authority, commenting on the parable of the tares among the wheat, says that among Christ's parables this particular one is by all odds the best of all. Perhaps that is true. Whether it is or not, you and I should be grateful for this parable. It may not tell us all that we *want* to know about the dark problem of this world's wickedness. At the same time, it tells us some vital truths that we *need* to know, truths that will uplift and sustain our weary hearts when the burden of such wickedness weighs heavily upon us and threatens to break the spirit within us.

I. To speak of the least pleasant part first, this parable plainly tells worrying disciples that, so far as widespread goodness in this world is concerned, they will do well not to set their expectations too high.

"A certain man," says the parable, "sowed good seed in his field. But when the blade was sprung up and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? From whence then hath it tares?"

The chagrin and disappointment of these servants is identical with that of the Master's disciples when first they happen to meet the wickedness of this world in some one of its deadly forms. They think of how a good God created the world. They think of the love of Jesus and of His kindly teachings. They think of the cross and how its pathos and tragedy should melt every heart. With all these influences for good, why must wickedness exist and be allowed to do its terrible work? Such is their query.

In answer to this query how boldly does Jesus set forth even the most unpleasant facts. Goodness is in the world, yes. But so, also, is wickedness. Its power must not be underestimated. It is second only to the might of God. Yes, it comes unannounced and unwanted. A perfect church? Perfect Christians? That is really expecting too much because wickedness is so powerful and because human hearts are so pitifully weak.

To underestimate the strength of any enemy is to invite defeat at his hands. Do not make such a mistake here, says Jesus. You say you do not like a world where such wickedness is allowed to exist? Well, you are not asked to like it. The thing for you to do is to recognize its real character, its danger, and then to keep yourself clean and unspotted from its contagion. Such are plain inferences to be taken from the words of Jesus. How sensible they are. How frank and outspoken. How much less wickedness there might be if all men understood them and governed their lives according to them.

II. In the second place, this parable says that worrying disciples will do well to retain their composure and hope in the face of this world's wickedness, and not to yield to the urge to become self-appointed judges with swords in their hands to destroy those whom they think are the children of wickedness.

"And the servants said unto Him, Wilt thou that we go and gather them up? But He said, Nay, lest while ye gather the tares, ye root up also the wheat with them."

It is practically impossible for the farmer in Palestine to root up tares without destroying good grain. From this fact let the disciples of Jesus learn patience and self-control. Men must not become dismayed or too excited over evil. Let them not think that unless they act drastically the world will topple and God will die. They must not open up court and begin to say: "Let us put this man out of church because he seems to be an Ananias. Let us exclude that man because he has the eye of Judas." They are not to act in this fashion for the reason that, well meaning though they may be, they are bound to do more harm than good.

How well are these words of Jesus verified in history. The greatest mistakes the church has ever made were when she forgot her mission to save and set out to judge and condemn. Think of Christians actually fighting and slaying one another and thinking they were doing God a service. Such things have actually happened, but they never would have happened if men had listened more closely to the advice of Jesus in this parable.

In the work of the church let us not be too legalistic or too severe. It is easy to cast a man out of the fold; but are we sure that in so doing we are not shoving that man down instead of lifting him up? Who are we that we should thus judge one another? Suppose someone started judging us: might it not be that, like Haman, we find ourselves hanged at last on the very gallows we had prepared for another?

Judgment is difficult and dangerous. The tares are like the wheat and only in the harvest can they be separated. Good and bad are so inextricably intermingled that only God can pass a final verdict that is adequate. "There is so much bad in the best of us and so much good in the worst of us that it hardly becomes any of us to judge the rest of us." In the light of these truths, let Christians retain their composure and their hope. Let them not make matters worse by grabbing a sword and making themselves judges of mankind.

III. Let weary disciples remember that the Lord will judge at last and that His judgment shall be final, complete and altogether satisfying.

"Gather ye together first the tares and bind them in bundles and burn them: but gather the wheat into my barn." In the harvest this is easily done and without loss to the good grain. Time tells the tale and brings the truth to light. "By their fruits ye shall know them." And when the end comes we shall scarcely need a judge to cast the bad man out. Being bad, he will go to his own place of his own accord, even as did Judas of old.

All evil is eventually shorn of its power. The mightiest of wicked monarchs have all been cast down at last. God is long-suffering and patient, but He has not stepped down from His throne. Let the wicked rage; God shall break them with a rod of iron; He shall dash them in pieces like a potter's vessel.

When the wickedness of this world weighs heavily upon your troubled heart, take up the old Bible and read again the parable of the tares and the wheat. God's purposes run through the ages. His mighty arm is outstretched to save all those who trust in Him. Remember His promises and fear not!

PRAYER

Eternal Father, who hast taught us how to pray, unite our hearts in this communion of worship. Touch our hearts that we may be joined in the joy of fellowship with Thee and with one another. Help us to find healing for past sins, and guide us in the future. Be our refuge from temptation, and give us strength for that which lies before us.

Let not our associations and contacts with the world harden our hearts to Thy pleas, lest we lose our way and stray far from the path Thou hast chosen for us. Lead us in our worship now, strengthen us in the knowledge of Thy word so Thy Kingdom may emerge from the confusion in which we labor, and then lead us to Thy Holy City. Amen.

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ADDITIONAL OUTLINES

"Lead Me in Thy Truth and Teach Me," etc. Ps. 25:5.

1. The Leader.
 - a. His wisdom.
 - b. His humility.
 - c. His faith.
 - d. His patience.
2. The Prayer.
 - a. Lead me.
 - b. Teach me.

"To Him That Overcometh." Rev. 3:21.

1. The Enemies.
 - a. The flesh
 - b. The world.
 - c. The devil.
2. The Conflict.
 - a. Of Faith.
 - b. Armor of God.
 - c. Enduring harness.
3. The Victory.
 - a. When.
 - b. What.
 - c. What rewards.

OTHER TEXTS:

"The Master is come and calleth for thee." John 11:28.

"Choose ye this day whom ye will serve." Josh. 24:15.

"Come for all things are now ready." Luke 14:17.

"But they made light of it." Matt. 22:5.

SEED THOUGHTS

A crisis in the work of Jesus was immediately preceded by a period of special prayer, and every one of those periods meant a distinct advance step in the great world-wide scope of his message or work. There was prayer at the baptism, when his life program was formed. There was prayer in the early morning following the great day in Capernaum; the first home mission tour of the cities of Galilee followed. There was a special period of prayer the night before the choosing of the Twelve, those twelve whom he named "apostles" and sent forth to proclaim the gospel where it was not known.

Jesus prayed most of the night after feeding the five thousand, and as a result, refused to lower his ideals to become a temporal king, and withdrew for the more intensive training of the apostles for their missionary careers. There was the prayer the last night of his Life. It resulted in supreme victory of his life on the Cross.—John D. Rhoades.

H. M. Stanley, who saved the life of David Livingstone after he had been deserted in Africa, wrote of him: "In him religion exhibits its loveliest features; it governs his conduct, not only towards his servants, but towards the natives, the bigoted Mohammedans, and all who come in contact with him. Without it Livingstone, with his ardent temperament, his enthusiasm, his high spirit and courage, must have become uncompanionable and a hard master. Religion has tamed him and made him a Christian gentleman; the crude and wilful have been refined and subdued; religion has made him the most companionable of men and indulgent of masters—a man whose society is pleasurable to a degree."

Let it also be remarked that the final test of the value of any theology is to be found in the character of the men who accept that theology. For it does matter immensely what a man believes. It is extremely superficial to discount the importance of creedal statements. Three things are vitally related, the one to the other: creed, character, and conduct. For just as the flower springs out of the stem, and just as the fruit grows out of the flower, so does character spring out of creed and so does conduct grow out of character.—Bishop Edwin DuBose Mouzon.

SUNDAY SCHOOL LESSON

WARNINGS AND PROMISES: (Temperance Lesson) Matt. 7:12, 15-27.

Read Also: Matt. 7:1-11, 28, 29.

GOLDEN TEXT: "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire." Matt. 7:19.

Teaching the Lesson

Verse 1, warns against judging. It does not mean that we are to assume the idiotic attitude of those who decline to condemn theft, adultery and every form of unrighteousness. Such a course as that leads to idiocy. To fold one's hands and say, "I do not know whether it is wrong or not," when some case of flagrant injustice or evil is presented to us, is not following the command of this verse. It is missing it entirely. When Christ said, "Judge not that ye be not judged," He was telling men that they *must judge only on the standard by which they themselves were willing to be judged*. The literal translation is, "*Judge not according to a standard by which you are unwilling to be judged.*" Theft is wrong and must be condemned, plainly and quickly in our own lives and in the lives of others. The teacher will be interested in working out this thought with the class.

Verse 12 is the golden rule. It is the positive statement. Confucius long ago said the same thing negatively. Verse 21, makes clear that lip service is not all God wants.

Verse 23, speaks of spiritual bankruptcy. The bankruptcy of heart, Matt. 23:28. The bankruptcy of fruit, Matt. 26:12. The bankruptcy of ability, Matt. 25:29. The bankruptcy of the future, Matt. 21:43, 22:13.

The astonishment of those who heard Him speak the thought of verse 28 may be easily imagined. Christ was a pioneer in His thought of God. He was a pioneer in His thought of sin, of brotherhood, and of personality. The teacher should discuss with the class the great advance of Christ's teaching over the thought of the world, especially as related to these suggested topics.

The 7th verse of Chapter 7 speaks of asking, seeking and knocking. This is not a pledge that each asker shall receive that for which he has asked. There are multitudes of faithful servants of God who have not by any means had what they asked. The proper interpretation of the verse is a sublime declaration that every asker is *a receiver*, and every seeker is *a finder*. Christ promises nowhere that *the thing received is the thing asked for*, nor that the thing found is the thing sought. Jesus was remarking upon a vastly greater phenomenon than the mere meticulous matching of men's requests with gifts exactly agreeing. God made man to seek. He also made a universe in which seeking is rewarded by finding.

Our ordinary interpretation of the golden rule is quite pinched. "I should like my neighbor to be kind and fair to me. The Bible tells me therefore that I must be kind and fair to him." That, however, is not the point. The very syntax of the sentence in the original Greek demonstrates that the "golden rule" means much more than that. The grammatical form of the sentence subject shows that it means not merely the few men who may personally touch our individual life, but that the reference is *to all men and to all humanity*. The idea then is not simply that we should do to our neighbors as we wish our neighbors to do to us. It is enormously bigger than that. It is that we want to act *toward all life, toward all humanity, all the creation of God in a kindly gracious way*, bearing a benevolent and

helpful attitude which Christ has shown God's creation bears toward us. It is our business to help pattern the world on God's original idea that he who shall ask shall receive and he who seeks shall find. The golden rule would count human aspiration as sacred as a prayer.

SERMON TO YOUNG PEOPLE

THEME: *The Prodigal's Return.*

TEXT: Luke 15:17-20.

This is the most famous short story in the world, and also its greatest love story: the love, not of man and maid, but of father and son. It is told with such simple yet perfect art that one almost hesitates to comment on it for fear of spoiling its beauty.

We start with a little picture of family life, an old man and his two sons. The elder is the conventional "good boy," industrious, respectable, but smug, unimaginative, jealous of his younger brother who is a wild young rascal, yet somehow lovable in his eagerness for excitement and adventure, "getting a kick out of life." So, wearying of home, with its imagined restrictions, he collects in advance his share of the family inheritance, and off he goes to "a far country," where his money quickly melts away in drink and women and gambling, among fairweather friends who are ready to clap him on the back and tell him what a fine fellow he is so long as the cash lasts, but turn hastily down a side street when they see him in the rags of poverty. The heartlessness of the world, always ready, to hit a man when he is down; to say, "I told you so" when it is too late. The folly of spendthrift youth wasting not only money, but strength, honor, decency, for a fleeting pleasure soon turning into the misery of a lifetime.

And so the scene shifts, and we find our fine prodigal in very different circumstances, so poor that he accepts the very lowest job any Jew would undertake, that of a swineherd; sunk so low that he envies his hogs the carob beans they guzzle so greedily "but no man gave unto him." At this tragic moment the unfortunate youth "came to himself." His repentance, to begin with, is not on a very high level, for God always takes a man where He finds him. Sheer hunger drives him to his father's well-stocked table. But once repentance has been aroused, it soon rises to higher things, and so we have the words of our text. Nor does the father stand upon his dignity. He does not say, "The young fool has made his bed: let him lie in it" but seeing the boy afar off, with the keen eyes of love, he runs to meet him, clothes him in the best robe, and makes much of the prodigal happily restored to him again.

This is not, of course, an ordinary tale, but a Parable. The "home" is the House of God, His church and kingdom. The older son is the "unforgotten" Pharisee, formal and loveless. The prodigal represents the careless and indifferent who drift away from their Heavenly Father, and sell themselves to the degrading slavery of the Devil, who feeds his dupes with the husks of life. But the end of the story is a happy one, there is rejoicing in Heaven when the lost one comes Home.

"He came to himself. He arose. He went back." There you have the three stages in all true penitence, reflection, regeneration, return. Man in a state of sin is "beside himself," for sin is always unnatural. Holiness is health, and when we realize that we are sick, the next stage is to *arise*, to stand upright once more. Finally, we must *go*. The sinner must not merely stand upright, in his present position, but take up a fresh one, go on a journey from the City of Destruction to the Celestial City, seek that new and heavenly environment where he will hear the gracious words, "Enter thou into the joy of thy Lord."

SERMON TO CHILDREN

THEME: *The Spoils of War.*

TEXT: Gen. 14:16.

Our text today is the sixteenth verse of the fourteenth chapter of Genesis. "He brought back all the goods, and also brought again his brother Lot, and his goods." I am sure you do not know what our text is talking about, so I must tell you the story. Lot has been living in the plain of Sodom some little time. Some kings make war on Sodom, are victorious, capture many valuable things and take away Lot with them. When Abram hears of it, he pursues them, defeats them and, as our text says, brings back goods. Abram not only gained the victory but he also gained valuable possessions. Always, where there is victory in war, there are the spoils of the victory.

We have battles to fight. They are for right against wrong. When right gains the victory, we are going to receive other valuable possessions too.

Two boys were always together. Never did they seem to be happy out of each other's sight. A person was almost sure that where one was, the other would be. However, one day they had a disagreement. It led to a quarrel and they parted, as boys often express it, "bad friends." Their mothers tried to show them how foolish it was to quarrel and coaxed them to "make up." At last one of the boys decided that he should overcome that nasty temper of his and this was a good way to do it. How he hated to! Then he was afraid the other boy would not listen to him. However, he went. Soon he came running into the house. "Mother," he cried, "I have conquered my nasty temper this time, anyway, and what do you know! I have got back a friend besides."

In a certain poor section of a large city there was no work to be had and the people were starving. At last a rich old gentleman drove up in a cart piled high with bread. He stopped at a certain corner and gave a loaf of bread to every boy and girl. He had sent word on before him, so every family received a loaf of bread. What a scramble there was when he arrived! Each child rushed in, grabbed the largest loaf he could find, and ran away without a word. One girl, however, stood back until all the others had helped themselves, then she took the loaf that was left and it was the smallest. Then, before she took it home, she turned to the man

and thanked him for his kind gift. This happened every day. She took the last loaf and never forgot to thank her kind friend for it. This kept on for some time until one day, when she brought the bread home and it was cut, several gold pieces rolled out on the table. Thinking something was wrong, the girl took the gold back to the gentleman. "No," he said, "this money is not mine. It belongs to the little girl who was so unselfish and has never forgotten to thank me for my gifts." So this girl not only conquered her selfishness but she received money besides.

A boy was once set a difficult task to do for school. He worked very hard over it and it was over two hours before he had mastered his problem. How happy he was when the work was finished. When, a year later, a question of very much the same sort was given him to do, the memory of his former victory made him strong. He worked over that question for many days and after a week had gone by he had solved his problem. Success over his first difficulty had given him victory over the second.

Now, boys and girls, I am not going to preach to you this morning. Just think of these three stories and take your own lessons from them.

EVENING SERMON

THEME: *The Master's Friendliness.*

SCRIPTURE: John 15. TEXT: John 15:14.

INTRODUCTION: Jesus was a friend to everyone that would permit Him so to be. Friendship must have a common ground; the ground of the Master's friendship is of His own choosing. We must meet Him on His own level if we are to bask in the sunshine of His friendship. A study of the Master's friendship leads us away from the world-wide aspect of His mission. But after all, He dealt with individuals and not with masses. Theology emphasizes His world Redeemer's work, but to see Him as a friend we look for individual contacts.

I. *Its Individualistic Character.* Step into the Gospels and find Him a friend to little children. He took them upon His lap, into His arms. Certainly they were individual children, not "the children of the world." He disregarded His message, at one time, to a group to minister to an unworthy woman. He enjoyed the hospitality of a man and two sisters in their home. He sat at the well side and made a friend of an outcast. Even in His little group of twelve there were three that understood Him better than the others, these were His particular friends. We find not an abstract, diffused, impersonal friendship, but a concrete, particular, personal friendship. One that seeks out the individual needy one. If you would make your friendship real, link it up with individuals. Friendship as an ideal is but a beautiful ideal. In practice it realizes that ideal.

II. *It Began in His Home Life.* We do not think often of the Master's home life. His ministry was but three years in length. He had a home life. We know nothing of it after His visit to the Temple at the age of twelve, except that "He grew in favor with God and man." But that is enough. His foster father's death, no doubt, was early in the Master's childhood.

As eldest son, He became the head of the family at an early age. Marks of His early family life evidenced in His metaphors, "foundations of a house," "estimating the cost," "knows the cost of a sparrow is cheap," had seen His mother sew patches on a garment, marks the "widow and her gift." When one considers the tenderness of the Master in His ministry, one cannot but know that it began in His home. Where does our friendliness most often lose itself in something else—at home. Where are the little niceties of life more frequently forgotten—at home. Where are we least thoughtful of the desires of others—at home. Friendship that does not begin at home is but a sham.

III. *The Strength and Quality of that Friendship.* Staunch—would not give up Judas before the utmost effort had been made to reclaim him. Honest—His friendship for Peter would not withhold the rebuke when needed. Sacrificial—"That a man lay down his life for his friend."

CONCLUSION: Are you His friend? "If ye do whatsoever I command you."

MID-WEEK TOPIC

THEME: *Christ, the Pre-Eminent.*

TEXT: Col. 1:18.

Paul is speaking here of the spaciousness of the pre-eminent Christ. Jesus to him was the Mediator, and the head of all creation. In this brief letter, Paul tries to unify the early Christians. The doctrine of gnosticism which Paul refuted, held that matter was evil, and that God as perfect good was not directly in the creation.

He did not want them beguiled with enticing words; he wanted them, rather, to walk in Christ—to be rooted and built up in him. He warned them against this philosophy and vain deceit, for in Christ dwelt all the fulness of the godhead bodily.

I. Christ is the image of the invisible God. It was a natural question: "Who by searching can find out God?" Paul saw that relationship that found its declaration in a statement like this: "He that hath seen me hath seen the Father." We cannot doubt this manifestation of love as revealed in Jesus Christ.

II. Christ was the cement of the system. All things stand together, or hold together in Him. Paul did not want any philosophy to take root in the minds of the Christians that would substitute a blind force for an intelligent person. If in Christ all things were created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers, He is before all things, because all things through Him were created. He is above all things because in Him all things consist or hold together. He is the spacious-hearted Christ. He must not only hold the home, He must hold society.

Institutions grow old; philosophies lose their grip; He remains the most arresting fact in all our world of facts, the most interesting person in all our catalog of persons.

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U.

Intermediate: Bible Stories That I Like. 2 Tim. 3:14-17.*Junior:* Kindness and Good Manners. Eph. 4:32.*Young People: February Topic.* THE BIBLE. Ways of Studying the Bible. 2 Tim. 3:14-17; 2:15.

Helpful Reading

RICHARD G. MOULTON: The Modern Reader's Bible. (series)
 Wisdom Series.
 Poetry Series.
 Prophecy Series.
 History Series.

SHALER MATHEWS: The Bible for Home and School.

MARY BRIARLY: In His Own Image.

GEORGE ELIOT: Romola.

FEBRUARY 16, 1930

SEPTUAGESIMA SUNDAY

CALL TO WORSHIP: "The Lord is in His Holy Temple. Let all the earth keep silent before Him." Hab. 2:20.

PSALM: 85.

ANTHEM: My Defense Is of God.—*Huhn*
 Just for Today.—*Bowles*

OFFERTORY SENTENCE: "They sold their possessions and goods and parted them to all, as any man had need." Acts 2:45.

OFFERTORY PRAYER: Many have given much for us, O Lord, including those who have made our country, our homes and our churches possible, but none have given like Thy Son, Jesus Christ. In his Name we give our offering today. Bless us and keep us.

BENEDICTION: Grace, mercy and peace from God our Father and Jesus Christ our Lord, be with you always.

MORNING SERMONS

THEME: *Lessons in Leadership from Washington and Lincoln.*

SCRIPTURE: Isa. 55. TEXT: Isa. 55:4, 5.

HYMNS: May We Thy Precepts, Lord, Fulfil.—*Meribah, C. P. M.*
Thee We Adore, Eternal Lord.—*Mendon, L. M.*

I. INTRODUCTION.

1. The call today for leadership in all lines.
2. The story of David in the Bible as a study in leadership.
 - a. In his contact with individuals.
 - b. In his relation to the Jewish nation and its ideals.
3. Washington and Lincoln and their similar relations to our own country. (Apply the text.)

II. DISCUSSION.

1. Two kinds of leadership.
 - a. *Passive leadership.* Not all people want to be leaders, or are qualified to be leaders in conspicuous ways, but all can be leaders in the inconspicuous and personal contact of everyday life. The example of such men as David, Washington, and Lincoln is helpful to everyone in this respect. We love Lincoln best for the stories of his everyday human contacts. Unconscious influence is one of the most effective kinds and depends upon high character and a deeply genuine Christian spirit.

- b. *Active leadership.* This is exemplified by Washington and Lincoln in their public service. Such leadership is sometimes the result of special capacity, sometimes ordinary capacity greatly dedicated. Most great leaders have come from humble conditions; Lincoln and David especially emphasize this fact. Nearly all the great leaders of the church, missionaries, ministers, teachers, etc., come from some humble little church or group.

2. Qualities of real leadership. No two leaders have all the same qualities; some are highly gifted, some acquire what they desire by long hard work, but there are certain qualities without which no person can be a real leader. These are five and they may be remembered easily as they all begin with the letter "S."

1. *Sight.* This means what we commonly call vision, the ability to see as a possibility that which does not exist. Imagination is a strong factor and a certain confidence that the objective seen can be accomplished. Washington saw and believed in the separation of the colonies from England; Lincoln looking upon the slave market said, "If I ever get a chance to hit that institution, I will hit it hard;" and again, "I will make the soil of the United States too hot for the foot of the slave owner." Washington saw the need for a strong federal government and led the states to the adoption of the Constitution.

2. *Strength.* This implies chiefly spiritual qualities, courage, perseverance, determination, recognition of difficulties, but without surrendering to them. With Washington and Lincoln it also meant unusual physical strength as a basis for the strain of their life work. It is said of Lincoln that he wielded an axe at seven years of age. Both of them in early life were surveyors in the wilderness, but their great strength was their self-reliance and moral courage. Both suffered bitterly from opposition and scanty resources, but the goal they saw ahead challenged their strength.

3. *Skill.* It is said of Lincoln that he read every book that he could get, wrote out its most striking passages and committed them to memory. Usually when he had read a book, he walked abroad and said aloud what appeared to him to be the gist of its teachings. Washington was a most particular man about details and would today have been a recognized expert in efficiency methods. Both men well illustrate the old fashioned advice, to know something about everything and everything about something. To know something of everything puts one in sympathetic touch with others. To know everything about something gives one an assured place among the nation's leaders.

4. *Self-Sacrifice.* This simply means concentration of strength and skill upon the goal which sight has revealed. In other words the shutting out of everything good or bad or second best that will hurt or hinder one's efforts. Lincoln once said that the concerns with which he was charged were too important to permit him to lower himself to the level of resentment against those who maligned him or opposed him. At another time he said to some of his opponents, "I desire so to conduct the affairs of this administration that if at the end I have lost every other friend I shall have a friend inside me." Washington was extremely particular in all that concerned the wasting of time, or money or strength.

5. *Submission.* A leader must have a leader. It may be a person, or a motive; it may be a service or a self-interest; it may be simply the goal that he sees to which he must surrender at any sacrifice of his strength and skill. The familiar picture of Washington at prayer in the woods at Valley Forge reveals the secret of his great leadership; his service to his country was looked upon as his service to God and to God he looked for leadership and strength and wisdom. Henry Cabot Lodge said of Washington "that which raised Washington to such high glory was his great talent, guided and guarded by religion."

Lincoln gave testimony to God's leadership in his own life when he said "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of those around me seemed insufficient for the day." Both of these men like David were great leaders because they let God lead them. The text says of David, "I have given him for a witness to the peoples; a leader and a commander to the peoples." Every true leader of the people is called of God and takes his orders from God.

III. CONCLUSION.

1. David, Lincoln and Washington illustrate these qualities which have made the really great men of our Nation great. Everyone who will be a leader must possess them, however high or low his task may be.

2. These men were national leaders and their characters must be emulated by the nation itself in its policies and spirit. (Apply to any question of public importance especially American moral leadership of world for peace.)

(Pericopes)

THEME: *Laborers.***SCRIPTURE:** Matt. 20:1-16. **TEXT:** Matt. 20:1.**HYMNS:** A Charge to Keep I Have.—*St. Ethelward, S. M.*O Thou Best Gift of Heaven.—*Resolven, 664, 664.*

The parable of the laborers in the vineyard is not exactly a pleasing, popular parable. It is hard to explain, hard to understand, hard to apply. It begins with the command given some idlers to go to work. It ends with dissatisfaction among those who have worked, a kind of strike for higher wages, we might say, whereupon we are told in rather brusque words that we people are not as wise as we might think we are and that some who are first shall in the end be last; that some who are last shall be first and that, while many are called, only a few shall be chosen.

In spite of its hardness and its direful prophecies this parable is full of good truths for those who have the back-bone to stand upright and to take their medicine like men. Flabby hearts and flabby minds will be terrified by this parable, but such will not be the case with those who want the truth and who are willing to take it even though it does not happen to come in sugar-coated doses. Such people will thrive on this parable. It will be meat for them to eat, meat that will make them strong. It will teach them valuable life-lessons. They may even find their soul's salvation in it. Have we the boldness to want to be people like that? Let us try this morning by asking what this parable is intended to tell us about our duty in life as God's laborers.

I. In the first place, very obviously, Jesus in this parable is telling us that work is a vital thing in life.

"Go ye into my vineyard." There is no mistaking that command. Idleness is not good. Men need to work. A vineyard cannot be kept orderly and productive without hard work. It is the same with all our human interests. It is work that makes them orderly, harmonious, prosperous. It is hard work that supplies our wants, builds our homes, plants roses in the garden and brings peace and contentment to our hearts. There is no substitute for hard work. The man who will not work is standing both in his own light and the light of the world's progress and peace.

Now, please notice that the Jesus who propounds this parable of labor is the same Jesus who teaches us the practice of prayer. Jesus believes in prayer, at the same time, He plainly tells lazy idlers to get busy and go to work. Prayer with Jesus is not a substitute for work. Pious idleness may be pretty, but Jesus places no premium upon it. We must not expect God to give us, in answer to our prayers, such good things as we can and ought to earn for ourselves by honest toil.

Here is a congregation of people who desire a new church. They pray for it. They ask the good Lord to help them get it. If that is as far as their endeavor goes do you not think that Jesus would be first to tell them that the simplest way for them to have their prayers answered is for them to exert themselves in sacrifice and toil? How can we ask God to

give us those good things that are already ours if only we will use such strength as He has given us?

II. In the second place, this parable brings to us the profound thought that God's ways of judging men are not men's ways, that with Him there are deeper and more searching tests than merely that which considers the length of time a man may have worked.

Early in the morning some of these men begin their work. The price is agreed on for a penny a day. Later others come. And some even come near evening. In the end all receive alike. There is grumbling and complaining over this apparent unfairness. And do we not feel that this complaining has a certain amount of justification?

The thought brought out by the parable is that God judges men more by their motives and their opportunities than by their actual accomplishments.

God judges men by their motives. Why do men work? Why do they perform service in the community, in the church? Do they do it for selfish reasons? Merely to see their name in print? Such men are judged by their motives. The man who works for selfish ends is a selfish man, even though he renders service in terms of millions. Such a man shall get credit in the end only for what his underlying motive called for, for self-praise, for ingenious self-advertising, for exactly the thing that prompted him to serve in the way he did.

III. And this parable would have us know that God judges men according to their opportunities for service.

The laborers who came late did little because they had little opportunity. Had they been called earlier they would have done as much, perhaps more, than the others. Their spirit was right. Therefore let them have all the others have even though they have worked but a short time.

We judge men by their wealth and their accomplishments. God judges men according to their opportunities. God takes into consideration the fact that some men have never really had a chance. Here is a young man who might have been a minister, a missionary, a philanthropist, a servant to humanity in generous deeds, but continual ill-health interfered, home duties called, and so the best he could do was to teach a Sunday School class at the church. God notes the eagerness in the heart of that youth. He sees the willing spirit there. He judges that youth, not according to His accomplishments, not according to his limited deeds—He judges him by his opportunities. What that young man would have done had he had the chance is counted to his credit in God's sight as though he had actually done it.

Many there are who enter the vineyard of life strong and able to do much. They shall be judged according to their abilities. They have been given much. Of them shall much be expected. But many poor souls there are who enter the vineyard maimed and crippled and broken from the start. They are limited in their abilities. Nevertheless, the desire burns within them to love and serve their God with fullest powers. They shall be judged according to the intention and desire of their hearts. The little they can do is often greater in God's sight than the accomplishments of the strong. "They also serve who only stand and wait." He knows as men do not know. He understands as men cannot. How precious is the comfort this

parable brings to such broken lives. How much truer and better its judgment is than the shortsighted and undiscerning judgment of man.

We said as we began that this parable was hard and that flabby hearts and minds would be frightened by it. May such not have been our fate this morning. May this parable be the tonic we need for life's toil. May it put iron into our souls. May it encourage us to serve God faithfully, not because we must, not because we want earthly rewards, but more because He is good and we love Him and want to be like Him.

PRAYER

Leaders or labourers are we in the work of the world, which is only a temporary work; teach us to be both leaders and labourers in Thy cause, O Lord, so the work of Thy kingdom will be advanced in Thy honor. We are not wise, we are not strong, we are not charitable, except as we learn from Thee and accept the help Thou dost extend so freely.

Because of Thy great love for mankind, we are learning to be more generous in our dealings with others, giving them an opportunity to have some of the good things of life; because of Thy great patience with us, O Lord, we are learning to have patience with those who are less fortunate than we. Our progress is slow, because we are human and prone to err and return to the old rule of "might is right," but frequent prayer to Thee, and communion with Thee in worship will bring us back to Thy high plane. We ask Thy help in the name of Jesus Christ, who taught us to pray to Thee, and ask help in the name of "Our Father." Hear us, Our Father, and teach us Thy way, so we may grow more like Thee and The Son. Amen.

BIBLIOGRAPHY

WILLIAM E. BARTON: The Paternity of Abraham Lincoln.

CHARLES L. GOODELL: What Are You Worth?

L. P. JACKS: The Challenge of Life.

E. GRUB: Christianity as Life.

J. H. OLDHAM: Christianity and the Race Problem.

ADDITIONAL OUTLINES

"Endure Hardness as a Good Soldier of Jesus Christ." II Tim. 2:3.

1. Obedience.
2. Courage.
3. Discipline.
4. Skill.

"Stewards of the Mysteries of God."

1. Stewards of personal gifts.
2. Stewards of Christian Institutions.
3. Stewards of Christian Truth.

OTHER TEXTS:

"The Lord raised up a deliverer." Judges 3:9.

"He hath put down the mighty from their seats and exalted them of low degree." Luke 1:53.

"The name of the just is blessed." Prov. 10:7.

SEED THOUGHTS

The story is told of a well known London artist who came home to spend a holiday in his native village. While on his rambles, he explored a large and beautiful cave, and was seized with the idea of painting Our Lord on the Cross, on a large flat surface near the entrance of the cave. For many days he made his way to the cave, there carrying on his labor of love. After he had completed the painting, he painted under it these words, "This have I done for you. What will ye do for Me?"

The artist returned to London, without telling anyone of the painting, but it was discovered by visitors and now people make pilgrimages to the cave to see the painting.

"Something ought to come back, for the sake of the souls of our young people, something of the days when boys and girls had certain definite tasks to perform; something of the days when youth respected its parents and old age; something of the days when youth had to earn its own money; something of the days when there were family prayers, church attendance was expected and certain hours were observed. The discipline of parental respect, the discipline of early hours, the discipline of certain definite chores, tasks to do every day, the discipline of religious obligations, would do the soul of this generation and of the coming generations good."—William L. Stidger.

"This is the very heart of the gospel: not to be served but to serve; not to get but to give. And the largest spiritual development lies this way. A profounder truth was never uttered than the truth contained in Jesus' great declaration: 'Whosoever shall lose his life for my sake and the gospel's shall save it.' That is to say, whosoever lives for himself will have a very small self to live for; but whosoever loses sight of self in the service of God and humanity will come to the largest and richest development of his own personality."—Edwin Du Bose Mouzon.

SUNDAY SCHOOL LESSON

JESUS HEALING AND HELPING: Matt. 9:1-13.

Read Also: Matt. 8:1-34, 9:14-34.

GOLDEN TEXT: "Himself took our infirmities, and bare our diseases." Matt. 8:17.

Teaching the Lesson

Faith may be vicarious. It was not the faith of the sick man but the faith of his friends that resulted in his healing. Verse 4 makes clear that Jesus was not deceived by the sanctimonious looks of his enemies. He knew their thoughts. Compare John 2:25, "He knew all that was in man." One wonders how He could love man knowing all the fears, the evil, the conflicts, the crossed purposes in the soul. He also, however, knows the unused resources and the latent abilities. Man himself does not know what is in himself.

Verse 13 reminds us that we cannot tell a man by the company he keeps. Lord Shaftsbury, when he was not in the Parliament, was usually to be found in the company of thugs and burglars in some thief's kitchen. Christ was most often to be found among the outcasts. We must tell a man by the company *he would like to keep*.

Chapter 8 describes the sudden storm. Lake Galilee was extremely subject to them being 682 feet below the sea level, and surrounded by high hills, the canyons of which served like funnels to draw the cold air down to the heated surface of the lake.

Christ was asleep! The storms of life are due to Christ being asleep in the soul.

The waves were howling o'er the deep,
Each wave a watery hill.
The Saviour awakened from his sleep.
He spake and all was still.

The lost include those who are instinctively hard, those who are filthy of heart, those who play at religion, those who cannot make up their minds. The teacher will want to read carefully the 8th chapter, the first part of which describes the healing of the leper. He should explain to the class that we have little conception of the loathsomeness and fearsomeness of the disease from which this man was suffering. Fostered by unsanitary conditions and poor diet, it is still a great scourge in the Far East. It was regarded by the Jews with singular awe as a divine stroke. It was accounted incurable and the sufferer's only help was thought to lie in the direct intervention of God. He dragged on his wretched existence, a living corpse. In the early Latin church, when a man was stricken with leprosy, they celebrated the last rites and read over him the burial service. This ghastly usage was in entire accordance with the Jewish sentiment. "These four," says the Talmud, "are reckoned as dead—the blind, the leper, the poor and the childless." The leper was an outcast. He had to live apart. Even as of old he had been banished from the camp of Israel, so in later days he was not suffered to enter a walled town. He had to rend his garments and go about bareheaded, wear a covering over his mouth and cry, "Unclean, unclean." If the wind blew from his direction, he must come no nearer than four cubits, six feet. He was admitted to the synagogue, but must occupy a place specially enclosed for him, and he must be the first to enter and the last to leave. The penalty, should he transgress his limits, was forty stripes. The leper was a sort of human island washed by lonely seas which no friendly mariner ever crossed. There was, therefore, in the action of Christ when He reached forth his hand and touched him, an amazing friendliness, which must have gone directly to the heart of this lonely man. The teacher will remind the class that our hearts may be leprous and that the same gracious power of the Saviour may be exercised upon us. There are many who are advocating superficial and mild treatment for these modern spiritual diseases. They deal with the trouble too lightly. Its expulsion costs no blood. They are trying to scare away the vermin by planting lavender in the flower garden. They are trying to

cure dry rot by putting a singing bird in a parlor, or frighten away the smallpox by changing the name on the garden gate. These are not far fetched analogies. They are not remote, but are carefully chosen to express the childishness of many theories that are advocated for the cure of sin, and the cleansing of the leprosy of the soul. They either deny its existence, which is like planting flowers in a graveyard and then denying the corruption which is hidden underneath, or they offer you little magical tricks with which it is said you can lift yourself out of your leprosy as a butterfly lifts itself out of its chrysalis. The remedies do not reach the root of the disease. There is still another class of diagnosticians who are in utter despair and are quite hopeless as they face the havoc of sin. Neither one of these two attitudes is justified. Sin is fearful, and blights and destroys and ultimately damns the soul that yields to it. There is, however, no need for despair. We have met sin's conqueror in the Lord Jesus Christ!

SERMON TO YOUNG PEOPLE

THEME: *Hindrances to Discipleship.*

TEXT: Matt. 19:21-22.

A sad story, this; the young man who came so hopefully to Jesus, and went so wistfully away. Luke calls him "a ruler, a member of the Sanhedrin, the leading man in a congregation, possessing rank as well as wealth." To all outward appearance he was a most promising disciple, "not far from the kingdom," lingering on its very threshold. He had the enthusiasm of youth, a good moral character, an interest in religion. But there remained one obstacle in the way, and Jesus, that skilled Physician of hearts as well as bodies, quickly diagnosed it. The world was "too much with him." Wealth and respectability had seduced him into self-complacency. "What good thing shall I do, that I may *have* eternal life. What lack I yet?" His very language is that of the money market. He doesn't realize that you cannot bargain for eternal life, like an estate or a bank balance, buy it or sell it. He was like a man who goes to his doctor about some trifling ailment, and is told he is suffering from a cancer which must be cut out if he is to live. Christ here prescribes a heroic remedy for a desperate disease, too heroic for the young man: "He went away sorrowful."

His "great refusal," as Dante called it, is repeated every day. Here is one of the great hindrances to discipleship; the lure of the world. Our present life has a tremendous grip upon us, and we unconsciously accept its comfortable, but sub-Christian standards. As Mr. Stanley Jones says in his "Christ of the Indian Road:" "vast areas of the Christian world are so inoculated with a mild form of Christianity that they are practically immune against the real thing. Our churches are full of people who would be equally shocked to see Christianity doubted, or put into practice."

If the first great hindrance to discipleship is self-indulgence, the second is cowardice. It requires a brave man or woman to be a Christian. When I was a schoolboy, we used to play the game of "Follow the Leader."

The leader, the most active and adventurous of his fellows, led us into the most difficult places, and it was a point of honor to follow without hesitation. We Christians follow a leader who never takes the easy way, and He expects us to go in His steps, wherever they lead. It is strange how many a young man of today, "not far from the Kingdom," will feel quite flattered if his companions call him a sly dog, no better than he should be, but should they tax him with being a Christian, he will deny it as stubbornly as did Peter in the High Priest's courtyard. Young men, be bold for Christ!

Intellectual difficulties are also a stumbling-block for many would-be followers of Jesus. A religion without doctrine, which some seem to desire, would be as weak and helpless as a body without a skeleton to support it. But the true test of discipleship is not orthodoxy, but devotion to our Lord. Are we prepared to take up His Cross, and carry it to the end? That is the really vital question for His disciples.

Finally, a deep feeling of personal unworthiness keeps many back as they compare their own sin-stained lives with the purity of the Redeemer. But there is no man or woman so mired and befouled but can be brought up by the Grace of God into the sunlight of His redeeming love. "There is now no condemnation to them which are in Christ Jesus."

SERMON TO CHILDREN

THEME: *People as the Light of the World.*

TEXT: Matt. 5:14.

Surely if there is any part of the Bible we would like to study better than another it would be something that Jesus said. Our text for today is something that our Saviour tells us about ourselves. Look up the fourteenth verse of the fifth chapter of Matthew and read it for yourselves. It says, "Ye are the light of the world." To help you to understand this text better, I have brought something to show you. By watching them and listening to what I say, we may learn what Jesus meant. See, then, we have here candles of all sizes and sorts. Let us see what lessons we can learn from them.

Years ago when your great grandparents were living, they used candles altogether to give them light at night. Look at them now; don't they give us a lovely light? Why, of course not, you say, for you have not lighted them yet.

This then is the first lesson we must learn from our text. No candle can give any light unless someone lights it. No more can we be the light of the world unless our lives have been in touch with Christ and we have learned to love Him. I first taught Sunday School in the slums of the city. One of the homes I visited was a miserable place. There was no carpet on the floor, nor pictures on the walls. All they had to sit on were old broken chairs or upturned boxes. The mother and children were clothed in rags and looked and were half starved. When I asked where the father was, a look of fear came into their faces. The father was

away drinking and when he returned, he would abuse them. Some time later his little boy brought him to our Sunday evening service. There that miserable man heard the story of God's love and became a Christian. Some months later I called again at his house. The house was comfortable and clean and in one corner of the room stood an organ. The father was home and about him were gathered his children. They were happy to have him with them. That man's life had been touched by Christ's love and his own life shed brightness and cheer wherever he went.

Boys and girls, do you love Jesus? I hope you do for then your life will be a shining light and you can do great good in the world.

Now let us look at these candles. We shall light these tall important looking ones. Whom do you suppose they represent? They may be to us the minister, the Sunday School superintendent and teachers. They look larger to us because they seem to have a greater chance to do good. Here are some ordinary looking ones. Let us light them too. Who are they? Can you guess? They are our fathers and mothers. I know they look ordinary only to those outside the home; to us they are the very finest people anywhere. How brightly their love shines and how much good they do us!

And now, last of all, here we have a group of little candles. Who are they? You can guess easily, I am sure, for they are you, my children. See how brightly they burn now that I have touched them with a lighted match. You, too, can live bright and useful lives as well as the older ones. A minister, who had just recently lost his wife, was preaching to his people one Sunday morning. He was saying how lonesome he was. Now all he had to look at was a photograph. When he reached home after the service, his little daughter came running to him. Putting her little arms around his neck, she said, "Daddy, I will try to be better than a photograph to you. I will try to be as good as mother." The father was at once cheered by his daughter's love.

My little people, you can do much to brighten this world. Ask Christ to light your lives with His love that you may brighten the lives of others.

EVENING SERMON

THEME: *The Master's Magnanimity.*

SCRIPTURE: Gen. 45. **TEXT:** Luke 23:34.

INTRODUCTION: These words are not only a prayer but a revelation of the Master's soul. A great reformer once said, "My soul is too glad and too great to be at heart the enemy of any man." It is, after all, the small-souled man, the unhappy man who, in his heart, has room for any other spirit than the spirit of forgiveness. What the reformer felt and expressed on one occasion, the Master experienced and manifested throughout His entire life.

I. *He Forgave His Enemies.* His prayer upon the Cross was not to ask of the Father anything that He Himself would not do. Jesus took

man's occasional virtues and made them the common rule of His life. Li Hung Chang said, "Christian ideals too lofty to be practical, not only did Jesus live them, but now we cannot think of a noble character that does not possess those ideals at least in some small degree." The stories of the apochryphal writings are marked by the absence of this forgiving spirit. An unforgiving soul cannot live in the presence of a forgiving God. Booker T. Washington said, "I will not let any man reduce my soul to the level of hatred." We are His and we are like Him only when we reflect that which made Him different from all others.

II. *He Would Help His Enemies.* When wronged it was but a signal for a ministering hand to reach out to the one who wronged Him. Insult or blow was the occasion for a kind word or a loving touch of His hand. He thought only of the pitiable need of the one who would wrong Him. The real spirit of magnanimity sees just that; our enemy's needs instead of his offense. It is said that no one felt Henry Ward Beecher's full measure of kindness until he did him an injury. "Love taketh no account of evil." Never keep an account of injuries received against a time that you may be able to repay them.

III. *He Would Not Permit a Personal Affront to Disturb Him.* "No man resolved to make the most of himself can spare time for personal contention. Still less can he take all the consequences including the vitiating of his temper and the loss of self control." That was Lincoln's attitude. Lincoln's freedom from vindictiveness, his forgiving heart, his magnanimity ever charmed his fellows, be they friend or foe. Lincoln said, "You have more of the feeling of personal resentment than I have, perhaps I have too little, but I never thought that it paid." He never soiled his heart with the slime of a desire to get even.

CONCLUSION: Daniel Webster said, "The strongest argument for Christianity I know is an old aunt living up in the New Hampshire hills." Do people think in such terms of your Christianity? Touchiness, super-sensitiveness always ready to have that so-called pride injured—these are not of this spirit.

MID-WEEK TOPIC

THEME: *Jesus and Our Generation.*

TEXT: Matt. 15:13.

Jesus attempted to gather the impression that his ministry had made upon the multitude by asking his intimate advisors the one question that would reveal the heart of it all, "Whom do men say that I, the Son of man am?"

Jesus knew that His generation would answer that question. Our generation will answer the question. Jesus was not sure that their answers would be correct any more than we may be assured of the correctness of the answer of our generation.

I. Your conception of Jesus is essential to your interpretation of the gospel—to your understanding of his gospel. Jesus must have been anxious to know whether or not barriers had been built up that would

hinder people in their approach to him. Prejudices in his day were deep-seated and destructive. Jealousy ever required a guard. Envy, malice and misunderstanding marched and marred in Jesus' generation as in our own generation.

I have admired the beautiful stained-glass windows that portrayed the figure of Christ, but as I have observed the halo of gold over his crown of thorns, I have been made to feel that I was in the presence of a stranger and in the midst of such a cold, unrewarding picture I have cried for a flash of majestic reality. How much more beautiful and how much more real if we could see him in his natural environment. If this reality could engulf us and engross us, Christ would become a vibrant and reverberating reality.

II. His demand upon our generation is that we be gentle, but that we also be genuine. Dr. Brown says "there is an imperious quality in Jesus, for all His gentleness makes us conscious of his right to command, a right all the more inexorable because the law He lays upon his disciples is the law of love." He forces us to break with accepted standards at the very point where the break would be most difficult, for He is too honest to prophesy what he does not mean to perform.

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U.

Intermediate: What Makes People Great? Matt. 23:11, 12.

Junior: Are We Workers or Shirkers? 1 Cor. 15:58.

Young People: Lessons from John's First Epistle. 1 John 1:7-10; 3:1-3.

Helpful Reading

SHERWOOD EDDY: Youth and World Problems.

W. M. CLOW: Christ in the Social Order.

L. D. ANDERSON: The Business of Living.

W. P. NAIRNE: Gilmour of the Mongols.

FEBRUARY 23, 1930

SEXAGESIMA SUNDAY

CALL TO WORSHIP: "O come, let us sing unto the Lord; let us make a joyful noise to the Rock of our Salvation. Let us come before his presence with thanksgiving." Ps. 95.

PSALM: 15.

ANTHEM: The God of Abraham Praise.—*Gleason*

Through the Day the Lord Has Spared Us.—*Naylor*

OFFERTORY SENTENCE: All things therefore whatsoever ye would have that men should do unto you, even so do ye also unto them: for this is the law and the prophets." Matt. 7:12.

OFFERTORY PRAYER: In order to express to Thee, O Gracious Father, our sincerity of belief in Christian Service and kindred privileges, we offer our gifts to Thee, and pray Thy guidance in its use for furthering the Kingdom of God on earth.

BENEDICTION: The peace of God which passeth all understanding, keep your hearts and minds through Christ Jesus.

MORNING SERMONS

THEME: *The Continuous Sense of Christian Vocation.*

SCRIPTURE: Phil. 3:1-6. **TEXT:** Phil. 3:13-14; 1 Cor. 15:5-8.

HYMNS: Jesus, My Truth, My Way.—Lyte, S. M.

Jesus, Saviour, Pilot Me.—Pilot, 77.77.77

I. INTRODUCTION.

1. In the first text Paul emphasizes the call of God to Christ-likeness as a permanent ideal in life. In the second he exhorts to continuous steadfastness and particularly ceaseless activity in God's service.

2. In both the emphasis is upon the continuous sense of Christian vocation.

II. DISCUSSION.

1. Our need of an adequate sense of vocation.

a. The attitude of mind in the texts and passages one of stress and pressure.

b. The supreme issues involved: character, happiness, usefulness, realization of capacity, immortality, the kingdom of God.

c. The supreme demands involved:

"When I survey the wondrous cross,

On which the Prince of glory died," etc.

2. Need of understanding the nature of the vocation.

a. It means a call of God. No social or institutional or worldly demand of any kind. No mere invitation that we may take or let alone. No military conscription. No demand even of conscience or moral obligation. God's personal challenge to each one of us. We hear it not in some noisy megaphone, but in nature, in the example of others, in the Bible, in the need of the world for our service, in the fundamental need of our own heart, for some supreme loyalty in life, for some power stronger than we are to lean on. This is God's call.

b. It means succession of progressive steps in Christian life and service. This the heart of the vocation. Every step gained is a call to the next. Compare tennis tournament, grades in school, etc.

c. The Christian's vocation or calling then is the simple demand that is laid on him by the fact that the Creator has made him,

owns him, and expects him in common gratitude to live for Him. Its requirements are made simple and plain in the life, example and teachings of Christ, and it makes necessary a constant attention to the simple means of Christian life, and the unfaltering set of the will toward the next step onward in Christian life and service. There is not, there never will be any end to the possibilities of further growth and progress in better knowledge of God and of service to Him, hence the call is a continuous one and demands a continuous and growing willingness to follow it. It is as Christ calls it an "eternal life." It begins here, outlives physical death, and will find an ever expanding development and glory in the life beyond.

3. The need for continuousness in following the vocation. Relation to habit, growth, achievement in any line. Same principle applies here as to any other matter. How habits are formed: formation of rock strata by continuous dash of waves. Robert Speer's statement "Holiness not holiness until it is habitual." The law of habit applies to good as well as evil. Habits of church, Bible, prayer, service, etc.

4. Applications.

a. In daily business. The *sense* of Christian vocation. Always in the "back of head," as we say. A state of mind. "Wherever you are remember you are a Christian:" store, street, dinner hour, leisure, pleasure, trouble, hard tasks, unpleasant places and people, etc., especially home. (Poem)

b. Church work. (Attendance of Catholic and Protestant.) Our opportunities in church right here and now. Our opportunity and privilege lies in the friends coming to us. Put aside conventions and social formality and make their presence in the church an introduction. Note every seat within two of yours and speak to those there. Motto of a well known church: "A place to find God, gladness and good friends." Three things all need. Others can get them only as we make good. To do it well we must be at it all the time. Every person responsible.

c. Continuous Evangelism: (1) Describe an ordinary church in its evangelistic work. Deadness, indifference, formalism, self-satisfaction, regular things, a little Missions, the money question, occasional accessions by letter and confessions, social life, weddings, funerals, pastoral calling mostly of a social and formal character. Varied by occasional spasms of evangelistic effort in one form or another. (2) Continuous Evangelism the true ideal. What is meant by continuous evangelism? Does not mean necessarily that results be showing all the time but that direct effort be made all the time. No sermon without enough Gospel so that any man could be saved if he never heard another sermon. Continuous, definite, steady emphasis on the preliminaries of Christian life. Andrew Bonar's church which rarely held special services and never failed to have accessions at every communion.

The conditions of continuous Evangelism. Look on evangelism as a "continuous vocation of the church." A definite aim: warm, welcoming spirit in members and services. Willingness to use any method that God can honor and that honors Him. Constant prayerfulness for the Spirit and

for His work and ours with individuals. Pastor and people of one mind and desire in this. Pastoral and personal evangelism. Every member of the church a minister of the gospel. Organization: The church a force not a field. Session, trustees, choir, Sunday School, Christian Endeavor, ushers, men, and women. Children. Have regular meetings for prayer for this end. Prayer circles and personal workers' training classes. But chiefly a recognized, continuous vocation.

III. CONCLUSION.

1. Are we ready as individuals to accept our Christian life as a continuous vocation to which there can be no interruptions or exceptions?

2. Are we ready as a church to be "always abounding in the work of the Lord" knowing that *our labor is not in vain in the Lord*?

* * * * *

(Pericopes)

THEME: *Hearing Ears.*

SCRIPTURE: Luke 8:4-15. **TEXT:** Luke 8:6.

HYMNS: O For a Faith that Will Not Shrink.—*St. Leonard, C. M.*
May We Thy Precepts, Lord, Fulfill.—*Meribah, 88,6,D*

One of the marvels of nature is the human ear. A tiny membrane is stretched over a kind of tube. Sound waves strike this membrane. Certain nerves are given a stimulus. They transmit a message to the brain. The brain interprets this message. The result is that truth from the outside world comes into an ivory enclosed skull. We hear!

Who but the Divine creator would have planned so sensitive and helpful a device as the ear. And so I say if there is any man who wants a proof for the existence of God he needs only put out his hand and touch his own ear. Once we understand what a wonderful bit of machinery the ear is we will find it much easier to say: "I believe in God the Father Almighty, Maker of heaven and earth."

We call ours an inventive world. Think of the lever, the wheel, the pulley, the hydraulic press, the steam engine, electricity, the telephone, the aeroplane the submarine, the radio, and many other contrivances. What wonders man hath wrought. Yes, but do you know that for practically all these inventions God, in nature, has first of all, given man a model to follow? Practically all our inventions are nothing more than our use of powers and principles that God has first given us. For instance, think of the radio. What is it but a kind of stimulus applied to a kind of sounding board very much after the manner of the human ear which has ever been the best of radios since the world began to function and news has become a desirable commodity. And so I repeat that instead of praising ourselves too highly, it might be better that men still today

bowed their heads and said: "I believe in God the Father Almighty, Maker of Heaven and earth."

I. God has given men ears, not one, but two of them. Why? He must regard hearing as very important, so important that He is not willing to stake the whole issue on one lone ear. That is to say, if we lose the hearing of one ear, He wants us to have another chance and so He has provided another ear. Is not that all very plausible, especially when we hear Jesus saying with resounding emphasis: "He that hath ears to hear, let him hear."

"God has given us two ears that we may hear both sides of every case." No judgment is fair and balanced which does not take all pertinent facts into consideration. From wicked and harmful men may the good Lord deliver us. May He make it His special business to deliver us from the man who has two ears but who uses only one and that one to listen only to what my enemies have to say about me.

"God has given us two ears and one tongue that we may hear twice before we speak once." Here is good wisdom in a small package. Oh, what peace we often forfeit when we let our tongues wag on and on, repeating tales which our ears have not properly heard and which our hearts know are not kind.

God look in mercy upon me and deliver me from the one eared man who listens only to what my enemies say. And by the same grace may He deliver me from the man who has two ears but who uses neither and employs only his tongue. More important, may He keep me from doing to others the things I do not want them to do to me. May He enable me to hear both sides of every debatable case and to use both my ears before I speak once.

II. "He that hath ears to hear, let him hear." There is a kind of sternness and severity in that command. We have a responsibility in the matter of hearing, Jesus would tell us. We are responsible for what we hear and for how we hear.

Today, as never before, truth is widely proclaimed. There are teachers and preachers everywhere. If we cannot go to them they come to us. We can hear them if we desire. We cannot state this side of the case too strongly. With the advent of radio and other means of rapid communication, about the only way a man can keep from hearing is to close his ears and refuse to listen.

Because a man can hear so easily he is without excuse if he does not hear. Suppose then a man in this grand and busy age never learns the things that make for peace and happiness. Whose fault will that be? Granted that he has ears to hear, it will be his own. Helpful truth is here and so easily available. "He that hath ears to hear, let him hear." Let him hear or let him be blamed for his own ignorance and stupidity.

Suppose in the great clamor of the day a man misses the pathway to everlasting life? Whose fault will it be? Will it be the fault of the churches that they have not invited him? Will it be the fault of the preachers that they have not clearly stated the Gospel message? Will it be that none has ever spoken of repentance from sin and faith in the

Saviour? It will not. The man who does not hear these things will have only himself to blame. "He that hath ears to hear, let him hear."

III. It is a common philosophy to blame fate or circumstances or even God for the issues of life. "If I were creating the world I could have done a better job of it than God has done." This Ingersolian defiance seeks to throw back on God all the blame for things as they are. The trouble with this reasoning is that he who uses it, having two ears to hear, uses only his tongue to talk.

God has created us and is, therefore, responsible for our welfare and salvation. How can He expect us to believe on a Saviour whom we have never known? Yes, but God has met this responsibility. He has sent a Saviour who has made His voice heard throughout the world. He has scattered saving truth with a lavish hand even as a sower his seed. That seed is being sown everywhere, even in places where there is scant chance for it to grow. What does such grace mean? This is its meaning, men can hear if they care to hear. Truth is here, saving truth. If men do not hear it, they, not God, must be blamed.

When the rich man in hell suddenly grew solicitous about his brothers on earth and asked to go to them as a spirit from the grave to warn them, Abraham said: "They have Moses and the prophets, let them hear them." If ever we should come to such an unhappy fate, if ever we should think of complaining about the injustice of God, I know one answer from the lips of the Great Judge that would silence all our complaints forever. That answer would be this retaliating question: "Why, then, with ears to hear a saving Gospel, did you not hear and be saved by it?"

Through the human ear wonderful things come into our souls, the wisdom of the wise, heavenly music, the news of the wide world. But a greater thing than these is knocking continually at Ear-gate, seeking entrance, the love of God in Jesus Christ. Even now this Jesus is calling. "Come unto Me, come unto Me."

Let men pause for a while and give heed. In that call great issues are involved. "He that hath ears to hear, let him hear."

PRAYER

Father in heaven, we pray Thee for strength and willingness to serve Thee according to the gifts Thou has bestowed upon us. Some of us may serve as preachers, some as teachers, some with our voices, some with our money; all according to that which we have received at Thy hand.

Keep ever before us the image of Thy dear Son, whose teachings among men have remade the world, whose sacrifice for our sins has made us acceptable to Thee, and who will one day receive us at Thy throne. We have come to Thee this day for worship of Thee, for forgiveness of our transgressions of Thy will, for courage and guidance in the days ahead, and for rest and peace of heart and spirit. Grant our petition, O Lord, so we may go forth refreshed and purposeful in the knowledge that Thou art walking with us. Amen.

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ADDITIONAL OUTLINES

"And They Continued Steadfast." Acts 2:42.

1. Teaching function.
2. Social function.
3. Worship.

"Prove Me Now." Mal. 3:10.

1. Pardon of Sin.
2. Purifying influence of gospel.
3. Guidance unto truth.
4. Abundance of supply for our needs.
5. Happiness in personal religion.
6. Answers to prayer.

OTHER TEXTS:

"For none of us liveth to himself." Rom. 14:7.

"I have fought the good fight." 11 Tim. 4:7.

"Is thine heart right." 1 Kings 10:15.

"If any man be in Christ." 2 Cor. 5:17.

SEED THOUGHTS

It might perhaps be just to say that the function of the prophet in a Christian society is to keep us from lowering or diluting or softening the ideals of God and of man which are the heart of the Christian system. Practically, we fall short of the ideal, but that is altogether different from lowering the ideal itself. Jesus said to men, "Be perfect, even as the Father in heaven is perfect."—Bishop McConnell.

Confide ye aye in Providence
 For Providence is kind;
 And bear ye a' life's changes
 Wi' a calm and tranquil mind;

Tho' pressed and hemmed on every side,
 Hae faith an' ye'll win through,
 For ilka blade o' grass
 Keps its ain drap o' dew.

SUNDAY SCHOOL LESSON

THE TWELVE SENT FORTH. Matt. 9:35; 10:8; 10:40-42.

Read Also: Matt. 10:9-39; 11:1.

GOLDEN TEXT: "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." Matt. 9:37, 38.

Teaching the Lesson

Verse 36 describes the compassion which moved the heart of Christ as he looked upon the multitude. Men are moved with different emotions as they face multitudes. Drummond was filled with weariness. Wendell Phillips with a desire to "shilly-shally." Napoleon was filled with ambition; a New York financier with cupidity. Christ, when He saw the multitude, was filled with compassion. It was because He saw those (1) weary with the hollowness of life. He saw those (2) weary with the sorrow and sickness of life; (3) with the strife of life. Those who (4) were ignorant; those who were (5) weary with the burden of an accusing conscience. If we are to be filled with compassion as we face the multitude, we must have the spirit of Dr. Chalmers who spoke to Dr. Thomas Guthrie as Guthrie stood on George IV bridge looking out over the slums of Edinburgh. Guthrie was just thirty-four years old. He had left a beautiful parish in Forfarshire to give his life in the squalor and misery of Cowgate. Chalmers came upon him one afternoon as Guthrie stood on the bridge looking down upon the poverty, the drunkenness, the quarrelling children, the slovenly dressed women, and said to him, "What a beautiful field you have in which to work!"

The Golden Text speaks of one class of people for whom we are to pray, the laborers in the harvest. Christ has taught us to pray for *five classes of people*: the sick, the children, the disciples, those who despitefully use and persecute us, and that laborers may be sent forth into the harvest. He desires us to express His compassion. We may do so with (1) prayer, with (2) toil, and (3) testimony. If we do express the compassion of Christ we find in our own hearts (1) the flower of growth—growth in tenderness, in love, in patience, and in sympathy; (2) the flower of peace; (3) the flower of approval.

SERMON TO YOUNG PEOPLE

THEME: *The Faith of a Soldier.*

TEXT: Luke 7:9.

We have all favorite stories in the Bible; and I must confess that this, of the centurion and his servant, is one of mine. We are given two different accounts of it—the one in the eighth chapter of Matthew, and the other in the passage from Luke which forms the subject of our thoughts today. Though they agree in essentials, they differ slightly in details. Thus Matthew says that the centurion came himself to Jesus,

while Luke tells us that he first sent certain Jewish elders and friends to plead his cause. This small discrepancy, however, is quite natural and unimportant.

A centurion, in the Roman army, was the officer in command of a *centuria*, the tenth part of a cohort, containing anything from fifty to a hundred soldiers. These officers were of various ranks, according to the position occupied in battle by their special company. Several centurions are referred to in the New Testament, and always in favorable terms. "Probably," says Trench, "in the general wreck of the moral institutions of the heathen world, the Roman army was one of the few in which some of the old virtues survived."

The centurion of our text was in charge of the garrison at Capernaum. And he was greatly troubled in mind because his servant, his orderly, had suffered a shock of paralysis. By chance he happened to hear of the presence in the town of a certain wonderful healer who on a previous occasion had restored to health the son of a local dignitary. Perhaps he had even been ordered to keep an eye on Jesus in his official capacity in case of any seditious propaganda. But in desperation he risked his own possible disgrace, and made a direct and personal appeal to the Master—that appeal which met with so swift and wonderful a response.

Think, then, in the first place, of the centurion's *social love*. His servant, we read, "was dear unto him." That may not seem so remarkable in this Christian twentieth century. Many of us who held commissions in the Army during the War have pleasant memories of the happy and intimate relations which existed between ourselves and our "batmen," as officers' servants are usually termed in the British Army. How much we owed to them, out there in the trenches, in the way of comfort and human companionship! But things were very different in Palestine, nineteen hundred years ago. This centurion's servant was not a freeman, but a slave: and though doubtless there were many happy slaves and many good masters then, just as they were in your southern states before the Civil War, Abraham Lincoln was right when he saw that slavery and Christianity cannot long breathe the same air: they cancel one another. But the Roman officer of Capernaum rose in a striking manner superior to the prevalent idea of his day, that slaves were mere chattels, to be bought and sold and finally thrown away as useless, outworn things when illness or old age prevented them from carrying out their duties properly. He anticipated the Pauline injunction, "Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven."

Even yet we have not attained to the fulness of the Christian teaching in this matter. We hear much about the "social problem" today. But we sometimes forget that we are reaping where others sowed the seeds of distrust. The hostility of many workers towards their masters, however unreasonable it may often seem today, is a heritage from the past, when it had often only too good a cause.

Perhaps the pendulum, in my own country at any rate, has now swung too far in the opposite direction. But it is certain we shall

never re-establish a firm and lasting social order of justice and righteousness save on the foundations of Christian trust and brotherhood and love.

Again, note the centurion's *racial love*. He was a heathen and a Roman, but he had fallen under the spell of the Jewish faith, the worship of the one Jehovah. Perhaps he had lived for many years in Palestine, and learned to love it as his adopted country, like many Anglo-Indians of today, or like that other centurion recalled from Britain to Rome, of whom Kipling has written:

"'Legate, I come to you in tears—my cohort ordered home!
I've served in Britain forty years. What should I do in Rome?
Here is my heart, my soul, my mind—the only life I know—
I cannot leave it all behind. Command me not to go!'"

The centurion of Capernaum had expressed his admiration for the Jews and their religion in a tangible and unusual manner. "He loveth our nation," said the elders to Jesus, "and hath built us a synagogue." Some years ago the Rev. Garrow Duncan, a minister of the Church of Scotland, who has been for the past two years excavating in Palestine, showed me a photograph of the ruins of this very synagogue. It is quite unmistakable, because, on the keystone of its central arch, is a sculpture of the Roman eagle—a unique ornamentation for a Jewish place of worship.

It is difficult for us today to understand the scorn which the proud Roman conquerors felt for their Jewish vassals. But this centurion had the courage and the vision to break with the castiron traditions of his class and creed. Yet the racial problem is by no means fully solved, even in our own age. The "clash of color," as Mr. Basil Matthews calls it, is still a very real thing in the world. We meet it every day: especially in university cities like my own Edinburgh, to which come so many whose skins may be darker than our own, but who are our brothers of the human race, and often our fellow-Christians as well. The problem is further intensified and complicated by the question of intermarriage; but we may quite honestly and properly disbelieve its expediency, without thereby denying to other races the right to meet us on the platform of a common kinship. Too often these strangers within our gates see only the worst side of western institutions. We do not ask them to our homes, and so they learn nothing of that beautiful and intimate family life of which we are rightly so proud, but only the life of the street and the vaudeville, the dancing palace and the cinema. Can we wonder then if they return to India or Africa or China, taking with them a disturbing message which is bad, not only for the white race, but for the Christian gospel? If the supremacy of western civilization is to endure in the testing days that lie ahead, it will only do so in so far as it is a moral and a spiritual one. I attended the great World Conference of Y.M.C.A.'s at Helsingfors, the capital of Finland. Delegates came from fifty nations, and included not only Europeans and Americans, but also Chinese, Japanese, Koreans, Africans and Indians. Yet there was no race question at Helsingfors. In the Kingdom of God there is neither white nor black, bond nor free, but all are one in Christ Jesus.

Notice, too, the *humility* with which this centurion makes his approach to the Master. "Lord, I am not worthy that Thou shouldst enter under my roof." He felt that the susceptibilities of Jesus might be hurt by the legal defilement of entering a Gentile dwelling. But I think there is more in his words than this. There is a real consciousness of the greatness of Jesus. He did not go so far as his fellow-centurion, placed in charge of the arrangements for the Crucifixion, who said at the end of that dark day, when all was finished, "Truly this man was the Son of God." But he dimly felt our Lord's moral and spiritual power. And this is all the more remarkable when we remember that humility was never regarded as a virtue among the Romans, but rather the reverse. They would have regarded it as an unfitting condescension for an officer of the proud imperial army to invite into his quarters a poor, provincial Jew. But here also this man rose above the standards of his caste and race. It is only a big man who can be truly humble.

"Lord, I am not worthy that Thou shouldst enter under my roof." We often repeat these poignant words on a Communion Sunday. They remind us of the exceeding great honor which Christ does to the dwelling of our souls, when He condescends to enter in, healing and saving even such as we, poor slaves of sin. It is a wonderful thought that He comes to abide with us, so that our humility is made a robe of honor for the wedding-feast, and we may exultantly cry with the great apostle, "I can do all things, through Christ which strengtheneth me."

Finally, mark *the obedience of the centurion's faith*. We see in him one of the finest examples of that simple and child-like trust in God which is the foundation of true belief. He speaks, just as we should expect a Roman officer to speak, in brief, straightforward, martial tones. "Say the word only, and my servant shall be healed." What perfect confidence is there! He believes that angels and spirits and diseases will be as obedient to Jesus as are his own soldiers to himself. The only question which exercises his mind is, not, *can* Jesus heal his servant, but *will* He? Such is the soldier's simple creed:

"His not to reason why,
His but to do—or die."

Little wonder, then, that our Lord "marvelled at him," and said to the others who stood near, "I say unto you, I have not found so great faith—no, not in Israel." And his servant was healed, in the self-same hour.

We too need to recapture something of this simple, unquestioning obedience and unfaltering faith. Forgetting to believe in God, we have ceased to believe in man. This is a questioning, a cynical, an incredulous age, when every man's motives are suspected, and simple truth and confidence seem at a discount. There can be no happiness, no true prosperity, no peace on earth nor goodwill among men, until we put our whole trust in God, and learn to love our brother as ourself, and have faith in Him also. "Believe, and thou shalt be saved"—such is the one eternal condition for the salvation of nations and of men.

SERMON TO CHILDREN

THEME: *Hiding the Light of God.*

TEXT: Matt. 5:15.

Last Sunday morning we talked about light and candles. Today, I want to talk a little bit more about the same things. The reason I do is because Jesus tells us a little more about a candle in another verse. Read it in the fifteenth verse of the fifth chapter of Matthew. It says, "Neither do men light a candle and put it under a bushel." Let us see if we can learn what the Master meant.

Here is a candle, for we need only the one this morning, on the pulpit. We are going to light it and watch it shine. Now what shall I do with it? If I were to take a half bushel measure and place it upside down over the candle you would think me very foolish, for that would hide its light. Just as foolish, and far more so, is it for you and me to hide the love of God from others. There are two ways, at least, that we can do this.

1. We may hide it behind the money we love so much. I have, in my hand, a silver dollar. Watch. Now I place it directly in front of the candle light. Do you see the light? No, the dollar is hiding it. Men, yes, and children too, often let their love for money hide their love for God.

Two men were walking through a beautiful park owned by a very wealthy man. Everything was lovely; the house, the trees, the flowers. As these two men walked along together, one asked the other how much he thought the property was worth. "I do not know," was the reply, "but I know how much it cost the owner." "How much?" asked the other. "It cost him his soul," replied his friend. This man had made his riches by being dishonest and had so hidden his soul from God.

Would you do such a thing? I hope not. A relative of mine was once offered two hundred dollars a week to drive a car from the province of New Brunswick into the state of Maine. No one told him what was in the car but he was sure that liquor was in the back seat and that they wanted him to smuggle it over from Canada into the United States. Two hundred dollars would be given him for a few hours' work. Yet he refused. Money is good but we must never let it prevent us from doing God's will.

2. We may allow drunkenness to hide God's light of love. Here you see a flask usually used for brandy. I am going to place it, very carefully, mouth down over the lighted candle. Do you see any difference? No, if anything, it seems to be burning more brightly than ever. Now look at it. The light is getting dimmer and, see, it has gone out. At first when people begin drinking, it seems to do them no harm but soon you notice a change and at last their lives are ruined.

A young man lived in the city and among his friends were those who liked to drink. He, too, soon got the habit and in a short time, became a miserable drunkard. No one respected or loved him and those who

laughed at him, did so because he acted so foolishly. One evening, he was drawn into a church by the sound of the music. While there, he found he had been doing wrong. He was sorry for his sins and was determined to do Christ's will ever afterwards. Was it any use? Listen! He later taught a class of young men in a Sunday School. Out of that class, one man became the leading official of that church, the finest in that city; another became the superintendent of the Sunday school in that same church; a third, would you really like to hear about him? He entered the ministry of the Church. Of the other two, I can say very little but of the third, I can say something, for I was that young man. I received more blessing and help in the Christian life from that man than from anyone else. I am glad he took away the whisky bottle that was hiding God's love from others. Perhaps you are too!

My little people, I know a great deal about the effect of drunkenness on the lives of others. Never let liquor pass your lips. Never let anything hide that light that shines from your heart because you love God.

EVENING SERMON

THEME: *Finding Life.*

SCRIPTURE: Luke 9:1-26.

TEXT: Luke 9:24.

INTRODUCTION: These words no bit of poetic fancy. Those who cannot interpret them live in but one world; the world of things that are seen. There is one world we live in; the world we see, touch, hear, buy and sell, work and play in. Daily duties remind us of this world. But there is another just as real. World of our thoughts, purposes, convictions, attitudes; the world that gives color and tone to our life. This world must be faced and recognized. Life in it as real as in a material world.

I. *The Faith of That Life.* Lindberg's flight to some meant a lonely course over an expanse of water ready to engulf him. That world saw the preparations, the young flyer, the start, the finish. Those who know the other world's life, saw the glory of achievement, pioneering, a lad losing himself in his faith in the project and finding himself a world hero.

If men would but put as great faith in the transports of the soul from sin to life in Jesus Christ! Our Lord prayed, "I pray not that Thou should take them out of the world but keep them from the evil of the world." We are to live in the material world but to be conscious of the values of the unseen world.

II. *The Soul of That Life.* Witness the artist's craft; care in selection of canvas, pigments, brushes, his own skill. But if these were all, the artist would not find himself. There must be a soul within the artist. He must have a message, a thought for others. He must lose himself to these if in the end he will have a work of art. So with the writer; words, phrases, diction, syntax, mechanical makeup of the book, all these important. But there must be a heart that speaks a message, the out-pouring of a soul that has lived, ere there is a book. The business world recognizes the fact. The spirit of the organization lives. To wit, Marshall

Field & Co., The Wanamaker Store, even the New York Stock Exchange.

"The richest man in the world," newspaper head line. Not an oil king or auto king or movie actor, but Baden Powell, founder of the Boy Scouts. "Lost his life" for selfish purposes in giving it to be loved and honored by millions of boys throughout the world. He found it.

III. *Failure to Recognize That Life.* Life's greatest tragedy is to live and die without "living." It is a glorious thing to live in this material world with all its beauty and worthwhile associations. But, after all, what, even in that material world, has the greatest value? That which can be valued with the dollar sign or those things whose values are spiritual? Men will always be selfish and seek to gain but "it is not what we gain but what we give that measures the worth of the life we live."

MID-WEEK TOPIC

THEME: *The Christian Life.*

TEXT: Gal. 1:16.

If Paul is an example of what happens to a life when God reveals his Son, we see a profound and practical revelation.

I. How are we to approach the Kingdom of Christian Living? Jesus was constantly giving the rules. He called us to repentance that we might have not only a transformed spirit, but that we might have a transformed attitude. It was the freedom of surrender—the surrender of the lesser in the presence of the greater.

"Open the door of your spirit," says Jesus, "if you desire the true freedom—the open-minded trustfulness and simplicity of a child."

Though Paul tried hard to find freedom through law, he eventually discovered that his freedom was to come through Paul.

II. If we contrast this young man as he witnessed the stoning of Stephen and as he answered the call on the Damascus highway, we catch an intimate flashlight of the new attitude of the trustfulness, of the submission and simplicity that affected his whole attitude toward the revelation made in God's son, and the transformation that came as he entered the Christian life.

Let us learn from it the importance of trusting the better self—not the self that I am today, but the self that I am to be tomorrow. When our souls are born of that passion, we shall see the unity of the revelation of God made through Jesus Christ in the apostle Paul.

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U.

Intermediate: What the Bible is Doing in the World. Acts 10:34-43.
(Foreign Missions)

Junior: Crusaders with Christ in China. Matt. 5:16.

Young People: The Value of the Bible for Non-Christian Nations.

Isa. 55:8-11; Luke 8:11-15.

Helpful Reading

MASON: Wonders of Missions.

BASIL MATHEWS: Fellowship.

MACMILLAN: Happiness and Good Will.

MANTLE: The Way of the Cross.

MARCH 2, 1930

QUINQUAGESIMA SUNDAY

CALL TO WORSHIP: "Ascribe unto Jehovah Glory and Honor. Ascribe unto Jehovah the glory due unto His name: Bring an offering and come into His courts. O worship Jehovah in holy array." Ps. 91.

PSALM: 39.

ANTHEM: The Lord Is My Rock.—*Woodman*
Love Not the World.—*Harker*

OFFERTORY SENTENCE: "Upon the first day of the week let each one of you lay by him in store as the Lord has prospered him, that no collections be made when I come." 1 Cor. 16:2.

OFFERTORY PRAYER: O Christ of Calvary, mend my ways for me, cleanse my heart for me, plan my way for me, build my mansion anear Thy house on high and make me to fellowship with the suffering God and with the saving God, by suffering, by tears, by prayers, by consecration of our gifts and ourselves, by elation in the Lamb of God that taketh away the sins of the world, I pray in Christ. Amen.—Bishop Quayle.

BENEDICTION: The grace of the Lord Jesus Christ, the Love of God, and the fellowship of the Holy Spirit, be and abide with you all.

MORNING SERMONS

THEME: *Christianizing the Dollar.*

SCRIPTURE: Eph. 4:17; 5:2. TEXT: Eph. 4:28.

HYMNS: We Give Thee But Thine Own.—*St. George, S. M.*
Take My Life and Let It Be.—*Patmos, 77:77*

I. INTRODUCTION.

1. Need now and then for the church to scrutinize its attitude toward money and check it up with the Bible teachings on that subject.

2. The American dollar is a symbol of material earthly value all over the world today: good in any land at its face value. Christianize the American dollar and we can Christianize the world.

II. DISCUSSION.

1. The text as interpreted by the passage.

a. An interpretation of Christianity. (1) The descending ladder of sin in Ephesians 4:17-19. (2) The ascending ladder in verses 20-24. (3) The renewal in verses 23-24 as a new point of view.

b. An application of Christianity (25-32); to telling the truth, conquering anger, honest labor, profitable speech, kindly spirit.

c. A life principle summarizing Christianity (5:1-2); imitate God, walk in love, follow Christ in sacrificial self-giving.

d. The beauty and sweetness of the Christian life; "an offering and a sacrifice to God for an odor of a sweet smell." Note the figure of incense filling the temple, a churchly implication.

e. The text: note the sharp contrast between stealing and labor for love. Only use of money noted. Note the same in the other applications. The theme as brought from the text.

2. General principles on which the dollar may be Christianized.

a. Stewardship of life in general. God is the maker and therefore the owner of all his creation including mankind, its highest product. The intelligence of man and his moral responsibility makes possible for him a working basis with God. Man is admitted into partnership with God in the use of the rest of creation. Man's sin consists fundamentally in his refusal to play the game of life according to the rules God lays down. His salvation consists in acknowledging God's ownership and his own stewardship. This means that all a man has and is belongs to God, and must be held and used under man's trusteeship for God.

b. Money is the symbol of all earthly values, time, strength, talent, property. Man's relation to it is fourfold: earning, saving, spending, and giving. In all of these man must learn God's point of view and requirements. One of the greatest needs today in the Christianizing of the dollar is to get men to apply Christian principles of honesty and square dealing to the methods by which they earn their money. Any business practice or political influence used by those possessing the power money gives to injure any other man, either employee or business rival is un-Christian, no matter how great the profits may be that accrue thereby. Saving and spending are subject to the same basic principles of Christian responsibility. Saving for the needs of a day ahead and spending according to income and moderate standards of life are Christian obligations under our Stewardship to God.

c. The place of giving in the Christianizing of the dollar. (1) As to the principle involved. The first text says, "Let him that stole steal no more; but rather let him labor, working with his hands the thing that is good, that he may have to give to him that needeth." The statement is clear that from a Christian point of view the ultimate purpose of our labor for the earning of money is its use for the benefit of others. The duty of planning our earning, saving, and spending with reference to our giving is the first in order of importance, of the principles of Christian stewardship. The need today is for a revival of Christianity in the consecration of money to the kingdom of God as revealed in the needs of the

world and the worldwide program of the church. (2) As to the financial demands of world Christianization. This includes all money used for establishment of moral reform, social uplift, world peace, etc. For the church specifically it applies to the universal spread of Christ's principles through evangelism and missions. He who believes in home missions and not in foreign missions believes a half truth; bisects Christ, the cross, the tomb, and the ascension; cuts out the whole New Testament; shuts his eyes to history and its lessons; denies his own spiritual birthright as a descendant of converted heathen; reveals his ignorance, his narrowness and spiritual selfishness. He usually is one who does little or nothing for home missions. It demands more systematic methods of giving by Christian people. Some proportion to income. Our haphazard methods of giving: perfunctory, courteous, impulsive, petty. The tenth: The Scripture basis, the economic basis, the experimental basis, the certain results. The method: a general fund deducted (one tenth), for benevolence after deducting all expenses that produce income. Try it and take it not as a duty but as a privilege and learn the joy of giving for Christ in His way and for His sake.

III. CONCLUSION.

1. Dramatize the theme, if possible, by taking a dollar in the hand and calling attention to the fact that our possession of it in all respects is due to God's agency. The materials of which it is made, the faith we were able to put into earning it, and the freedom we have to use it selfishly or unselfishly; all are God's gifts. Raise the question as to whom it belongs. How can it be used as God would have us use it?

O Christ who gavest all for us,
What less can we return to Thee
Than all we are, and all we have
And all we hope to have or be?

With wisdom, love and bounty free
Thy hand has blessed us day by day;
What have we that we owe Thee not?
What can we do the debt to pay?

Oh teach us, Lord, how best to use
Thy goods for Thee and fellow man;
That we may hear Thy word, "Well done!"
When Thou our stewardship shalt scan.

—H. H. B.

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(Pericopes)

THEME: *How We May Keep Lent.*

SCRIPTURE: Luke 18:31-43. TEXT: Luke 18:31.

HYMNS: Feeble, Helpless, How Shall I.—*Vienna*, 77,77
Lord Jesus, When We Stand Afar.—*Ludborough*, L. M.

Let us think about Lent this morning. Let us not dwell so much on the historical and theological side of the case as upon the personal and practical side of it. Instead of trying to find out how Lent originated and how it has been kept, let us ask how we can keep it today. Instead of scolding the world for its worldliness let us scold ourselves for our sins and ask how, during these coming forty days of quietness, these precious Lenten days, we can rebuild the wasted affections of the heart and make improvement in all those virtues that are pleasing both to our own consciences and to God.

I. In the first place, whatever view we choose to take of Lent, we can very well use it as a season for special bodily discipline, for such discipline in the interest of increased health, self-control and Christian efficiency.

To be sure, the Bible does not command the curtailing of our diet during Lent. The Good Book has no iron-clad rules about the eating of fish on certain days and the surrender of those fattening tid-bits we love so much. On the contrary, if the words of Paul are studied, the conclusion is forced upon us that Christian people are a free people, and that, so long as they do not abuse themselves, they may fairly well eat what they please.

But wait a bit. Suppose a man has been intemperate in his diet, careless in obeying the rules for health. Suppose his nerves are on edge and his temper explosive. Suppose a nervous break-down is just around the corner. For such a man Lent might very well come with strict rules and all for that man's good. If Lent recommends temperance and restraint, if it creates conditions that make these things easy, then is not our busy man of affairs honor-bound to accept these things with a thankful heart? If not for heaven's sake, then for his health's sake, shall he not in this spirit keep Lent?

If the bad headache that keeps us from church on Sunday is the result of too much celebration on Saturday night, then, might not Lent be a good time to end such celebrations? If our bad temper is due to late hours and too much work then is not Lent the best time in the world to correct the trouble that bothers us? To be cleanly and careful; to honor the body and not to gorge it with food; to drink only what the law permits; to control every appetite. To do this, we readily admit, is not to grasp the spiritual meaning of Lent. Lent is something far deeper and finer. Still, to do these things is good. Blessed is the man who does them unto God. He shall not fail of his reward. Added health and happiness shall be his. The path of life for him shall be smoother and sweeter than otherwise it could be.

II. In the second place, lent may very well be for us a season of spiritual convalescence and rejuvenation.

In dealing with the body and its needs, it is easy enough to know when the body is in health and when it is not. Diseases of the soul do not reveal themselves so readily. A man may have a sick soul, even a dead soul, and neither this man nor his friends know what his spiritual condition is.

Do I know how healthy or unhealthy my soul is? Whether I know or not, the fact remains it is good for me to investigate my soul every so often, to test it, to try it, to find out about it if I can.

How many times during this past year did I go to church and give my heart to God in whole-hearted worship? Maybe, if I looked at the record and counted those times I would be shocked and grieved to see how few they were. How many times did I approach the communion table last year, thrice, twice, once? Maybe, if I looked at the record of my spiritual activities here I would find that I had proven faithless to the command: "This do in remembrance of Me." How many times did I read the Bible last year? How many times did I pray? If I counted those times would they be many or would they be few?

Some day I mean to repent of every sin that possesses me, to bury the hatchet of my hatred for others, to be at peace with all men. Some day I mean to think about religion and to prepare for eternity and heaven. Some day, yes, but when? I did not do it twenty years ago and I did not do it last year. Will this year slip by unused like the others?

For sick souls, always waiting for tomorrow, there is no season like Lent for spiritual convalescence and rejuvenation. Now, while the Saviour calls, let me hear and heed. Now, while He gathers His disciples together to go with Him to Jerusalem, let me join their number and follow in their train. If I can but use Lent in some such fashion as this, the season is bound to bring blessing and profit to me.

III. Lent may well be employed for a reverent, worshipful consideration of how Jesus Christ is the Saviour of the world and of each one of us.

Papini, in his vivid life of Christ, says of Jesus: "Many have left Him because they never knew Him." The inference is that, if we knew Jesus better, we would love Him with our heart's truest devotion and that we would always cling to Him and never let Him go. That statement is correct. To know, really to know Him, this is to love Him and to find Him to be the Saviour indeed.

Consider the story of the cross. What a sublime thing it is. How well it reveals the duplicity and deceitfulness of man. How convincingly it shows the love of God and how that love seeks to triumph over all sin and to save the sinner. No other story inspires such goodness in man as it does. Why has it not done this to me? Let me confess the sad truth. I have not been willing to study it, to ponder it, to try to understand it. Religion has been calling, but I have been too busy to answer the call.

For people, carried away by the hurry of the day, Lent offers golden opportunities. A diligent study of what Jesus came to do for us when He died upon the cross will do our souls more good than four years in college with a trip abroad. To know why Jesus died, to know the love that sent Him and that filled His heart—this is to know heaven and the way there.

You doubt this, perhaps. Then, come, keep Lent in meditation and in prayer. Come, acquaint yourself with Him. In the end, your calloused and cold heart shall become tender and like Thomas who doubted you shall understand at last and shall fall before Him and cry, with streaming eyes: "My Lord and my God."

PRAYER

Lord, if Thou canst take a little time in my behalf, Thou canst do one poor man good. I need Thee. I need Thee every hour. This is not a plaint. This is praise. I need Thee. My littleness needs Thee and my largeness needs Thee. I cannot tell which needs Thee most. When I am outraged at myself, how low I have fallen, how lean my soul, then my last resort is to the Lord my Maker and my Redeemer; and when my largeness tries its wings to soar into the sky, when the everlasting tug at my spirit, when the majesty of me girds its loin for some high endeavor, then I need Thee. Thou who hast put such feverish desire tugging at my spirit, canst direct me and my wide wonder so that I shall encounter Thee wherever I walk or fly.

O blessed be God, my strengthener in weakness and my strengthener in strength. I need Thee most all whiles, all wheres, not simply to lead me from temptation, but in that space where temptations vex the soul no more, where nevermore intrusion invades to push the Lord aside, where no danger lieth. God will still be the strength of life and the sure pilot of my soul, whose companionship makes eternity worth while, in Christ. Amen.

—Bishop Quale.

BIBLIOGRAPHY

HUGH MARTIN: Christ and Money.

WILLIAM MANSON: Christ's View of the Kingdom.

MASSEE: Ten Greatest Sayings of Jesus.

MASSEE: Ten Greatest Words About Jesus.

LANGDON MITCHELL: Understanding America.

MOUZON: The Program of Jesus.

ADDITIONAL OUTLINES

The Cup: "This Cup Is the New Testament in My Blood." 1 Cor. 11:25.

1. Begets humiliation.
2. Quickens hope.
3. Inspires new activity.
4. Lifts our longings heavenward.

The Victorious Life: "This Is the Victory that Overcometh the World."

- 1 John 5:4.
1. Real antagonisms between life of faith and world.
2. Faith is spiritual vision.
3. Man has spiritual faculties.
4. Life of Faith is possible.

OTHER TEXTS:

"For all that is in the world—is of the world." I John 2:16.

"Covet earnestly the best gifts." I Cor. 12:31.

"My grace is sufficient." II Cor. 2:9.

"And her merchandise and her hire shall be holiness to the Lord."

Isa. 23:18.

SEED THOUGHTS

"The occupations of leisure after our living has been earned have to be considered as well as the occupations of labor by which we earn it. It has been truly said that the acid test of a civilization lies in the use that is made of leisure. But it will always be found that the nature of leisure occupation is very largely determined by the nature of labor occupation. What they do with themselves when they are *off duty* by what they did when they were *on duty*. The way they amuse themselves in the enjoyment of their living by the way they exert themselves in the earning. The way they rest by the way they work, for there are many ways of resting. The pig-killer and the artist do not spend their leisure in the same way, and I will venture to add that the attempt to make the pig-killer spend his leisure as the artist spends his is quite futile. After killing pigs all day he is in no mood for sitting down to admire a sunset or read the poems of Shelley, but is more likely to *pursue the infinite* by getting drunk, or to knife his neighbor in a brawl. The amusements of New York are not those of ancient Athens; the amusements of England are widely different from what they were before the Industrial Revolution. In some respects they are less brutal, in others far sillier. What men do with themselves at the leisure end of life being all of a piece with what they do at the labor end. There is an unbroken continuity between the two.—L. P. Jacks, in *Voices of the Age*.

There are only two courses open for us as honourable men: either to make our conduct coincide with our creed, or to quit reciting our creed. This ought to be so obvious and compelling as not to require stating, but strange to say it is these very obvious things that do require stating for although generally accepted they tend to become inoperative and, as Coleridge says, "lie bed-ridden in the dormitory of the soul." For us to call God "Father," and Christ "Lord," while we offer the ravages of our time, the dregs of our powers, the merest small change of our wealth, is to provoke the contempt of men and the derision of the gods. The things we believe in most are the things into which we put the bulk of our money and time. We have but to ask as a people where the major part of our spending goes and the problem of our moral whereabouts is instantly solved. Whether we are dealing in universals or particulars this principle will be found to hold. Every man among us can ascertain his moral direction by applying this test. "Where your treasure is, there will your heart be also." This is Christ's own formula and becomes the revealing medium whereby our ruling love is laid bare.—Henry Howard, in *Where Wisdom Hides*.

SUNDAY SCHOOL LESSON

JESUS TEACHING ABOUT HIMSELF. Matt. 11:2-6, 25-30.

Read Also: Matt. 11:6-24, 31, 12:50.

GOLDEN TEXT: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28.

Teaching the Lesson

The teacher will want to read the entire lesson suggested above, chapters 11 and 12.

Verse 36 is a difficult and sobering word. Scientists tell us that it is not at all impossible that in the future it may be possible to pick words out of the ether which have long since been spoken, just as now we are able to reproduce sounds as they are set in motion. It may be possible that we shall yet capture from the air the very words of Jesus Christ as he gave utterance to the Sermon on the Mount. It is not impossible that science may find a way to get from the very wood of an old church the songs and the hymns and the prayers that have been uttered in that church! *It is certain that forces set in motion in this universe are never stopped.* The essential spirituality of the universe is becoming more and more clear daily. The term idle words, means not simply every careless casual word but every word that *does not work*. Every barren, futile, inefficient word.

The teacher should point out the significant silences of the New Testament. It contains no futile words. There is nothing in it of the tattle of tongues about people. No criticism for criticism's sake. It is always sympathetic and helpful. There is no gossip or scandal. What hours of tea table talk, what columns of newspaper reports are hidden away between the lines of the New Testament! The graft of Zaccheus, the moral leprosy of Mary Magdalene, the sordid commercialism of the rich young ruler, the bickerings and quarrelings of the twelve! The meanness, the failures and failings of men and women aroused in Jesus sympathy and pity and a desire to help them, never merely to talk about them.

Our conversation should be *founded on knowledge, enlarged by memory, enlightened by humor*. It should be kindly and constructive. Before we should say a thing it should pass three tests: (1) Is it true? (2) Is it kind? (3) Is it necessary?

The teacher will want to use the lesson to emphasize the deity of Jesus Christ. The proofs of his deity are found (1) in his own consciousness, (2) in his own character, (3) in the testimony of scripture:

God is the Creator. Gen. 1:1; Isa. 44:24.

Christ is also the Creator. Col. 1:15-18.

God is the Preserver. Neh. 9:6.

Christ is also the Preserver. Heb. 1:1-3.

God is Omnipotent. Gen. 17:1.

Christ is also Omnipotent. Phil. 3:20-21; Heb. 1:1-3.

God is Omnipresent. Ps. 39:7-10.

Christ is Omnipresent. Matt. 18:23.

God is Immutable. James 1:17, Mal. 3:6.

Christ is also Immutable. Heb. 13:18.

God is Eternal. Ps. 90:2.

Christ is also Eternal. Rev. 1:17-18.

God is the Infallible Judge of Men. Jer. 17:9, 10.

Christ is also the Infallible Judge of Men. Rev. 2:18-23.

God is the Sole Object of Worship. Matt. 4:10.

Christ is also the Sole Object of Worship. Phil. 2:9-11.

(4) the testimony of his disciples; (5) the testimony of the church; (6) the testimony of a multitude of souls.

The word deity is preferable to the word divinity in speaking of Jesus. There is a certain divinity in man, the immortal part of him. Christ manifests the qualities of God. Christ made the most astounding claims which if they be true must vitally concern all men.

The claims of Christ are true, or false. If they are false, Christ was one of two things, either a base or deliberate deceiver, or else a man self-deceived and terribly mistaken. His character was not that of a deceiver. His life was not that of a deceiver. His death was not that of a deceiver. Was he self-deceived? If you ask us to believe that, it is asking us to believe that some of the most beautiful discourses ever spilled over human lips came from a fevered brain and a distorted imagination. It is asking us to believe that the man who spoke the words which after 2000 years can bring tears to weary humanity's heart was a poor lunatic. It is asking us to believe that the most beneficent system of ethics the world ever saw was devised by a man whose whole life was an unconscious lie. It is asking us to believe that the church, the most helpful institution in the world, was founded by a maniac. It is asking us to believe too much. Christ is true and He is the Son of God.

Helpful Reading

ROBERT E. SPEER: "The Deity of Christ."

EXPOSITOR, May, 1928, Pg. 921, article: "The Challenge of Christ to the Ages."

SERMON TO YOUNG PEOPLE

THEME: *Despising Youth.*

TEXT: 1 Tim. 4:12.

Many people might say that the first part of Paul's advice to young Timothy is quite out of date. Nobody dreams of despising youth today. The shoe is rather on the other foot. Youth is so much talked about, alternately praised and blamed, petted and scolded, that we cannot wonder if its collective head is in danger of being turned in the process! The older people seem more than a little afraid of the rising generation.

But if the young are not despised today, they are criticised; accused of being lazy, pleasure-mad, undutiful, undisciplined and irreligious. I suppose there has never been any time in history which has not witnessed a certain

friction between youth and age; the one standing for the old, sure ways, the other desiring freedom, adventure, self-expression. Nineteen hundred years ago Pliny wrote, "Boys know everything. They reverence nothing." But the Great War showed that the young of all the nations yielded to none in history in courage, idealism, sacrifice. Yet that grim conflict has had a deep influence on the next generation. Youth has lost its reverence for many things held holy by the elders. The Church is arraigned, politics suspected, and the young are frankly in revolt against many pre-war conventions. They are desperately honest, critical to the point of crudity and cruelty; often cynical and afraid of being "got at," always unsettled. Those who are older, if they have a conscience, will not simply condemn these things with a sweeping gesture of indignation, but rather help to find the remedy. The dead hand of the past is not strong enough to grasp the present situation, but the pierced hand of Christ is; for He who reads the heart must often see in these young lives courage, honesty, a glorious freedom from snobbishness, frankness and humor, loyal comradeship, passionate sincerity, a divine curiosity, and hunger for the truth.

At the same time, we cannot say that modern youth is altogether happy or content. It faces modern life in a changing world, a new age where it has hardly as yet found its moorings. And so there is a call to older people to be sympathetic and helpful; not officious and patronizing, but open-minded and considerate. Amidst the conflict of contending loyalties, youth today has hardly found its feet, but is wistfully longing for something bigger and better, however dimly the vision is seen and the far-off goal of the quest understood.

The young people of today want help in religion, more than anything else. Despite appearances, I believe they are vitally interested in it. If organized Christianity has lost grip upon them, it is because they complain of unreality and insincerity, cold convention and cowardly caution in much of our church life. But the young are talking more about religion, in office, and workshop, and among friends, than we sometimes realize, and they are increasingly making Christ their hero and example and teacher. From that it is but a step to full surrender. Yet that step is not easy. "It is good for a man, that he bear the yoke in his youth," says the Bible; but from the yoke of Christ, easy though it be, youth ever wavers, shy like half-tamed colts fearing captivity. We hear much of the challenge of youth, but the Cross is a challenge to youth, and only in meeting it, and answering it, can it ever attain to real satisfaction and spiritual liberty.

SERMON TO CHILDREN

THEME: *Shining Lights.*

TEXT: Matt. 5:16.

You will be getting tired of sermons on light and candles soon, but I want to talk to you about them just this once more. Here we have a lot of candles of all sizes and colors and shapes. Here are some of them clustered together, and see that black one over there on the table on the

other side of the pulpit platform, and here is another in my hand, so bent and twisted that it cannot stand up by itself. We shall light all of these in the group by themselves and the one in my hand. See the brown as well as the white one gives the same kind of light and the poor twisted one is burning brightly too. If we can think of these candles as representing ourselves, we can easily see that we can fulfill the command of Christ given in our text, the sixteenth verse of the fifth chapter of Matthew, when He said, "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

How can we let our light shine? We can do it, first of all, by being cheerful. A great deal may be done that way. A man was once riding in a street car and, as it started from a certain corner, he heard a small boyish voice call out, "Please, conductor, wait a minute, for I cannot run very fast." The car waited a moment or two and when someone tried to get on, everyone looked to see who it was. They saw a poor little crippled boy hobbie up the aisle. As he sat down, he looked at everyone with a bright cheery smile. To those who saw, they could tell that the poor misshapen body was full of pain. Then they noticed that he began to hum a merry little tune. This man went over and sat down beside the brave little fellow. He found that the boy was humming the tune of a familiar hymn. Then the man asked him how he could be so happy and be in so much pain. This was the reply he received: "Father says that God always does everything for the best and that He must have made me this way. Now, sir, don't you think I ought to be satisfied with the best?"

We do too much complaining. Let us let our light of cheerfulness shine. The next time we begin to grumble let us remember the story of the crippled boy and learn the lesson of cheerfulness from him.

There is still another way to let our light shine. I am afraid you have forgotten about that little black candle over there by itself. I am going to take this white candle that is burning brightly and touch the lighted end to the wick of the other. Now it is burning as brightly as the first one was. We can so influence the lives of others that, when they see we love God, they want to love Him too.

That is the work that our foreign missionaries are doing today. Having received God's love in their hearts they carry it over to China or Japan and teach the people there to love God. A missionary I knew left New Brunswick, Canada, and went thousands of miles to South West Africa. One time he was travelling from village to village, preaching as he went. As night came on, he entered a village and asked the Chief of the village if he could stay in the village for the night. Permission to do so was refused him, even though he told of the dangers outside. So my friend had to make camp outside the walls. After supper he and his small group of workers entered the village to have their usual service. They sang hymns in the language of that land. One of them may have been "Jesus Loves Me." I learned that hymn as they would sing it there; the words are different, of course, but the music is almost the same. As they continued their service, the Chief of the village came with some soldiers and joined the group. The missionary opened his Testament and began to read

the third chapter of John. As he went on from verse to verse the Chief seemed greatly interested. At last, when the missionary read, "God so loved the world that he gave his only Begotten Son that whosoever believeth in him should not perish but have everlasting life," the Chief turned to his soldiers and said, "You may put away your knives now; this man's message is good." They had come prepared to put the missionary to death, but the first reading of the Bible touched the Chieftain's heart and changed his hate into love.

The grandest way to let your light shine is to go to another country with the message of God's love. You are too young to go now but when you get older, you may decide to be a missionary. If so, you shall, indeed, be God's light-bearers. If not, let your light shine in every way you can.

EVENING SERMON

THEME: *Two Prayers.*

SCRIPTURE: Luke 18:9-14.

TEXT: Luke 18:14.

INTRODUCTION: The Bible is like an art gallery hung with pictures portraying various phases of human nature. What we are and what we should be is there in bold contrast. The Bible is Divine in its origin but no book of human origin could be more human in its portrayal of man. Two pictures that we view today are of two men at prayer. Both Jews, in the same Temple worshipping the same God, but how different their attitudes. Cross section of the spiritual lives evident.

I. *The Characters.* A Pharisee of a separated class. Of superior piety. Quibbling about trifles yet violating the deeper spiritual laws. Knowledge and practice out of proportion. A Publican of a hated class. Tax gatherers for the Roman Empire. Looked upon as traitors, grafters. The Master was taunted because He associated with this class.

II. *The First Prayer.* Stood and surveyed the scene. Took place he thought due him. Wished all to know that he was there. Prayer with himself. Too good to associate even with God. Thirty-three words; one of God, five personal pronouns, twenty-seven of self adulation. A monologue, nothing else. Reached only as far as voice sounded. His own selfishness blotted out the voice of prayer. Selfishness impedes spiritual progress. Took the wrong pattern for comparison. Devil has many handles for his tools, low spiritual standard fits them all.

III. *The Second Prayer.* Came with other, but not as a friend as Peter and John went into the Temple to pray. Stood afar off, seeing himself a sinner. Perhaps did not know so much about God, but knew God. His prayer not a monologue. He allowed God to find his heart. Put himself in a receptive attitude. As we search for God, we need only to surrender our hearts. Pour out your burden and He will answer.

IV. *Christ's Comment on the Prayers.* This man justified. The other failed even in the judgment of man, why should God fail to see the difference. Man condemns the spirit of self complacency. God did not have to

answer the first prayer, already answered. The Publican wished only to be seen and not heard. He was.

CONCLUSION: God's thoughts never take their complexion from our faulty opinions. Our justification is certain only when our lives fit in with His plan of spiritual things. Confession always must precede pardon. Pardon always follows confession. This is the order; sinner, penitent, confessor, pardoned.

MID-WEEK TOPIC

THEME: *'What Did She Give?'*

TEXT: Mark 12:43.

Jesus is in the temple at Jerusalem, watching with keen interest the collecting of the collection. Often you hear someone in the Church say, "I wish the preacher would preach the gospel and stop preaching about money."

Little do some of these caustic critics realize that it is impossible to preach the gospel and not talk about money. "Christ had more to say about money," says Bert Wilson, "than he had to say about repentance, the new birth, heaven or hell. It is impossible to preach the gospel and not deal with the vital subject of money."

I. Money is power. It is pent-up force. It can defeat justice, direct character, or retard progress. It can be used to break lives, or to rebuild broken lives.

II. Christ is interested in our money, because what we do with our money is an index to our characters. A man may give liberally and not be a saint, but it is impossible to be a saint and give niggardly and stingily. Every collection is a judgment occasion. The collection plate is a throne before which your character is tested. The judge is yourself. Many people judge themselves in the presence of a collection plate.

III. Christ observed some interesting things as he stood over against the treasury, and his observations today would be just as strange and startling. He saw the rich men with their "much," the poor men with their "little," but the thing that arrested his attention was the poor widow who gave her "all." It was only a fourth of a cent, and it took a Jesus Christ to estimate rightly its full value. Even to Him, it was beyond the power of an adding machine.

"This poor widow hath cast more in than all them which have cast into the treasury." It was more expensive to herself, there was more sacrifice in what she did. It is not enough to give liberally, we must give sacrificially.

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U. (Consecration Meeting).

Intermediate: What Is God Like? How Does One Find Out? John 1:18; 14:6-11.

Junior: How Can We Show Reverence? John 4:24.

Young People: March Topic, SHARING CHRIST WITH OTHERS.
Faith and What It Does. Heb. 11:1-10, 32-38.

WALTHER LEAGUE

March Topic: Leaguers, Learners.

Helpful Reading

FARRAR: A Junior Congregation.

STIDGER: Personal Power.

BAGGOTT: Faith of the Faithful.

MARCH 9, 1930

FIRST SUNDAY IN LENT (INVOCAVIT SUNDAY)

CALL TO WORSHIP: "Make a joyful noise unto the Lord, all the earth; break forth and sing for joy, yea, sing praises for He cometh to judge the earth with righteousness; and the people with equity." Ps. 98.

PSALM: 49.

ANTHEM: He Shall Give His Angels Charge.—*Van Vliet*

How Long Wilt Thou Forget Me.—*Speaks*

Solo: the 91st Psalm, "He That Dwelleth."—*MacDermid*

OFFERTORY SENTENCE: "At the end of every three years thou shalt bring forth all the tithe of thine increase in the same year and shall lay it up within thy gates." Deut. 14:28.

OFFERTORY PRAYER: Our heavenly Father, in Thee we live and move and have our being. We thank Thee for continued mercies and blessings. We thank Thee that for tithing of both time and money, Thou dost bless, both spiritually and temporally, according to our several abilities, to carry forward Thy Kingdom on earth. Keep us faithful through Christ, our Redeemer. Amen.

BENEDICTION: The Lord Jesus Christ be with Thy spirit, both now and forever more.

MORNING SERMONS

THEME: *Religion and Social Life.*

SCRIPTURE: Luke 18:31; 19:10.

TEXT: Luke 19:10.

HYMNS: One There Is Above All Others.—*Amen, Jesus HanSkal Raade, 87,87,77*

Where Cross the Crowded Way of Life.—*Thanksgiving, L. M.*

I. INTRODUCTION.

1. Relation of Religious Life and Social Life.

a. Meaning of each. Social life according to the standard dictionary concerns any body of persons connected by acquaintance, friendship, or neighborhood. Consider the religious opportunities presented in those three words. Religious Life, an individual, home, church. Two great commandments of Christ. Matt. 22:37-40. It is the life of God in the spirit of man; a fundamental, natural fact. Religion is primarily our relation to God; society our relation to man.

b. Common separation between them in our thinking. Religious life and events and social life and events. Name some of each to illustrate. The result is undue solemnity in religion and frivolity in society. Prince Alberts in Church and swallowtails in society. We do not look like human beings in either of them. In church we are supposed to have a profitable time and in society a pleasant time. Inference is, the church is unpleasant and society unprofitable. Bad for both. Pronounce the "bans of matrimony" between them, "What God has joined together let not man put asunder." No excuse for divorce or even separation under any circumstance. Suggest mixture of white (religion) and red (society) for the "pink of perfection," avoiding extremes of both and blending into a wholesome and acceptable combination.

2. Illustrations in the life of Christ.

a. Home life: Nazareth, mother, children.

b. Intimates, friends, acquaintances: the twelve, Mary and Martha, Peter and John.

c. Strangers and people in general: Zacchaeus, Samaritan woman.

d. Formal occasions: Simon and Pharisee, Cana, etc.

e. Inferences: His religion does not seem religious nor his social life like society. They mingle and are one thing with him. The splendid unity of Christ rebukes our petty specialization of life. We classify and card file and list and elaborate our lives and forget that only one thing is supreme and that is love for God and men. When that fills us, life becomes simple and natural and single everywhere. Such was His life and such is ours in just so far as we get His spirit and live His life.

3. The result of this view.

a. Social life becomes an expression of religion. The religious value of common life. Distinction between church services and Christian service. Doing ordinary things in a Christian way, and from a Christian motive.

b. Social life becomes a means to religion. Its opportunities to show Christian principle and life by common honesty with common sense among common humanity. Simply to live a clean, straight Christian life. The opportunities for helpfulness, sympathy, forbearance, courtesy, considerateness, etc. The opportunities for personal work. Use of social occasions to get acquainted with people as a means to helping them. Value of church socials and suppers. Note story of Zacchaeus. The ideal of a "good mixer:" he mixes with people in order to mix religion with all his life and with every one he meets. Definite winning of men to Christ. Our plain obligation and duty.

4. These truths in the various fields of life.

a. The home. The intimacy there that makes unkindness or the reverse easy.

b. The school. Study or friendships?

c. The shop and store, etc. Business or service?

d. The social occasion. Opportunity for selfish enjoyment or unselfish friendliness?

e. The Church. (1) A training school in social life as affected by religion. Our contacts with each other in the life and work of the church are obviously for a Christian purpose. We put the religious motives into the life of the church and make of the church a real training school in the right kind of social life. This training gives us an attitude toward other people that we must carry over into our contacts outside of the church. The spirit thus developed in the church should not be dropped in the home, the school, the shop, the store or the social occasion. (2) The church is the place where we learn how to work with each other and not against each other. The latter spirit characterizes the life of the world outside. It is our business as Christians to leaven the world with the Christian attitude. Our motto in all life's contacts and groups should be "all for each and each for all." (3) Note Paul's illustration of the body and the church in 1 Cor. 12:12-31. Note especially verse 26. Note the words "suffer with;" they come from a single Greek word from which we build our word "sympathy." Use illustration of the white corpuscles of the blood rallying to the help of some part of the body invaded or infected by some disease germ. So the people of the church should rally to the help of other people in need. Note Gal. 6:1-2. A soldier was telling of a frightful wound received in battle. "Did you not at once fall?" said one. "No," he replied, "the boys saw I was hurt, and gathered so closely about me, I couldn't fall." How often we see a comrade grievously wounded by temptation, malice and other malignant foes, and because he is hurt, we forsake him, and he falls, is trampled under foot, and out of conspicuous usefulness sinks into a premature grave, perhaps, and ultimately lower than the grave.

III. CONCLUSION.

1. Learn to carry the lessons and values of religion from the church into all life's activities and contacts.

2. Especially in the application of friendly, helpful interest, through social contact with those in need or less favored than ourselves. Dr. Parkhurst tells of a workman who was in a trolley car one day. As the door was opened and shut it squeaked. The workman quietly got up and taking a little can from his pocket, dropped some oil upon the offending spot, saying as he sat down, "I always carry an oil can in my pocket, for there are so many squeaky things in this world that a little oil will help." Dr. Parkhurst applies this to life, saying that love is an anti-irritant, that we can soften a great many attacks and prevent a great many unpleasant frictions if we always have love and will speak the gentle word, the soft word, the kindly word at the right time.

(Pericopes)

THEME: *The Meaning of Temptation.***SCRIPTURE:** Matt. 4:1-11. **TEXT:** Matt. 4:1.**HYMNS:** There Is a Fountain Filled with Blood.—*Evan. C. M.*
Beautiful Saviour.—*Schonster Herr Jesu, 557, 557*

Strange and mysterious in the book of human life is that chapter which answers to the name temptation. My desk dictionary says that temptation is that which tempts, that which incites or provokes to wrong-doing. These words are clear enough. Would that the thing itself were equally clear. Would that each heart might know this strange experience for all that it is, for all that it may mean, for all that it may do.

Perhaps one of the most fearful things about temptation is that it constantly surrounds us and that it often has the best of us before we even realize how we are being attacked. Did not Jesus once say to some people who thought themselves the very children of God that they were workers of iniquity and under the judgment of God for sin? Is not the inference to be drawn that such people still walk our city streets in pride and sinful ignorance? Are there not experiences that prove that we ourselves are often involved in temptation, are often shackled hand and foot by evil before ever we are really aware as to what is happening?

Here is Jesus, pure minded, utterly holy, lately coming from Jordan where He has been baptized. Immediately He is drawn aside of the Spirit to be tempted of the devil in the wilderness. Why must that be? Why, when He has lately seen the heavens opened before Him, must He so soon walk on the very edge of the abyss itself?

Here is a man, a good Christian, who means only good. There is no question about his sincerity. Yet circumstances arise that plunge that man into a cruel dilemma. He can only succeed, so it seems, at the price of a wrong deed. Shall he do it? Shall he starve or lie, suffer or commit a crime? What shall he do? Such experiences are common. They involve bitter struggle. They often wring a man's very soul with anguish. They bring him so low that he may often wish he had never been born. Why must that be? Why?

I. Whatever the meaning of temptation in human life may be it is always a good thing to remember that God permits it to come to us.

God permits it. I do not see how we can escape that conclusion. Our text says: "Then was Jesus led up of the Spirit . . . to be tempted." The Spirit is God. God leads Christ up, in other words. Perhaps God is not the aggressive agent. Even so He has some part in this matter. At least He permits this temptation to come.

Do not other passages of Scripture confirm this conclusion? "Lead us not into temptation." Does God lead men into temptation? Soften these words as we may, we cannot hold them as they are without saying at least this that God, for the sake of some good that may come to us, does permit temptation to come.

Is that contrary to the nature of God? Some may think so. In this case let us not fret or worry too much if that is our feeling. Rather let

us be wise and face the facts of life as they are. The things that the Bible asserts and which life proves true had better be faced as true whether we like them or not. This is God's world, no doubt. Yet temptation is in it and cannot be escaped. You are going to face it, fight it. The best thing to do, under the conditions, is not to waste too much time in talk or debate, but to gird your armor on and prepare for the battle that is bound to come.

II. Temptation is a means by which the very spirit of death and ruin can come upon us.

Jesus is tempted in the wilderness. There is no disguising the danger of that situation. Jesus' entire future is at stake. One false step, one wrong decision, and damage will be done that all eternity cannot correct.

A good man debates in his soul whether he shall succeed at the price of a lie. A small matter? It is not small. That man is walking on the edge of the precipice. One false step, one wrong decision, and his life may be blighted for all time to come.

During these Lenten days we shall hear again the tragic story of Judas. How did Judas ever fall as he did? Somewhere along the way this man's foot slipped. Temptation came. He yielded once. A train of evil was started that led to a suicide's grave. The story of Judas is human life. Do not trifle with temptation, presumptuous heart of mine. Even the smallest temptation may carry the very seed and sorrow of death.

III. Temptation is the gateway through which we can come to a knowledge of God in all His love and saving power.

To revert to our first point. God has His hand in temptation. It is through temptation that He is able to prove to us the truth of His own promise: "Call upon Me in the day of trouble and I will deliver thee."

A certain son once felt his father was not his friend. Somehow his father's commands and corrections irked his youthful spirit. One day this son became sick. In that hour he saw something he had never seen before. His father did love him. His father was his friend. His father loved him so much that he was spending every cent of money he had for his son's recovery.

What sickness was to this son temptation may be to the child of God. Often in time of temptation a man cannot reconcile the danger that threatens with God's goodness. Let such a man still trust. Let him say: "Father, help me." Prayer shall bring clear light. It shall reveal the fact that God has a loving heart and that no price is too great for Him to pay for the deliverance and salvation of His children.

Once the disciples were crossing the sea when a great storm arose. That was a terrifying experience for them for it nearly cost them their lives. But it was also a blessed experience because it revealed to them the might of the Saviour and how even the winds and the waves obey His will.

Temptation is often like a storm. It is terrifying, dangerous. But there is a rich blessing in it for all those who are rightly disciplined by it. Temptation develops spiritual strength if faced and fought with prayer. Temptation often reveals God in all His love and saving power.

PRAYER

Almighty God, our Father in Heaven, Giver of every good and perfect gift, grant us release from devastating cynicisms concerning our human nature. Open our eyes to see that the mightiest instruments in the shaping of our human world are faith and hope and love. May these be the guiding lights of all that we do and say. May we judge those with whom we deal through these qualities. Let us always believe the best of our associates; let us be ever hopeful of a better day, and always patient toward the coming of that day. Faith, hope, and love on our part will help us to share with Jesus in releasing the powers by which man's spirit may be redeemed into His likeness. Amen.

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- C. F. ANDREWS: Christ and Labour.
 J. C. BOWRAN: Christianity and Culture.
 A. T. CADOUX: Essays in Christian Thinking.
 A. T. CADOUX: The Guidance of Jesus for Today.
 BISHOP WILLIAM F. McDOWELL: This Mind.
 BISHOP FRANCIS J. McCONNELL: The Christlike God.

ADDITIONAL OUTLINES

"Christ Also Suffered for Us, Leaving Us an Example." 1 Pet. 2:21.

1. The need of an example.
2. Virtues exemplified by Christ.
3. Imitation of Him not optional.

"Behold the Lamb of God, etc." John 1:29.

1. As sacrificial Lamb.
2. As world's sin bearer.
3. As world's Saviour.

OTHER TEXTS:

"Behold the Lamb of God." John 1:29.

"And sitting down, they watched him there." Matt. 27:36.

"Come, for all things are now ready." Luke 14:17.

"I have set the Lord always before me." Psalm 16:8.

SEED THOUGHTS

The early Christian, harried, hunted, persecuted, despoiled, needed strong faith in a happy future state to compensate for unbearable hardships. Smug, well-fed, prosperous commercial-minded men of today have found in Jesus a prototype of the keen business man and good mixer who knows how to "sell" his idea to his public. The person who knows he has but a few days or weeks to live is more interested in the doctrine of immortality than is the same individual in the early flush of maturity.—Betts.

Some may remember the story of Mr. Marshall Hudson. He started in a small business way and gradually organized a chain of stores across central New York State which gave him a practical monopoly in his line. Money began to accumulate rapidly, and he saw himself well on the way to riches. Then the word of the Lord came to him. It said: "Leave all this behind and devote your powers henceforth to winning young men for the Kingdom." His immediate reaction was a non-possumus. Could he surrender his growing business, his brilliant future, the certainty of being some day a wealthy man. Let those who had not proved so capable in this world's affairs be drafted for the work of the Kingdom. Such was his thought, but somehow he could not stifle the clamant voice. So finally saying, Yes, to God he prepared to sell out and liquidate his profitable business.

What was his neighbors' comment? What would most people have said? The Syracuse papers reported that Mr. Marshall Hudson had gone crazy and expressed sorrow at this untimely miscarriage of what promised to be an outstanding business career. How could one be other than mentally unbalanced to take so fanatical and unheard-of a step? We must admit that only one thing could justify the Master's call to Marshall Hudson, and only one thing could warrant his responding to that call, namely, that being a prosperous dry goods merchant, or shoe manufacturer, or banker, or chain store magnate, or money-maker of any type or variety, can never be so good or profitable as being an ambassador of Christ and a mediator of his saving grace.—A. H. Gordon.

When "Tay Pay" O'Connor made a recent visit to this country he was on one occasion being entertained at a luncheon given in his honor. "How is Ireland?" asked his host as soup was giving way to roast mallard.

"Oh, Ireland's in a de'il a way."

"How is that?"

"Well, you see," said O'Connor (mapping out with his finger an imaginary Ireland on the table cloth), "down here we have the Catholics, and up here we have the Protestants, and they're at each other's throats all the time." A pause, then—"I often wish they were all of them haythen so they could live together like Christians."—Betts in *Necessity for Religious Belief*.

SUNDAY SCHOOL LESSON

THE PARABLE OF THE SOWER: Matt. 13:1-9, 18-23.

Read Also: Matt. 13:10-17.

GOLDEN TEXT: "He that hath ears, let him hear." Matt. 13:9.

Teaching the Lesson

At the outset notice the Saviour's pulpit. He taught them from a boat. (1) It was a sensitive pulpit. It swayed to and fro with the tide. (2) It was an anchored pulpit. It knew what it believed and said so plainly. (3) It was a human pulpit in close touch with the people. Acquainted with their problems and needs. (4) It was a divine pulpit, open to the sky.

Every Christian worker is a sower. He knows not where the seed shall fall or which shall prosper, this or that. Christ explains his teaching in verses 18-23. This is one of the few parables which Christ explains in detail for the benefit of the disciples. Our responsibility ceases with the sowing of the seed.

The question of real freedom of the will is likely to emerge in the discussion of this lesson. Are men actually free? The seed is sown in their hearts. Do they really have ability either to accept or reject it? Is there freedom of the will or are we what we must be? Can we truly praise or blame? These are real questions in the hearts and minds of men today. Let the answer be clear and prompt. There *is* freedom.

Psychologists and lecturers may confuse us with long words, but when they are done, we know in our hearts that we are free to choose our actions. That in any given case no one compels us to take the wrong road.

Notice the classes referred to in the sowing of the seed: (1) those by the wayside. They fell upon hard ground. It is to be noticed that the roadbed upon which they fell was not *originally* harder than the ground which borders it. The continual tread of men and beasts had made it proof against vegetation. So are hearts hardened. The process of hardening of our hearts is a gradual one until finally the open genial soul has been closed against heavenly influence. Insensibility is the speedy heritage of cherished sin. (2) The second class is those that fell into stony places or where it had not much earth. This does not mean that they fell upon stones but that they fell upon ground which was only a few inches deep, and under which lay a substratum of hard rock. The rock becoming heated imparts warmth to the earth, the seed forced to a premature unfolding springs up quickly and gives evident promise of vigorous life, but when it thrusts its roots down it strikes the unyielding stratum. Nurture and moisture being denied it, it quickly fades. This is typical of the soul that receives the truth with joy, however, seeking to penetrate to the depths of the soul, it encounters unchanged will which refuses it support and place. (3) The third class is typified by those who allow the care of the world and the deceitfulness of riches to choke out the good seed. (4) The fourth class, those who are given up to do His will in perfect surrender and consecration, that bear abundant harvest.

Helpful Reading

CAIRN: The Faith That Rebels.

GILKEY: The Certainty of God.

MORRISON: Christ in Shakespeare, chapter on Choice.

BRANCH: Sermons on Art, chapter on Christ Teaching From a Boat.

SERMON TO YOUNG PEOPLE

THEME: *Sanctify Yourselves.*

TEXT: Josh. 3:5.

I never read or hear these words, but I think of a certain midsummer day—the greatest day in the history of my country. Two armies are

facing each other beneath the crags of Stirling Castle, and the fate of a nation hangs in the balance, on this 24th of June, 1314. It is a southern chronicler who contrasts the behavior of the Scots and the English on the night before Bannockburn. Inspired by the insolent confidence of their king, Edward II, the latter spent it in uproarious revelry; but the former ate but dry bread, washed down with water, for it was the fast or vigil of St. John. They passed the waiting hours in silence and devotion; then, as the sun rose, and the early morning mists began to lift, they knelt down row by row to receive from their chaplains the emblems of their Master's passion. We know the results of that battle, one of the few really decisive conflicts of the world. "Sanctify yourselves: for tomorrow the Lord will do wonders among you."

These words provide a fitting theme for the first Sunday of Lent, those solemn forty days when we prepare ourselves for the coming and triumphant joy of Easter. They are taken from a stormy incident in the fierce, early fighting days of Israel. And we may think of the young people of our churches as their fighting troops, the spearhead of Christ's army. It may perhaps be thought wrong to use such military metaphors. Today there has, very rightly, come a profound reaction from the whole thought of war. But that does not mean that we must cease to be fighters: we can never do that. It means that we must use, not carnal but spiritual weapons, must "sublimate" the primitive instincts of our heart by turning from evil, fratricidal contests to war against sin in the might and power of God. The thought of that eternal conflict, in which there is no discharge, is wrought into the heart of the Gospel message. Over and over again it shows us how inadequate are our own resources, how futile our aims, how feeble is our strength, unless we accept our Lord's own leadership, and dedicate ourselves unreservedly to His service. Our text reminds us that in the infancy of the Jewish people war was regarded as a sacred act, for which they prepared, as for any other sacred function, by ceremonial purification. We, too, must "sanctify ourselves" for the contest against evil in the world and in our own hearts. We must get rid of the weight of sin that so easily besets us, throw aside every impediment of habit—luxury, laziness, license—and become our great Captain's conscripts, His slaves, because, however paradoxical it seems, He has freed us from bondage. That means that we are not at liberty to decline any work that may be assigned to us, however difficult and laborious, however perilous and painful. We can stipulate no conditions; it is all or nothing. We must be prepared to say: "Whatsoever be the errand, Lord, send *me*." Thus sanctifying ourselves, we shall find peace and victory at last: "Tomorrow the Lord will do wonders among you."

SERMON TO CHILDREN

THEME: *God with Us.*

TEXT: Gen. 7:1.

Before the Great Flood, God commanded Noah to build an ark which was to carry him over the waters in safety. As soon as the ark was

finished, as our text says, "The Lord said unto Noah, Come thou and all Thy house into the ark." Our text is found in Gen. 7:1. You may think it is rather long to remember, so just think of the one word "Come" and remember that God spoke it and that will be a sufficient text for this morning.

There are many things we like about God; so many that we could not begin to number them all. Our text teaches us this; if we do as God commands us, if we do what is right, God is always with us. You and I have many things to do. Some are easy and we do not mind them; others are hard and we do not like to try them at all. What makes them even more difficult is that we have to do them alone. Mother wants something done and she asks us to "Go and do it." She has to be somewhere else and cannot be with us. On the other hand when God wants us to do anything He says, "Come and we shall do it together." So God said to Noah "Come into the ark," and we may be sure that when He asks us to do anything He is with us to help us do it. Let us think of some places we should go and see if God is not with us.

One place we are sent is to school. Many of us do not like it, but it is where we should be and I believe God is saying to us: "Come and let us go to school together." A class was standing for their spelling lesson. A word was given out and the one at the head of the class missed it. So did the second, and the third and the fourth. Then it was given to the fifth in the class. He was never a good speller. However he tried and was sent to the head of his class. How happy and proud he was to get first place. The teacher then wrote the word on the board to make sure that every one would know how to spell it. When the boy, who had just taken first place, saw it, he said, "But teacher, that is not the way I spelled it." Then he had to take his old place as fifth in the class. Don't you believe, boys and girls, that God was with that scholar who was willing to lose his high position in order that he might tell the truth? I am sure He was and He is with all of us who go to school.

Another place we ought to go is to church and Sunday school. We are so sure that God is with us in those places that we are not going to consider them.

A few years from now you will be leaving home and starting to work. No matter where you go or what you do, God will be with you. And if you are doing right, God will be there to help.

Mpambu is a young man in South West Africa. A number of years ago he was a poor miserable little heathen boy. Two friends of mine, who are missionaries, had him in school and taught him many things. Soon he began to love God and was very anxious to do something real and big for Him in the world. The missionaries had a request that someone be sent far inland to preach to the people. There was no one to send but, when Mpambu heard of it, he was eager to go. The missionaries were afraid to send him because he would have to pass through a country where cannibals lived. However, Mpambu pleaded so hard that they sent him off with six or eight others to help him. All went well until they reached the cannibal country. Then all his helpers ran away in great fear and left him. So

Mpambu went on alone. That night he did not sleep but spent most of it in prayer. With the morning came a band of cannibals, but for some reason they did not seem to care to touch him. They flourished their spears and made a great noise but that was all. Then one, more bold than the others, said, "let's hurry and kill him and eat him up!" When Mpambu heard this, he cried out, "If you kill me, my God will punish you." Then the cannibals were filled with fear and dared not touch him. Instead they gave him a number of their own tribe to see him safely through that dangerous country. So God was with Mpambu and He will be with us always.

EVENING SERMON

THEME: *A Man Who Could But Would Not.*

SCRIPTURE: Luke 18:18-25. **TEXT:** Luke 18:18.

INTRODUCTION: Grave situation confronted Jesus. Disciples were few, enemies were many. Young Jewish ruler a man of influence. The Master sympathized with the young man but dealt firmly with him.

I. *The Young Ruler.* Had many blessings: Youth, health, intellect, imagination, a firm grip on life. He had wealth, no doubt rightly gained. That was not the evil in itself. Such may be a power for good or evil. He had education that could be put to a noble use for the Master. He had influence and position. No doubt an unspotted character. But with all these blessings or material things he was not happy. One great question still perplexed him. He sought the Master for the solution of that.

II. *His Opportunity.* He stood before that Master. The Master heard his appeal. The Master answered it from the youth's own personal knowledge and experience. Morality is necessary but alone of mere passing value. Youth unlocks many doors. So does intelligence, official position and wealth. Morality good foundation but not the superstructure. Short at both ends for it does not go deep enough or far enough to reach the Master's standard of life.

III. *His Lack.* "One thing thou lackest." The Master saw a selfish heart. Living for itself. To break this there must be a separation from that which produced it. In this case wealth. Not always wealth, it may be many other factors. He looked all right from the outside. So does a watch without the main spring. But both are "out of order." That which caused the trouble was to be side-tracked. To generalize the Master's solution: "Get rid of that, no matter what it is that is keeping you from a full service, free and unselfish." Not the good that we have, not the good that we do, but the good that we are, is the secret of following Him. The young Ruler, had, and no doubt did, good. But he was something else.

IV. *His Exit.* "But when he heard these things he became exceedingly sorrowful." What sad words. Like Judas, he went out from the presence of the Master. What might he have been in the service of the Master! Unwilling to make a sacrifice, he had to be willing to make the greatest sacrifice—separation from God.

CONCLUSION: Take stock of what may keep you away from Christ. Do not confuse outward appearances with inward realities. You cannot turn your face from the Master and not be the loser.

MID-WEEK TOPIC

THEME: *Cross and Crisis.*

TEXT: John 10:18.

We have heard the method of Christ's suffering and joy. We should not give too prominent a place to his suffering, and we should not overlook the purpose of his suffering. It brought joy and contentment to his life.

I. The cross carries a universal truth, fundamental in all centuries, but the crisis confronted will determine the method and meaning of the sacrifice. The cross may carry its individual meaning to each individual of every generation.

II. It is unfortunate that we allow the shadow of the cross to overwhelm the risen, glorified and conquering Christ. Christ did not minimize the joy, or camouflage the agony. He accepted his Fridays before he expected his Easters.

Maude Royden says, "On this cross Christ was triumphant; not a failure, not broken, not defeated, but there on the very instrument of his defeat, he was more full of power, more full of glory than at any other moment of his life. He met his crisis, and thus turned possible defeats into permanent victories. He taught us by his conduct that Good Friday and Easter Sunday are not two truths, but one. He taught us that sacrifice is the purchased power of peace."

"He that would be my disciple, let him take up his cross." The thing to be determined is not how much you suffer, but for what do you suffer.

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U.

Intermediate: What Is it To Be a Christian? Luke 9:23-24.

Junior: How Can We Improve Our Dispositions. Gal. 5:22-23.

Young People: Why and How Win Others to Christ? Isa. 61:1-3;

Rev. 22:17.

Helpful Reading

JOSEPH M. GRAY: The Contemporary Christ.

EMERY LEWIS HOWE: Our Wonderful World.

LYNN HAROLD HOUGH: The Little Old Lady.

PAUL HUTCHINSON: The Story of The Epworth League.

There is no slipping up hill again, and no standing still once you've begun to slip down.—ELIOT.

MARCH 16, 1930

SECOND SUNDAY IN LENT (REMINISCERE SUNDAY)

CALL TO WORSHIP: "Oh give thanks unto the Lord, call upon His Name; make known among the people His doings. Sing unto Him, sing praises unto Him: Talk ye of all His marvellous works. Glory ye in His Holy Name." Ps. 105.

PSALM: 46.

ANTHEM: My Faith Looks Up to Thee.—*Schnecker*
Consider and Hear Me.—*Harker*

OFFERTORY SENTENCE: "Honor Jehovah with thy substance, and with the first fruits of thine increase." Prov. 3:9.

OFFERTORY PRAYER: We would give ourselves to God as God has given Himself to us. We would give ourselves to God as He has given Himself for us. We know no lordlier program for the soul's career than belonging wholly unto Him who made us, to Him who made us for Himself.

BENEDICTION: Grace, mercy and peace from God our Father and Jesus Christ our Lord be with you always.

MORNING SERMONS

THEME: *Enlargement of Life in Christ.*

SCRIPTURE: Eph. 4:1-16. *TEXT:* Eph. 4:15; John 10:10.

HYMNS: How Blessed From The Bonds of Sin.—*St. Leonard,*
C. M. D.

O Love That Wilt Not Let Me Go.—*St. Margaret, 88,886*

I. INTRODUCTION.

1. The narrowness of our lives when we allow them to become such. Story of Kansas farmer, whom Beecher asked "why he raised so much corn." "Why, to raise more hogs." "Why raise more hogs?" "To get more money." "Why get more money?" "To buy more land." "Why buy more land?" "To raise more corn." We go around in circles eating to live and living to eat.

2. Compare the ideals set for us in the passage and especially in the text in Ephesians.

II. DISCUSSION.

1. The purpose of Christ in Himself and for us.

a. He gave Himself for others and thereby realized to the full the possible values in His own life. The joys set before Him (Heb. 12:2) were the joys of seeing His self sacrifice bearing fruit in our lives.

b. "That we might have life and have it abundantly." John 10:10.

The world is throbbing with life of all dimensions and kinds from the tiniest microbe to the dinosaur of geological ages. Life as such is imperishable and God is its source and power but Christ gave life in the highest sense in which we know it; namely, power for character and human service.

2. Meaning of enlargement of life in Christ.

a. Distinguished from adornment of life. This mainly concerns the body and its conditions, wealth, clothes, houses, cars, industries. "This is the life!" Is it typical of American life, or only apparently so?

b. Distinguished from the equipment of Life. This mainly concerns the mind, education, training, skill, advancing position, sophistication, worldly wisdom, travel, culture, refined paganism. Head expanded often at the expense of the heart.

c. Illustration of pine tree: the little seedling and the great tree. Its long years of growth. Its enlarging life. It grows in three directions, downward by the roots, upward by the trunk, outward by the branches. These represent the abiding forces of life, faith, hope, love, and are at the very heart of Christian growth; faith, which like the roots reaches down and grips the strength and food that nature provides; hope, like the trunk, reaches upward toward the light and air and the future; and love, that like the branches, reaches out and gives support for the birds and shade for man and beast. Every Christian life must grow in these three directions to attain real enlargement in likeness of Jesus Christ.

3. Special applications of enlargement of life.

a. Applications to individuals. Illustration of people who lived an enlarged life: Joseph, Moses, David, Ruth, Peter, Timothy. How they illustrate faith, hope, and love. The people of common places. Can they live an enlarged life?

"God gave my world to me,
And I rebelliously
Cried out, 'How small!
And is this all?'
"His words were sad, yet mild:
'All that you love my child'
Myself that moment died,
And born anew I cried:

"'Love, take control
And lead my soul
To serve my small estate'
And Lo, my world is great!"

The shut-ins, the invalids, the aged, the helpless, the untalented, the timid, the sin-bruised and handicapped. Everyone can know God better than he does, can take more time to think about God as a motive for righteousness, as his Father and friend, and his keeper and master. He can trust Him more in the affairs of his life, and seek more earnestly to live the life of prayer. Every one can put a stern foot upon pessimism and despair and discouragement and worry, hoping ever in God and

keeping his expectation of good. Everyone can find some one who needs a friend, who has lost his way and will appreciate appreciation and attention. We must know Christ better by study and attention and purpose to know Him, using the opportunities at hand. There must be some aspiration for an enlarging life. We can go on as we are or worse and die unmissed and with relief to those about us. Do we care whether we are growing or not? Do we really want to be better Christians, or are we satisfied as we are? How much do we read the Bible, the life of Christ, the teachings of Paul, the Sunday School lessons? Why do we not come to the prayer meetings?

b. Application to the church. Not concerned about the number at prayer meeting, or any other personal thing. The serious question is, "Do we as a church really and earnestly desire to grow more in all things into Christ, into likeness to Him, into service to Him? Do we want our church to be merely a place of social pastime or of spiritual power?" A call to heart-searching, to honest facing of our task, to humbling ourselves before God that He may show us our sin and our need and lead us out into a fuller life and power. A call to prayer for ourselves, for each other, for the officers and leaders, and for the pastor, and community which it is our highest duty to make clean and righteous.

III. CONCLUSION.

1. Application of 1 Cor. 13. No matter what else we have, if the love of Christ is not our motive and the life of Christ our model and the power of Christ our vital force it is all to no purpose.

2. "Speaking the truth in love," as the primary mark of a growing Christian. (Note text, first clause.)

* * * * *

(Pericopes)

THEME: *The Practical Usefulness of Christian Faith.*

SCRIPTURE: Matt. 15:21-28. **TEXT:** Matt. 15:28.

HYMNS: Chief of Sinners Though I Be.—*Redhead*, 77,77

My Hope Is Built on Nothing Less.—*Melita*, 88,88,88

There are many people in this age and day who have little interest in the things of the Christian religion because, as they assert, they see no practical benefit for themselves in them. Heaven is too uncertain and far away for them ever to sing with much enthusiasm any songs about white robed angels and streets all paved with shining gold. What these practical folk are interested in is not so much a home in heaven as a nice, cosy place somewhere out on the edge of things with about an acre or more of ground around. Streets of gold? They would rather have a little more cash in hand and better credit at the bank. Then these pulpit discussions, how boring they are to these practical

minded people. Hear them criticising the clergy and saying: "Come down out of the clouds and show us how to pay off this note and we will listen and be your servant for life."

For such people let us speak this morning. Let us try to meet the criticism they bring. Let us try to show them that this Christian religion, honestly received and believed, is an exceedingly practical thing, as useful in life as the kitchen range is in preparing a dinner, as useful and as necessary.

An old rhyme says:

"A soul without religion—"
My mother used to say that such a one
Was without rudder, anchor, compass, might be
"Blown every way with every gust
And wreck on any rock."

Let us try to show that the mother who spoke this to her son about the Christian religion knew whereof she spoke. Let us try to show that Christian faith is the rudder and the anchor and the haven of hope for every well-spent life and that without it there is no telling the rocks of ruin upon which we may some day arrive.

I. In the first place, to tabulate a kind of score, let us notice that Christian faith is an exceedingly practical and useful thing because of the added strength and endurance it puts into the soul of its possessor.

Let our Gospel lesson for today show us how this is. Here is a mother caring for a daughter grievously afflicted. Just what the nature of this trouble is we are not prepared to say. But it is serious and of long standing. Other people have given this girl up. Her mother has not given her up. See that mother caring for her daughter, fighting for her recovery, praying for it to the very end.

Christian faith invariably does exactly this for those who have it. Two parents are so unfortunate as to have children go astray. Which of these two will sacrifice the most for the recovery of the prodigal and keep a light burning the longest at the window? Which of the two will work and pray and dare to believe restoration will come at last? Look at the record of Christian mothers in the world and you will know that in every case the heart that endures the longest is that which is filled with Christian faith.

Here is a miserable wreck of humanity that once was a man. Who will look with pitying eye on him and help him to better things? Will it be the man who has no use for the Gospel of redemption? Will it be a committee sent out by the Society for the Advancement of Atheism? Let us look closely and see who it is who is picking up these wrecks of sin along the shores of life and we shall know that these rescuers are invariably those who have Christian faith in their hearts.

II. Christian faith in the heart is added strength and endurance in behalf of those who need help as did this daughter. Further, it is the best known of all preventives for self-pity and the spirit of complaining.

If anyone might have regaled herself with the cheap luxury of self-pity it might have been this mother. How unfair that her daughter should suffer, that other mothers should have well daughters and that her child should continue in this wretched state. This mother feels the burden that is on her, but she is not crushed beneath its load. She comes to Jesus and refuses to be turned away. She refuses to become discouraged. Her tears do not get the best of her. What does this persistence say? Is it not all a fine argument in favor of what faith can do?

The glory of Christian faith does not consist in the ability to work miracles on every occasion of need, but it does consist in giving weak man the ability to meet need when it comes. Christian faith may not be a magic medicine to cure every disease that afflicts the body. It will, however, quickly heal all the diseases that afflict the soul and it will not allow any man to give the battle up before it has been fought. Christian faith may not find a million dollars for us over night. Yes, but it will do something better. When poverty comes it will sustain us and it will send us forth on the morrow to work for the thing we need without fear or discouragement. Christian faith will not save us from final death. But it will do something better. It will give us such a vision of the life that is eternal that we lose all fear of any earthly change.

III. Christian faith is practical and useful because it leads our weary steps to Him who alone can lead us aright, Jesus Christ, the Master, our Saviour.

Faith led this Canaanitish woman to Jesus and faith did far more for her than merely to gain this miracle of healing. I think faith gave this woman such a devotion to Jesus that she never forgot Him, such confidence in Him that when she came to leave this world she could say: "I am not afraid because He who helped my daughter will keep my soul forever."

Every one of us, whether we admit it or not, needs some good Guide to follow, some good Teacher to obey, some strong Saviour whom he can trust implicitly when the storm at last breaks over his head and the house of his earthly hope falls in ruins. Some day decay and dissolution shall come. Some day we shall reach out imploring hands to men and they shall turn away because they cannot help. If on that day Christian faith shall assert itself and shall tell us that He who created our souls and who redeemed them with his blood will sustain us forever,—if Christian faith shall do that, will you not agree with me that it is practical, as practical as the rudder that guides the ship to the haven, as practical and as necessary?

One of the shortest and yet most far-reaching of all human prayers is that of the disciples: "Lord, increase our faith." Because faith strengthens, because it does what men and money cannot do for weak hearts, because it leads us to Him who alone can lead us aright, therefore this prayer ought often to be on our lips. God help us to pray it and praying it, to find the answer. "Lord, increase our faith."

PRAYER

Our heavenly Father, we thank thee for Jesus who hath brought life and immortality to light. We rest in confidence and peace in eternal life through our Lord Jesus Christ. We rejoice in the great and living hope of immortality. We thank Thee for the faithful souls that have blessed the world, whose lives shine as the light; holy ones who have feared God and who have bravely upheld the right and generously lived for others' good; who have freely chosen suffering rather than sin, and felt thy favor to be better than life. O may their pure and noble lives animate and quicken our hearts. And in our souls may there burn a desire, like them to become true children of God, through Jesus Christ our Lord. Amen.
—Bishop Thirkied.

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ADDITIONAL OUTLINES

"Fervent in Spirit." Rom. 12:11.

1. In our Belief.
2. In our Character.
3. In our Service.

"Having the Mind of Christ." Phil. 2:5.

1. In love of Truth.
2. In bias for Holiness.
3. In sympathy with Divine Purpose.
4. In humble Service.
5. In Obedience.

OTHER TEXTS:

"That among all he might have pre-eminence." Col. 1:18.

"Hunger and thirst after righteousness." Matt. 5:6.

"Therefore have I set my face." Isa. 50:7.

"Finally, brethren, whatsoever things are true—think on these things." Phil. 4:8.

SEED THOUGHTS

The writer once tried to light a safety match by rubbing it on the prepared surface of the box. The head rubbed off, and so with the next, and the next; till after twenty similar failures he had to abandon the hope of a light. They were "safety" matches all right; indeed, so almighty safe that they were useless! Of course, if a man is out for

exercise this class of thing may be very useful; but when he wants a light he will prefer the more dangerous variety of lucifer, though it may light at unexpected times and places, rather than a "safety" that will not light at all. But besides, we have been sent into this world to play the part not merely of passivities, but of activities, and in a sphere that calls for and can utilize every ounce of our force.—Henry Howard.

In the strictest sense of the word there is no Christian nation, for the reason that no nation has officially confessed Christ as its head. No nation has publicly and solemnly dedicated itself to him and announced to the world that it intends to build all of its governmental action upon his principles and laws. There is no nation that has ever exemplified, except in shadowy and fleeting ways, the character of Jesus. All nations have repeatedly sinned and fallen short of the glory of God. Governments, like all other things human, are fallible and capable of infinite blundering. Every governmental hand has damned spots upon it. Every nation has many blotted pages in its history. If by Christian nation is meant a nation which is a consistent and faithful follower of Jesus in every department of its political and social life, there are no Christian nations, and it will be long before such a nation arrives. There is no ideal Christian nation, but there are nations which are following Jesus afar off. There are nations which have made a beginning. Their faces are turned toward Christian ideals, even though they stumble often and sometimes lose their way.—Charles E. Jefferson.

I think, for example, of the young woman who took a tour with her father, spending part of the time in Italy. In relating some of the adventures of the trip she said,

"Father liked all the Italian cities very much, but Venice was his favorite."

"I can readily understand that," answered her friend. "Your father would naturally prefer Venice, with its gondolas, and St. Mark's, and Michael Angelo's—"

"Oh, no, it wasn't that," said the young woman, "but you see, in Venice father could sit in the hotel and fish out of the window."

Thus the most beautiful city in the world would provide but little pleasure to a man who lacked taste and appreciation of art.—A. C. Horsman in *What We Preach*.

SUNDAY SCHOOL LESSON

PARABLES OF THE KINGDOM. Matt. 13:31-33, 44-52.

Read Also: Matt. 13:24-30, 34-43.

GOLDEN TEXT: "The Kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." Romans 14:17.

Teaching the Lesson

Christ here makes reference to faith the size of a mustard seed. The whole force of the expression lies not so much in the smallness of the

seed, but in the fact that *the mustard seed has within it that which is capable of growth*. It begins in a very small way, but develops into a great power. The cause for gratitude lies not in the *smallness* of a thing but in the *life* of a thing. A mustard seed has life. A grain of sand is of about the same size, but a grain of sand has within it no powers that make for development. What Christ is saying is that if our faith is like a mustard seed, it will have within it the power of growth and that all it needs for great usefulness is time. It is a plea that we give our faith growing soil, and that we treat it as faith. If one starts out with a real faith, no matter how small it may be, and gives that faith a chance to control all his life, he will find his faith developing just as the mustard seed grows finally into tremendous vigor.

Christ declared the same truth in somewhat different way when He pointed out that in order to *know* the doctrine we must *do* His will. The final test is obedience, and growth really waits upon obedience. If we do not exercise the faith we have, our faith will not be like the mustard seed. That is to say, it will not have a chance to grow. It will be like a grain of sand, inert, lifeless, without any further possibilities.

Mustard seed faith means the faith that is given opportunity of growth and that carries within itself the forces of development. The plant referred to in the Saviour's words is not our mustard plant which is an annual, but is the Oriental mustard which is a perennial. Christian life is a growth. The new born babe has just as much life as the man fifty years old. He has, however, not as much strength. What he lacks is development. A new born Christian is just as much of a Christian as the man who has been a Christian fifty years. He is not, however, as developed a Christian as the man who is older in Christian experience.

In the mustard seed we have the outward manifestation of the kingdom. In the parable of the leaven we have the secret hidden power of the kingdom working in silence. In the parable of the hid treasure we have the kingdom represented as found without seeking. In the parable of the pearl of great price we have the kingdom represented as sought and found. In the parable of the net we have the kingdom represented as that which gathers up within its embrace many different types of individuals, good and bad, just as the net sweeps the bottom of the sea and gathers up fish of every quality and size. So this gospel has been preached and professed through the ages and great multitudes have been gathered into the church in the name of Christ. Some of them good and bad, some converted and some unconverted, but by and by at the end of the world the net is to be drawn and the sorting process begun. The question of future punishment is likely to emerge in the discussion of this lesson in connection with vs. 50. The teacher should make very clear to the class that our characters determine our destiny. God *sends* no one to punishment. Those who are punished *go* because they are the kind of folk who *could not go any place else*. The final state of the impenitent is represented as outer darkness, a place of wailing, of eternal fire, of eternal destruction. The whole question is not one of eternal punishment for seventy years of sin; it is a question whether a man, a

moral being, can take such an attitude to God that it *becomes a confirmed set*. He does it here *in spite of God*. Every indication of Scripture and of experience testifies that *it can and does become eternal*. The word used for eternal is "aeon" which means "age" or "age long." If it is argued that it is only an age, we must remember that the same word is used of heaven, of God and of truth. It is the longest word the Bible has. Eternal punishment is no more physical than heaven is physical. The fire is burning memory. A writhing conscience itself is far more terrible punishment than any physical punishment can ever be. It is a man face to face with his accusing conscience and unable to escape the terrible remorse and accusations of his spiritual nature.

I sat alone with my conscience
 In the place where time had ceased,
 And we talked of our former living
 In the land where the years increased.
 The ghosts of forgotten actions
 Came floating before my sight,
 The things that I thought were dead things
 Were alive with a terrible might.
 And I know of the future judgment,
 How terrible so e'er it be,
 That to sit alone with my conscience
 Will be judgment enough for me.

—Dean Stubbs of Ely.

SERMON TO YOUNG PEOPLE

THEME: *Christopher.*

TEXT: 2 Cor. 4:10.

Saint Paul here tells us that the Christian life is a sacrificial life, because in it we are united with Him Who in His own body bare upon the Cross the sins and sorrows of the whole world.

I wonder if you know the beautiful legend of Christopher (Christ-bearer)? The story goes that he was a giant ferryman who lived beside a ford and carried travelers across a stream upon his broad shoulders. One wild and stormy night there came a knocking at the door of his hut. On opening it he saw a little child, who asked to be taken to the other side. The river ran turbulent in flood, but the burden was a light one, and Christopher plunged into the water. Heavier and heavier grew the load. Deeper and deeper he sank, till he was almost overwhelmed. But at last he reached the farther bank and dropped on the ground exhausted saying (in the quaint words of the old chronicler), "Chylde, thou hast put me in grete peryll. I might bear no greater burden." To which the child gave answer, "Marvel thou nothing, for thou hast borne all the world upon thee, and its sins likewise." It was Christ Himself.

The meaning of the allegory is plain. We are all to be "Christophers,"

Christ-bearers, suffering with Him here, that we may reign with Him hereafter, bearing here His cross that we may one day wear His crown. The life of the Christian is a daily dying to sin, a daily self denial. It is no light and easy business. "If a man would follow Me, let him deny himself, and take up his cross." We shall suffer because we shall have grown sensitive, with something of our Master's own perception, to the appealing and appalling sin and sorrow of the world. But our Lord never lays on our shoulders a burden greater than the strength He gives us to bear it. Christopher might stagger in the flood, but he was not swept off his feet, because Christ was with him.

We live in difficult days. It seems hard to carry Christ with us across the roaring river of greed and sin which separates us from the love and peace of God. But, as the apostle truly said, "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Sometimes our Christ-bearing and Cross-bearing may imply what the world calls "martyrdom," and remember that "martyr" literally means "a witness" for the Master. Legend tells us that this same Christopher was beheaded in after years by a prefect of the Emperor Decius, for professing the Christian faith. Such sacrifices may no longer be demanded today, but our faith still exacts *all* from us. Jesus will be content with nothing short of that. He asks for whole-hearted surrender, and free and willing consecration of every energy of body, mind and soul to the service of God and our fellow-men. We are to be faithful, even unto death, if need be, for the sake of Him Who taught, by word and example, the great truth: "Greater love hath no man than this, that a man lay down his life for his friends."

SERMON TO CHILDREN

THEME: *Our Father.*

TEXT: Matt. 6:9.

It is a very important thing for us to learn to pray. Christ thought it was so important that He took time to teach His disciples exactly what they should say when they prayed to God. The opening words of that prayer we are to take as our text this morning. They are found in the ninth verse of the sixth chapter of Matthew, "After this manner therefore pray ye: Our Father which are in heaven." We are going to break this text up into its different parts and see what we can learn.

I. First we are to say "Father," because He loves us. A great general was leading a large street parade. As the flags were flying and the people were cheering this great man, a tiny tot came toddling out into the street to see him. One of the soldiers, not unkindly, took her by the hand to take her back to her mother and said, "That man is the general and you must not bother him." "I know he is the general," replied the little lady, "but he is my father."

God is the great King but He is our father. That makes all the difference in the world, doesn't it? Christ taught us to call Him Father,

so we would feel His love and we would know He would listen to us when we pray to Him.

2. Then we are to say, "which art in heaven," that gives us an idea of His power. A man once set out in a great vessel to try to discover the North Pole. He had trouble with his sailors. They mutinied and sent the captain and his little son adrift in an open boat. Soon all their food was gone and the poor little fellow became weak. His father would have done anything for his boy if he only could. However, all he could do was to take him up in his arms and there, soon after, he died.

Our God is not a father like that. He is our Father "which art in heaven." Not only is He full of love for us and anxious to help us but He is full of power and able to do for us whatever is good.

3. We are also to say, "Our" Father, for we must share Him with others. Not only is He your Father but He is mine too. Not only is He ours but He belongs to many others far away from us.

A boy, who later became a minister, was dressed in his best and went out for a walk alone. He came upon a very poor boy, hungry and ragged. He wondered why anyone could go dressed that way. When he found that this little stranger had no father and was poor and hungry, he said, "Come with me and I will show you my father." So he took the boy home with him and told his mother his story. Then the little fellow was sent back to his own home again with good clothes and a basket full of things to eat.

That boy was sharing his father with another. We should learn that lesson about God. From this time on when we pray, let us say "Father" for God loves us, and "which art in heaven" because He is able to give, and never forget the "Our" and ask Him to bless other little boys and girls, and grown-up people, besides ourselves.

EVENING SERMON

THEME: *Overcoming Difficulties.*

SCRIPTURE: 2 Kings 5:1-14.

TEXT: 2 Kings 5.

INTRODUCTION: Something other than a mere healing in this account. A brilliant gem within its verses. A great man but excluded from society because of the fact that he was a leper. Read the whole verse then read the words of the text to find the gem. A picture of a man "carrying on" under a heavy burden. That is a common picture in Scripture and one frequently found in life.

1. *The Imperfections of Man.* Rachel, a beautiful character but childless and unhappy. Moses a mighty leader but temperamental. Dies without reaching the promised land. Brilliant intellect oftentimes is accompanied with a weak physical body. Poet Milton, blind, gives to man immortal works. Bunyan, persecuted, does the same. Lincoln, steadfastly pursues his course though reviled. But affliction is no bar to usefulness. God may give us a cross to bear but will not deprive us from

"carrying on." There was honor for Naaman but there was also leprosy. Life must take not only the one but be ready to carry nobly the other. Sunlight and shadows are present at the same time. Successes and limitations go hand in hand. Such, fully appreciated will enable us to be more satisfied with our lot.

II. *Facing the Imperfections.* Naaman was courageous. Knew there were, no doubt, many years of suffering ahead of him. His hope was a dead hope. Yet he made the most of the situation and in spite of all that was against him, became great. The greatest heroes of life are those that bear and bear and bear. He had a right to despair but continued to climb. Despair is a wasteful pastime. We may walk for a time in the shadows but we have no right to sit forever in them. The question is not will the shadows come, but how will we meet them when they do arrive.

III. *The Discipline of Imperfections.* A noble heart made more so by the triumph over the difficulty. Many a man has been laid low only to find God on his pillow. Finding what he would not have found in other ways, he arises stronger and greater, even though bearing a burden. Before we say, "what might we have been without this," let us say, "what may we now be with this."

IV. *The Blessing of Imperfections.* To bear up in the face of figurative leprosy, and remain sweet and unsoured on life, is the height of something worthwhile. Naaman could not perhaps understand why he and not his slave should be afflicted. But other questions proved more important. He kept himself busy. That is a secret many have learned. Kept himself in a receptive mood, active. Did not withdraw himself from men, and so made it possible for the message to reach him that in the end brought his entire healing.

MID-WEEK TOPIC

THEME: *The Fact of the Cross.*

TEXT: Mark 15:25.

The fact of Jesus' death is recorded, not only in the scriptures, but on the pages of secular Roman history. A Roman historian, Tacitus, in his annals, referring to what he calls the sect of the Christians, in connection with the burning of Rome, A. D. 64, makes this statement in regard to the venter of the sect: "Christ (Christus) was put to death by Pontius Pilate, Procurator of Judea in the reign of Tiberius."

1. The death of Jesus is a fact on record in the Roman Judicial books of the time. In such, his death is viewed as the death of a criminal. That is the very word the Roman historian uses; the death of one who died, not of old age, nor of disease, nor of accident, but one who was put to death in the prime of life, and that by the most cruel and shameful death of crucifixion, on the ostensible charge of being a traitor, or rebelling against the Roman emperor. The real crime of which he was found guilty and condemned to die by the ecclesiastical authorities was that of blasphemy, claiming to be Christ, the Son of God.

"We have a law," they cried at his trial, "and by our law he is bound to die because he has made himself out to be God's son."

The Roman civil law could not take cognizance of this as criminal, so when he was brought before the civil court the charge against him was changed from one of blasphemy against God to that of treason against the Roman emperor, the charge namely, of claiming to be himself a king.

This latter accusation was inscribed upon his cross. Thus, so far as a secular historian is concerned, the death of Jesus was a judicial execution.

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U.

Intermediate: What Help Can we Get When Tempted? 1 Cor. 10:12, 13; Heb. 4:14-16.

Junior: Why Soldiers of Christ Never Give Up. Eph. 6:7.

Young People: Peter a Great Evangelist. Matt. 4:18-20; 16:16.

Helpful Reading

E. F. BENSON: Peter.

F. J. FOAKES JACKSON: Peter, the Prince of Apostles.

W. M. TAYLOR: Peter, the Apostle.

JOHN HUTTON: That the Ministry Be Not Blamed.

JOSEPH FORT NEWTON: The Sword of the Spirit.

GASKOIN: Children's Treasury of Bible Stories.

MARCH 23, 1930

THIRD SUNDAY IN LENT (OCULI SUNDAY)

CALL TO WORSHIP: "Praise ye the Lord. Oh give thanks unto the Lord for He is good and His mercy endureth forever." Ps. 106.

PSALM: 103.

ANTHEM: Turn Ye Even Unto Me.—*Harker*

I Will Lift Up My Eyes.—*Rogers*

OFFERTORY SENTENCE: "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." Ps. 24:1.

OFFERTORY PRAYER: Lord God, Father of us all, teach us to be responsive to Thy presence. Grant us grace to understand and carry out the spirit of Thy law, so that we may have a part in the glorious conversion of the human heart to Thy teachings. We need Thee every hour, O Lord, and we beseech Thee to abide with us for Christ's sake. Amen.

BENEDICTION: The grace of the Lord Jesus Christ, the love of God and the communion of the Holy Ghost be with you all.

MORNING SERMONS

THEME: *Have We the Spirit of Christ.*

SCRIPTURE: Rom. 8:1-17. **TEXT:** Rom. 8:9.

HYMNS: Spirit of Mercy, Truth and Love.—*Federal St. L.M.*
Come Holy Ghost, Our Souls Inspire.—*Mendon, L.M.*

I. INTRODUCTION.

1. The text and topic as a test of life. The most vital and important thing we can face. We all believe in Christ, acknowledge His divinity, character, authority, commanding place in the world, His standards and His claim on us. We admit the alternative of the text. What does it mean to be "none of His?" The old time answer "hell," not so impressive as formerly, but the essential truth still there: separation from God, alienation from His love and comfort and help, atrophy and perversion of our highest endowments.

2. A personal question. Not a question for the minister to answer but for each to face for himself: "Have I the spirit of Christ?" "Who though He were rich, yet for our sakes became poor that we through His poverty might become rich."

II. DISCUSSIONS.

1. Exegesis of Flesh and Spirit.

a. Paul's use here and elsewhere. (Review Gal. 5:16-17; 6:7-8.)

b. No fine spun theorizing about this needful: the meaning is simply this: The flesh means selfishness, self-centeredness in motive and life; the spirit means Christ-centeredness, the sacrifice of self in the interest of the Kingdom; unselfishness in motive and life, because we are devoted to the things He was devoted to. We "have His spirit."

c. Personal and ethical meanings of "spirit." 1. The Holy Spirit as our possession equals the "spirit of Christ." Do not let this confuse us. Christ's teaching as to the personality of the Holy Spirit is unmistakable. Simplest thought is, He is God conceived as in direct contact with us, willingly accepted as a leader and master. "As many as are led by the Spirit of God, they are the Sons of God." 2. Consider also the "Spirit of Christ" as meaning His personal quality and temper. His motive, manner, influence, and general effect upon men and the world. A man's spirit is the atmosphere that goes with him and that people feel even though they do not and cannot analyze its effect on them. Man's statement about another: "I like to play golf with him. I am a better man. All the good in me is called out when I am with him." So Christ affects men by His "spirit."

2. The marks of the spirit of Christ. A test for us.

a. A sense of God. 1. With Christ, "I do always those things that please Him." "I know and keep His sayings." Prayer at Lazarus' grave: John 11:41-42. His sense of God in nature and human life. 2. With us. Lawrence, "The practice of the Presence of God." Catholic

Journal says: "Protestant churches may organize men's clubs and boys' clubs and do service, but it is merely galvanizing. The sense of God has gone out of the Protestant community." Is it true? No person so alive today as Jesus. "He is the eternal contemporary of mankind." "Lo, I am with you alway even unto the end of the age." Is the sense of God's presence a real thing with us at any time? Do we come back to it? Does it influence our motives and acts?

b. The passion for righteousness. 1. With Him. This the end and aim of all He did and said. "Fulfill all righteousness." "Hunger and thirst after righteousness." "Seek ye first the kingdom of God and its righteousness." His intense directness in insisting on thorough sincerity and truth in the matter of righteousness. Compare Pharisees. 2. With us. Compare our easy going ways. Righteousness the real object of the church, the Bible, of Sunday School, of all teaching. This terrible sin of unmoral religion.

c. A sense of a mission from God to the needs of men. 1. With Him: "I am not come to call the righteous but sinners to repentance." Comment on Matt. 4:18-19. 2. With us: Paul says, "Woe is me if I preach not the gospel." A sense of the religious need of other people. A sense of their possibilities and capacities. Christ's faith in men. Sylvester Horne: "Identify yourself with the man who needs you most." Mary Lyon: "I fear nothing so much in all this world as that I shall fail to hear and do every word that Christ has for me." Do we really believe that he has a word for us? What do we fear? What are our anxieties? What most concerns us, self, health, reputation, social prestige, school and athletic honor, business security and success, the FLESH, or the SPIRIT?

d. A sacrificial love for men. 1. With Christ. Isa. 53: "moved with compassion" toward the multitude. Ninety and nine. 2. With us. We may well search our hearts and see in this respect whether we have the spirit of Christ. How much of time, strength, money, blood, and passion have we given in pure love for the help and betterment of mankind, of some one class of men, or some one person? The claim of Christ is the claim of mankind. The supreme value of our work in social betterment, uplift, sanitation, etc. The splendid response of the people of God in this respect of late years. But the call still is for the Spirit of Christ in this respect. Great work of the church.

III. CONCLUSION.

1. Appeal for the "Spirit of Christ" in this church.
2. Appeal for the "Spirit of Christ" in each person, and life.

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(Pericopes)

THEME: *How Evil Is Cast Out.*

SCRIPTURE: Luke 11:14-28.

TEXT: Luke 11:14-16.

HYMNS: How Sweet the Name of Jesus Sounds.—*St. Peter, C.M.*
Since Jesus Is My Friend.—*Bethlehem, S. M.*

Jesus has just cast out a devil, cured a man who has been afflicted and incapable of speech. The man is cured. There is no denying it. The people see and are astonished. Immediately some put the worst construction on what has been done. The devil that possessed the dumb man seems to have gone into them and to have effected them in an exactly opposite manner. They whisper among themselves and say: "Yes, He healed this man, but He is Himself in league with the devil."

Why do these people insist on criticising Jesus this way, especially in the face of the goodness of His deeds? This is the answer. We live in a world of talking tongues. Some tongues are set on fire of hell. The Indians that once roamed our forests are said to have been cruel. They were never more cruel than these talking tongues that lie in wait for some Christlike life to murder in cold blood if they can. Jesus is here a victim of talking tongues. The Indians are trying to stab Him in the back. But He, oh, take notice of Him, He, with infinite patience and persistence, is lifting Himself completely above them, in a spirit of the most beautiful love and mercy, striving to convert them and to lead them back to God.

I. Considering the circumstances attending Jesus' act here, is it not a miracle in itself that Jesus ever saw fit to have any dealings at all with these people with their poison-tipped tongues?

Jesus knew these people in advance. He knew them for what they were, back-biters, slanderers, sinners against the Holy Ghost. And yet, knowing them, He came to them to perform a gracious miracle in their presence and to reach out to them the hand of conciliation and peace. Is not that in itself a wonder that angels might well desire to behold?

What Jesus did here is a revelation of His Saviour-heart. Jesus does not wait until men do good to Him before He does good to them. He loves us, He reaches out His hand to us before we have known Him or deserved His mercy. He is crucified by talking tongues, and yet He performs a deed of purest mercy and thereby seeks to convert His slanderers. If talking tongues are ever silenced, if the devil of unjust suspicion is ever driven out of human lives, I wonder if it will not be only because of what He, under such aggravated conditions, was once so willing to do for us?

II. Jesus' activity and experience on this particular occasion are wisdom and guidance for those following in His steps.

We people, if we try to walk the Master's way, often expect praise from men for what we do. Let us learn here not to expect too much of it. If they slandered the Lord of Glory when He came doing good, is it not asking too much to think that they will always praise you?

If talking once tried to nail Him to a cross and press a crown of thorns down upon His brow, is it not asking for the moon that we should feel that we must be properly and publicly honored for each worthwhile service we perform for Him?

If we are to follow in His steps we must make up our minds to do so without earthly rewards and sometimes in the face of bitterest opposition and cruelest misunderstanding. And it is not unfair that this should be the case. After all, if we are to do good, we must make up our minds to do it for goodness' sake and not just for the sake of the rewards that men may give.

III. Turn again to our text. Jesus senses and answers the criticisms of His enemies. He speaks without bitterness. He leaves them not an inch of ground on which to rest further objections. Then He proceeds to help them if He only can. He tells them of the nature of evil, how aggressive it is, how Satan is not weak nor divided, how the only way to resist him is to do so with all your might, like an armed man who keeps his goods in peace because he is stronger than his foes.

Then Jesus moves to the climax of his explanation. It is not enough, He says, merely to resist evil. We must resist it, cast it out, to be sure. But it is better to do this by always replacing it first with something good. A man who is merely opposing evil when it comes is like an empty house all swept and garnished. If a single evil spirit gets in he will bring seven others worse than himself and the last state of that man shall be worse than the first. Let a man fight evil negatively, at the same time, let him seek goodness positively. Let him be so preoccupied in doing good that when the tempter comes buzzing around he immediately slams the door in his face.

There are two ways of keeping a little boy from being bad. The first is the "Don't" method. The second and better method is that of giving little Willy so many games to play, so many books to read, so many good things to do that he has no time for bad things. This method is equally good for all grown-ups. We must not only see to it that we are not overcome with evil, but we must overcome evil with good. To visit the sick, to serve on a welfare committee, to be "a handy man" at church with countless duties to perform when you do these things you are doing more than serve others, you are serving yourself for good, sheathing yourself in an armor so strong that all the devil's darts will never be able to pierce it.

When Jesus once met a crowd of people with sharp and poisonous tongues He might have met and conquered them at their own game. He might easily have burned them up in the fierce fire of His wrath and indignation. Instead, He tried to help them, to show them the true nature of evil and to lead them out of it. If any of them ever were saved, do you not think it was because of what He was willing to do here for them?

The years are many and long since Jesus stood as a man among men and pleaded with rebellious hearts. But, even so, can we not hear His voice still pleading, still calling us "o'er the tumult of our life's wild, restless sea?"

Shall we not answer that pleading voice? Shall we not say today: "Lord, Master and Saviour, I hear Thee and I will leave all and follow Thee?"

PRAYER

Heavenly Father, we bow to Thee in adoration; we confess our many shortcomings, and we ask Thee for grace and forgiveness in our humility and distress. Our hearts are raised to Thee in supplication, because we realize our need of Thy presence in our hearts. Teach us to love Thee in proportion to the strength Thou dost extend to us, because our own strength is as naught in comparison to that we may draw from Thee. We ask for Thy guidance, Thy grace, and Thy love, in Christ's name. Amen.

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ADDITIONAL OUTLINES

"When the Righteous are in Authority the People Rejoice." Prov. 29:2.
Righteous Citizenship.

1. Civic Righteousness.
2. Social Righteousness.
3. Personal Righteousness.

"Ye Shall Receive Power when the Holy Spirit Is Come Upon You, and Ye Shall Be My Witnesses." Acts 1:8.

A Promise and a Program.

The Promise: Ye shall receive power.

The Program: Ye shall be My witnesses.

OTHER TEXTS:

"The Spirit is willing." Matt. 26:41.

"It is the spirit that quickeneth." John 6:63.

"Walk not after the flesh but after the spirit." Rom. 8:1.

"Fervent in Spirit serving the Lord." Rom. 12:11.

SEED THOUGHTS

And whosoever is a servant of Christ must needs suffer persecution, in some of these six circles of suffering (hunger, nakedness, thirst, etc.). Though I am no enemy to the gradations of human life, nor setter forth of levelling doctrines, I must in justice to the present argument, say this much, that the world and the Saviour like each other not; and that in any rank of life, especially in the higher ranks, if a man make a determined stand for his Redeemer, he will have need of courage and resolution to keep his ground. Perhaps those of his own household may prove his foes. For certain, the fashions of his rank will turn against him and treat him roughly; they will tempt, they will threaten, they will revile him; and in the end give him up for a wild and crazed fool.

—Edward Irving, in *Sons of Thunder*.

The Christian confession of Jesus as Son of God is not only a confession about Christ. It is an affirmation about the universe. It is an affirmation of faith that it is Christ's world, of belief in the Christlikeness of Almighty God.—Cairns.

The controversy about the Divinity of Christ has in fact been habitually conducted on wrong lines. We assume that we know what the attributes of God are and we collect them from any sources rather than from the revelation of God in Christ. We maintain that, in spite of His voluntary humiliation, Christ possessed all the attributes of the unlimited Sultan of the universe before whom other creeds are willing to do homage. But surely Christ came to earth to reveal to us, not that He was like God, but that God was like Himself.—Dean Inge.

The detracting tongue doeth like the smooth-tongued lightning—it will break your bones when it kisses the flesh.—Jeremy Taylor.

SUNDAY SCHOOL LESSON

JESUS TEACHING AND HEALING. Matt. 15:21-31.

Read Also: Matt. 13:53-15:20; 15:32-16:12.

GOLDEN TEXT: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7:7.

Teaching the Lesson

Christ's healing work was not the exercise of psychological or hypnotic powers. He was in command of forces of which we have no knowledge. The instant and complete curing of hideous diseases by divine power was a commonplace in His daily experience. We must recognize at the outset that our finite minds are unable to understand many things. George H. Morrison in his *Christ in Shakespeare* in his chapter on Choice, reminds us that life is filled with unsoluble antinomies; unsoluble in thought but all perfectly soluble in practice. The Psalmist says we went through fire and water, through things contradictory to one another, and through such opposites we go in life. We go, though we cannot understand. It is a wise man who remembers that we have finite minds and that things irreconcilable to us may live in perfect harmony in the infinite intelligence of God.

It is a stirring story in the lesson and at first glance Christ seems to be very hard-hearted. We have here, however, only an instance of one of the significant silences of the Scripture. The silences of God are always deeply interesting. There is, for instance, the silence of mercy. He does not tell all He knows about us. There is the silence of secrecy. He keeps what we have poured out to Him in prayer about ourselves and others. There is the silence of patient hope for the repentance of the wicked, and withholding judgment from them. Here lies in large part the answer to the question, "Why do the wicked live?" There is the silence of judgment. Christ stood before Herod, and answered him not

a word. The character of the petty princeling was so utterly dissolute that the silence of Christ was the most severe judgment that could be pronounced upon it. There is the silence of pity. He does not upbraid us for our failure. The lesson today gives us an instance of the silence of testing. Christ here was seeking to determine how great was this woman's faith and how persistent her love.

There is, of course, a very real sense in which Christ came primarily to the Jews. The class will probably want to discuss why Christ came to the Jews rather than to the Chinese or some other nation. The Chinese were at this time not only one of the most populous nations of the world but also one of the most advanced in art and literature and general culture. It will prove a fruitful field for thought if the teacher will prepare himself to lead intelligently and constructively a discussion along this line.

SERMON TO YOUNG PEOPLE

THEME: *A Strong Man's Sin.*

TEXT: Judg. 16:20.

There is a haunting quality of wistful pathos in these simple words. The tragedy of Samson is one of the most dramatic in the Bible; a fact realized by Milton when he wrote *Samson Agonistes*, and Saint-Saens when he composed *Samson and Delilah*. Higher critics tell us it is a bit of Hebrew folk-lore, a solar myth. But though they have made sport of Samson, it is as senseless as that of the Philistines. If we are asked whether we believe that the mere cutting of a man's hair could rob him of his strength, the reply is obvious. Samson was a Nazarite, who had vowed that he would never touch strong drink and, as a sign of his fidelity, was further pledged to leave his locks unshorn. When a designing woman cut them off, it was as though his good-conduct stripe were torn from his arm, so that he stood disgraced and foresworn before a mocking world. During the years of imprisonment which followed, he became once more, of necessity, an abstainer; and as each day his hair grew longer, so his strength returned, till at last he died the death of a strong man, overwhelming his enemies in his own ruin.

No man could have made a better start than Samson. In childhood's days he was dedicated by his parents to God, as a Nazarite. He was full of patriotic zeal, and put his great strength to good use in striving against his country's foes. We think of him as a big, broad-shouldered, good-humored lad, very fond (as the Bible shows us) of practical joking, but lacking, like Esau, in moral earnestness; proud of his physical prowess, but deficient in strength of mind and soul, little more than a fine animal.

It was in the stressful period of adolescence that this weakness of Samson's character was fully revealed. He became infatuated with Delilah, a loose woman in the pay of the Philistines. Dallying with temptation, he was already doomed before he fell. His virtue gone, his vows broken, he turned upon his enemies, only to find that his power had vanished; "for he wist not that the Lord was departed from him." His eyes

were put out and he was made to grind corn, the menial task of a slave. Then, too late, he realized his own pitiful folly. Even the closing scenes of all do not redeem the swiftness and the shame of his fall, the shattering of a most promising career by intemperance, loss of self-control.

Samson's sad story is repeated in the lives of many in every land and age. The temptation of Delilah is as old as time. "Let not thine heart decline to her ways: go not astray in her paths. For she hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death."

The cause of this man's ruin was his forgetfulness of God. In the youthful arrogance of his strength, his health, his courage, he ignored the fact that life's real victory belongs to the pure of heart. "I can do all things," cries Paul, "through Christ which strengtheneth me." That faith was the secret of the apostle's marvelous power, the faith that keeps men clean and makes them strong for righteousness, purity, truth.

SERMON TO CHILDREN

THEME: *Our Reasons for Praying to God.*

TEXT: Matt. 6:13.

Last Sunday we studied the opening words of the Lord's Prayer; this morning we are going to take as our text the words with which the prayer closes. They are found in the thirteenth verse of the sixth chapter of Matthew and they give us the reasons why we should pray to God. Our text says, "For thine is the kingdom, and the power, and the glory forever."

1. Why do we pray, "Thy kingdom come?" Because, "Thine is the kingdom;" that it is the best, the greatest, the strongest kingdom to be found anywhere. Quite a number of years ago on Queen Victoria's coronation day, she attended service in Westminster Abbey. She was only seventeen years old at the time. Her courtiers told her that during the singing of "The Messiah," while the rest stood, she must remain seated, for she was Queen of the British Empire. This she did, but when that great choir sang, "Hallelujah! hallelujah! for the Lord God Omnipotent reigneth!" she found it very difficult to keep her seat. Later, however, when all the singers with one glad shout began to proclaim Christ, King of kings, she could remain no longer where she was, but quietly rose and remained standing with bowed head during the rest of the singing. It was as though Queen Victoria would have thrown her crown at the feet of Jesus Christ.

Boys and girls, to what country do you belong? To Canada? To the United States? To Great Britain? No matter what country it is, you think it is the best in the world and you should feel that way. However, there is one kingdom far better and more powerful. Let us pray for God's kingdom to come into our hearts and lives, for God's kingdom is best.

2. Why do we pray, "Deliver us from evil?" Because "Thine is the power;" that is, God has power to deliver us from evil. A vessel became

grounded in the mud of the harbor and could not get off. At last when the tide was high, a tug boat came alongside and tried to pull her off, but with all her power, could do nothing. Later, when the tide was low, they floated a scow up to the side of the vessel and tied it securely to the vessel with ropes. As the tide began to come in, it very gently lifted the scow and the vessel with it, until when the tide was high, the vessel floated out into the harbor.

This story may be very true with any boy or girl. If a boy begins to do wrong, he soon finds himself fast in some evil habit. He may try, with all his strength, to free himself but cannot. Others may try to help him and they find it impossible. But if he will only ask God, God will lift him up gently by His own great love and set him free again. Then let us pray this prayer to God, "Deliver us from evil, for Thine is the power."

3. Why do we ask God for anything at all? Because His "is the glory;" that is, when we receive anything as an answer to our prayers, we are going to give all the glory, all the credit to God. A girl was, one time, very sick and was not expected to live. She was taken to a hospital and a very kind doctor did his best to cure her. After a while, she was all well again. Just before she left to go home, she called the doctor to her. She thanked him for all his goodness and then said, "Doctor, mother will never hear me stop talking about you."

So, my boys and girls, when we receive so much from God, let us give Him all the glory. Our best way to do that is to give our lives in gratitude to His service.

EVENING SERMON

THEME: *The Six "S's" in Gethsemane.*

SCRIPTURE: Matt. 26:30-46. TEXT: Matt. 26:36.

INTRODUCTION: First Temples of God the out-doors. The Master used them. Seated on a mountain side, spoke the moral principles of life. On another mountain, blessed small means to a great human service. On Calvary's hilltop redeemed the world. In Gethsemane, fought the spiritual battle that won for Him and us the victory of Calvary. Human minds can never penetrate into the darkest depths of Gethsemane. Yet human hearts can draw very near to Him within its recesses, for all human hearts have suffered. Softly the closing hymn is sung and He leads the little band out across the brook Kedron into the garden of the "Oil Press."

I. *The First "S:" Suffering.* Suffering because of the burden, the sins of the world. "My soul is exceeding sorrowful unto death." Tasting the bitter cup of man's waywardness. A spiritual suffering that transcended the physical suffering upon the Cross. Experiencing in the bosom of perfect innocence the detestableness of human ingratitude. Here is an indicator of the cost of redeeming sinful man. "Surely He hath borne our griefs and carried our sorrows."

II. *The Second "S:" Sympathy.* Greek derivation of the word "to suffer with." Christ needed, now, the sympathy of His disciples but they

slept. His sympathy for man led Him to the Garden, but there man's sympathy for Him failed. Does He or His Church lack your sympathetic service today?

III. *The Third "S:" Sacrifice.* In Gethsemane He was man, on Calvary He was God. With the sacrifice of His own will to that of the Father's. He won the conflict which carried with it all other victories to follow. He trusted only those powers which are ours to carry Him through. Our willingness to sacrifice solves many of our problems.

IV. *The Fourth "S:" Surrender.* The suffering in the Garden was ended with a full surrender. Soul quieted, vision cleared. "Be still and know that I am God." The calm lake reflects the sky above. A soul calm in the hour of full surrender reflects the God that calmed the Master in the Garden. The strength for any ordeal comes with surrender. Must conquer self before we tackle the problem.

V. *The Fifth "S:" Supplication.* His only weapon in this hour was prayer. Not a casual impulse with Him, a habit. No legions of angels to fight His battle. Just prayer. A weapon that we have and a weapon that we neglect. "Lord teach us how to pray aright." His concept of God, "Father," index of faith.

VI. *The Sixth "S:" Security.* A paradox here, security yet betrayer at hand. Security of the knowledge of a right judgment. Security of God's presence.

CONCLUSION: Find these "S's" in your Gethsemanes.

MID-WEEK TOPIC

THEME: *The Challenge of the Cross.*

TEXT: John 12:32.

We have in this scripture the implication and the application of the cross. The cross teaches the superiority of service over self-indulgence. The cross dramatizes the redemptive reach of God's love. It is reality; it is the very heart and moral fiber of our universe.

We must not only perceive this reality. In some personal way we must relate ourselves to it. It is as objective as light; it is as subjective as life and we must find a point of contact in the experiences of our lives.

Someone has defined the cross as "God's method of overcoming sin by a love that shares." It is an attitude, not only on the part of man, but on the part of God. It happens not TO God, but IN God, and the atonement finds its truest meaning, not in something done for himself from without, but something that happens within.

It was difficult for the disciples of Jesus to understand his language about cross-bearing. When Jesus was talking about denying self, taking up the cross daily and following, this was not only instruction for his disciples; it was a foreshadowing of the experience through which he was to pass. It was impossible for most of his followers to believe that he was to mount to his throne from the cross. Such a gospel is still to many a stumbling-block while to others it is salvation.

"One can think of Christianity," says Dr. William Adams Brown, "without many things, without Churches, or priests, or creeds, or ritual; one cannot think of Christianity without the cross."

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U.

Intermediate: Why Should We Belong to the Church? Matt. 10:32; 28:18-20.

Junior: "On My Honor!" Prov. 23:23.

Young People: What Barriers Keep People Away from Christ? Mark 10:17-22; Luke 14:15-20.

Helpful Reading

WILLIAM L. STIDGER: Personal Power.

S. PARKES CADMAN: The Christ of God.

MARCH 30, 1930

FOURTH SUNDAY IN LENT (LAETARE SUNDAY)

CALL TO WORSHIP: "All the ends of the world shall remember and turn unto the Lord, and all the kindred of the nations shall worship before Thee, for the Kingdom is the Lord's and He is governor among the nations." Ps. 22.

PSALM: 104.

ANTHEM: O Saviour of the World.—*Goss*

Lo, It Is I (Crucifix).—*Faure*

OFFERTORY SENTENCE: "I planted, Apollos watered; but God gave the increase. So then, neither he that planteth anything, neither he that watereth; but God that giveth the increase." 1 Cor. 3:6-7.

OFFERTORY PRAYER: Teach us, O Lord, to find new meaning, new comfort, and new joy in repeating our praise to Thee. Cause us to find joy in giving ourselves in Thy service as well as in giving our money.

BENEDICTION: And now may the peace of God which passeth all understanding be with you all.

MORNING SERMONS

THEME: *Of Unseen Things Above.*

(First in series of four sermons on the Hymn "Tell Me the Old, Old Story.")

SCRIPTURE: 2 Cor. 4:15-18; Col. 3:1-4.

TEXT: Col. 3:1.

HYMNS: Come, Holy Spirit, God and Lord.—*Germany, L. M.*
Come, Thou Almighty King.—*Italian Hymn, 664, 6664*

I. INTRODUCTION.

1. Suggestion of Hymn and its Lenten use. This favorite hymn expresses the need of every Christian heart for constant repetition of the story of Jesus and the renewal of Christian life through Him. It calls not for something new, but for fresh application of the old. It lends itself with a special fitness to the Lenten message. We shall take one stanza a week, interpreting its truths and find its values to Christian faith and life.

2. The key phrase in the first stanza is our theme "of unseen things above." It is a cry of the soul wearied with life's brief visibilities and longing for the unseen which is eternal. (Interpret in the light of 2 Cor. 4:15-18.)

II. DISCUSSION.

1. General points.

a. The story of Jesus as a story. Its picture of human nature as idealized in Him and its relation to our lives. It is a biography of an actual life, but it is pre-eminently a story, beloved by childhood and age alike. It is also "A story to tell to the nations."

b. The simplicity of the gospel when treated as a story of a life. We divide it too often into creeds, rituals and codes, but underneath all these it is primarily a story of a life that saves our lives.

c. Need for constant repetition to us. Children like to have any beloved story repeated again and again, never tiring of its familiar events. The story of Jesus has in it the elements of universality, which every time it is repeated reveals something before overlooked and that fits the need of the moment.

2. The seen and the unseen.

a. Compare the ancient cosmogony "of above and below" with our present day spiritual conception of "without and within."

b. Paul in 2 Cor. 4:15-18 emphasizes the fact that everything we can see passes away and only those things abide which are not seen, and in Col. 3:1, he associates things unseen with Christ Himself as above us at the right hand of God. This in terms of the old time cosmogony, he exhorts us to seek those unseen, eternal things which Christ represents. In the third verse he says "Your life is *hid* with Christ in God;" in other words, its sources of power are unseen and eternal.

c. Analyze first half of first stanza of hymn. 1. "Unseen things" are detailed as "Jesus," "His glory" and "His Love." 2. His glory was illustrated by His personal attitude during His trial and crucifixion, when the unseen qualities of His character were most dramatically revealed as patience, forbearance, forgiveness, thoughtfulness of others, superiority to opposition and pain. 3. His love was illustrated everywhere, especially among His friends and followers. So marked was this that even the Jews at the funeral of Lazarus said of Jesus, "Behold how He loved Him!" 4. But the main point in the first half of this stanza is Jesus Himself and

His story, not so much as to particular qualities as to Him who possessed them. These qualities have been possessed by others in a high degree, but He presents them with an especial purpose. He reveals them to us as the qualities of God Himself. They are wrapt up with His mission. He Himself and the story of His life give the true picture of God painted in the colors of a human career. This is the story that we need to have told to us morning, noon, and night.

3. Practical applications.

a. The second part of the stanza as showing reasons for a repetition of the story.

b. The spiritual child-mindedness of most of us. Even the finest Christian people are extremely limited in their understanding; the great mass of church people have advanced very little since the days of adolescence. Add to that our pride and self-satisfaction with our attainments in other lines and the great truths of the unseen must indeed be told simply as to a little child if we get it at all.

c. "Weak, weary and helpless." This represents the condition of human nature for the most part as to spiritual matters and is the greatest reason why we need the constant repetition of the story of Jesus. In His hours of weakness weariness and helplessness He called on God for renewal. Note especially Gethsemane. There is no other method but this for us.

d. Unless we get the child attitude at this point we cannot get the gospel values in any case. Compare Matt. 18:1-4 and John 3:3, especially noting the word "See" in the last passage.

e. "Defiled." In this word is hinted the whole sad story of our sin and expresses our greatest need for the story of Jesus. The mystery of sin and redemption has had but one solution and that is in the life story of Jesus Himself. Dr. Andrew Gillies of the Third Presbyterian Church, Rochester, New York, sums up the matter in the following vivid statement: "I don't care how mad your inheritance is. I don't care how many are difficulties in your way. I don't care how often you have tried and failed. I am here this morning to tell you once more that Christ is able to save to the uttermost all who come unto God by Him; that this is the victory that overcometh the world, even our faith; that every last one of us can be more than conqueror through Him who loves us. We can endure. We can win. We can come at last to where we, too, can say, 'I have fought a good fight, I have finished my course, I have kept the faith.' Jesus Christ is God's pledge to mankind of the certainty of the victorious life."

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(Pericopes)

THEME: *Behind the Miracle.*

SCRIPTURE: John 6:1-15. **TEXT:** John 6:5-6.

HYMNS: O Jesus, King Most Wonderful.—*Winchester, C. M.*
Jesus, Thou Joy of Loving Hearts.—*Germany, L. M.*

The miracle of the feeding of the five thousand, like all the miracles of Christ, was something far more than an extraordinary performance that mystified and amazed the people and that sent them on their way saying: "Well, how did He do it?"

Behind this miracle, as behind all His miracles, there were certain circumstances that gave it meaning and beauty and power. We cannot understand the miracle without understanding and appreciating these circumstances. Let us look at some of them in our sermon.

I. First, behind this miracle, as explanatory of it, please notice there was the warm, beating heart of Christ's love for those in need.

The Saviour is preaching to the people. The hour for eating has come and gone. The crowd is great and far removed from any place where food is to be had. Jesus apparently perceives the problem before anyone else. He takes steps to solve it. Looking at Jesus thus, I think I see, not a magician performing stunts, not just a miracle worker doing miracles, but I think I see a heart beating warm in love for others, a heart that is easily touched by all cries of our human need.

How did Jesus perform this miracle? I do not know. I would like to know. But there is something more mysterious than that calling for an answer. This Jesus performs a miracle. Whence comes this Jesus? How has He done all that is credited to Him? How has He built His kingdom into human hearts? How has He won millions to live and die for Him? If I can answer those questions then I feel sure I will be able to explain how He once fed this great host.

The important thing here is not *how* but *why* Jesus did what He did. The mechanics of the miracle is not as important as the love behind it. Love for souls in need, love like that of Christ, is the miracle-worker of the ages. If we only loved more we would not only understand this miracle, but we would even be able to repeat it in one form or another.

Poor people starving for lack of bread! Why? There is food enough for all. We know the mechanical preparation of it. We could give it to them if we would. If we only loved more, if we only sympathized more, the world would be full of miracles. The poor would be fed. The sick would be healed and helped. If we only loved more!

II. Looking behind this miracle I see Jesus using the means at hand, using them to advantage and out of them working the relief of all.

Study the miracles. In practically every case Jesus does very much as here. He summons those whom He helps to cooperate with Him. Their means may be slender. They are to furnish them just the same. Out of the small thing men bring He works that which solves the problem.

Charles Spurgeon is said to have been asked to preach in order to help a church rid itself of debt. A rich man, living in a fine house, asked the preacher to stay with him, incidentally, telling the latter what a fine home he had. He got a reply which said something to this effect: "You do not really need me. Simply sell your palace of a home, give the proceeds to the church and the prayers of all the people will be answered."

Strong medicine? Yes, and good medicine, too. What business does any Christian have to ask others to do for him the things he can easily do

for himself? What business has any Christian to whine and pray and say: "Lord, do this for me and that" when, all the while, the Lord has already done for him in various ways the thing he is asking for?

How can we honestly ask God to feed the starving with miracles of mercy when He has already given us plenty of food and when we are already eating of that food twice as much as we should?

In such instances might it not be good that we people had less faith in God's miracles and more faith in our own love to do the thing that needs to be done?

III. Looking behind this miracle I think I see a golden promise, this promise that if we do what we can with what we have, He will multiply our effort and will make it adequate to all our needs.

Out of the most limited means a vast amount of refreshment is provided by the Saviour's management. Five thousand people are fed and there is food to spare. Strange? Yes, but not so strange either. Out of that which is small and limited and helpless is not this same Saviour continually fashioning that which serves to relieve human need in a great and wonderful way?

How small was that Babe that slept in the manger-bed. Yet, out of that lowly beginning has come forth the Saviour of all the earth. The Christian Church was once small, so small that the world might have despised it. And yet, it has lived and grown and now numbers millions of members. Look back into history at the welfare agencies that have come into existence. Once each one of them was represented by just an individual, perhaps poor and weak. But this individual gave his best and the result only future generations will be able to measure the whole of it, so great it is.

If men do what they can for God His blessing will be upon them and He will help them to do more than they dreamed they could do. Behind the well-meant efforts of Christian believers the Lord of the earth still stands. His arm is not shortened. His strength is not lessened. Faith beholds Him and knows that the age of miracles has not passed.

PRAYER

Almighty God, our Father, we pray Thee for grace to accompany Jesus Christ, whom Thou didst send to earth to redeem us, on his journeys of teaching and preaching, so that we may learn through this Lenten season how much He gave for us and how near He is to us at all times. Thou didst promise his followers at Jerusalem that He would come to the faithful in spirit and remain with them always. We are disciples of the living Christ, and look to Thee for strength and guidance to continue on our way in a manner that is acceptable to Thee.

Our understanding of the universe and the needs of mankind are dependent upon our limited experience in life and grace, and we look to Thee as interpreter of Thy great plan and Thy will to fulfill that plan. Keep us near to Thee, and give us that to do which is acceptable to Thee Amen.

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- NICOLL: Sermon, The Rose Garden of God. (Gethsemane).
 SPURGEON: Sermon on Paul the Ready.
 KRUMMACHER: Sermon on the Crucifixion.
 COOK: Sermon on the Atonement.

ADDITIONAL OUTLINES

"My Son, Give Me Thine Heart." Ps. 23:26.

1. A strange request.
2. A comprehensive request.
3. A significant request.

"Go Strengthen Thyself." 1 Kings 20:22.

1. A renewal of the old battle.
2. A return of the old enemy.
3. The need of preparation.
4. The same leadership.
5. The call for loyalty and fidelity.

OTHER TEXTS:

"If ye do these things ye shall never stumble." 2 Peter 1:10.

"If these things are yours and abound." 2 Peter 1:8.

"These things command and teach." 1 Tim. 4:11.

"Of these things put them in remembrance." 2 Tim. 2:14.

SEED THOUGHTS

When men are starving it is not the time to talk of ships, of navigation, or of what government may or may not do; it is the time to talk of wheat and meat. Corn and beef are better than policies under such circumstances. When men are under heavy burdens of sin and sorrow that they do not know how to bear, it is not the time to talk of present day current events or scandals. It is the time to give them the message of the burden-bearer, to teach them of the hope that shines forth and makes the darkness of the future bright as a morning star. It is time to teach them of Christ, who is broader than the earth, whose sympathy is universal.—Henry Ward Beecher.

As the branch ascends, and the bud bursts, and the fruit reddens under the co-operation of influences from the outside air, so man rises to the higher stature under invisible pressures from without. According to the first law of motion, every body continues in its state of rest, or of uniform motion in a straight line, except in so far as it may be compelled by impressed forces to change that state. This is also a first law of Christianity. Every man's character remains as it is, or continues in the direction in which it is going, until it is compelled to change that state. Our failure has been the failure to put ourselves in the way of the right forces. There is a clay, and there is a potter; we make the mistake of trying to mould the clay with clay. Where is the Potter?—Drummond.

The peace of Christ, inherited by His disciples, and growing out of a living spirit of duty and of love, contrasts not merely with guilty ease, but with that mere mechanical facility in blameless action which habit gives. There is something faithless and ignoble in the very reasonings sometimes employed to recommend virtuous habits. They are urged upon us, because they smooth the way of right; we are invited to them for the sake of ease. Adopted in such a temper, duty after all makes its bargain with indulgence, and is not yet pursued for its own sake and with the allegiance of a loving heart. It can never be, that a soul which has a heaven open to its view, which is stationed here, not simply to accommodate itself to the arrangement of this world, but also to school itself for the spirit of another, is intended to rest in mere automatic regularities. The peace of Christ felt and bequeathed is the result of trust, no less than toil.—Martineau.

SUNDAY SCHOOL LESSON

REVIEW.

GOLDEN TEXT: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." Isa. 9:6.

Teaching the Lesson

By way of review, discuss the venturesome God who staked the entire success of His redemption program upon the love and faith of a good man, and upon a pure woman. Less wise individuals would have wanted to have backed the enterprise with laws, an army, a navy, pacts and treaties, agreements and protectorates carefully established.

Notice the attributes of Jesus as set out in the golden text, and discuss each of them as applied to him. He was wonderful in His name, in His nature, in His birth, His work and death, and His influence. Indicate how the other titles may be appropriately applied to Him and illustrate each of them.

Gather up, by way of review, the significance of His life and ministry as evidenced not only by His birth but by the method in which He carried on His work.

SERMON TO YOUNG PEOPLE

THEME: *Pilate's Wife.*

TEXT: Matt. 27:19.

Nothing is known with certainty of Pilate's wife, save the bare fact, recorded by St. Matthew alone, that she interceded with her husband in favor of Christ. Tradition, however, avers that her name was Claudia Precula, and that she was a Jewish proselyte, a Roman who had secretly embraced the faith of Israel. Others have gone still further, and maintained that she was a Christian. Indeed, the Greek Orthodox Church has canonized her so that she ranks among its saints.

The fact of this high-born Roman lady feeling so deeply about Jesus that she risked offending her husband by meddling in his official duties (for it was an offense punishable by law to seek to sway the mind of a judge in the midst of a case) illustrates the deep impression made by our Lord upon women and also reveals the truth that womanly instinct not seldom hits the mark when masculine logic goes astray. So far as we know, the sole protest against the judgment of Pilate was the protest of his own wife. He, himself, was sorely perplexed and troubled about the whole business. But he was not a strong man. He believed his prisoner to be innocent, but he feared the people. Doubtless, he had spent a restless night before the final verdict had to be given and slipped away from the house early and silently. His wife, roused from a dream of the sorrows which would attend on Jesus' death, was too late to interview him personally but she sent an urgent message to the court room, urging Pilate to acquit his illustrious captive. It is true that her mission failed. But she did what she could. Her voice spoke to her husband in the moment of his temptation and was lifted up against the fatal policy of evasion and feebleness, the downward path of irresolute injustice. Pilate may have smiled indulgently, but the words stung his conscience.

That is the highest service any wife can do her husband, to be his counselor, his helper, his inspiration to righteousness. To the woman who understands this, marriage can never seem drudgery and humble toil but rather a great career. As the writer of the last chapter of Proverbs says, speaking of the Virtuous Woman: "The heart of her husband doth safely trust in her, so that he shall have need of no spoil. She will do him good, and not evil, all the days of his life."

Pilate's wife was also an intercessor for Christ. Just as women, during His earthly mission, ministered to Him: as, later on that very day, they were reverently to prepare His dead tortured body for its burial; so Claudia, in the hour of His loneliness, when His own disciples fled, pleaded for Him, tried to move Pilate's heart in pity and reflection. She is an exemplar to all Christian girls and women and leads the noble army of saintly martyrs and confessors of the Cross who, when Christ walks again the way of weeping, cast aside their pride, take their courage in their hands, and step into the way with Him.

SERMON TO CHILDREN

THEME: *Enough and to Spare.*

TEXT: Gen. 13:9.

You remember that Abram and his nephew, Lot, had a little difficulty over some land. Then, when it came about that the two must separate, Abram turned to the younger man and said, in the words of our text, "Is not the whole land before thee?" I imagine they are up on the hillside and Abram with a sweep of his arm points out the country before them and says something like this: "Look at the beautiful country before us. Surely there is no need for us to quarrel. Is there not enough and to spare?"

What Abram hints at in our text is a great truth. God has given us a great many wonderful things. So many are there that there is plenty for every one of us. There is enough for us and still plenty to spare for others.

Now, little people, what I want you to think about today is how you are going to use all you have. You can do what Lot seemed to want to do; you can keep all you have and look to see if you cannot get more. Or, you can practice Abram's plan and share with others.

1. If you are greedy like Lot, it is sure to bring you unhappiness. Later on, Lot saw how great was the mistake he made. Sometime we learn that lesson a little sooner than he did.

All you boys and girls like ice cream, don't you? Here is a story of a boy who liked it; perhaps he liked it too well. The one in my story was hardly a boy. He must have been sixteen or eighteen years old, so he was getting to be quite a young man. He lived in the city. One day he managed to get some cream and some ice and make himself some ice cream. My! it tasted good to him that hot summer day. He had made plenty for all in the house and still there was some left over. What do you suppose he did with what was left? A couple of people came in and the ice cream would have made a lovely lunch for them. But this young man did not like these people so, rather than treat them, he ate all the rest himself. He ate too much of it and he became sick. He was in bed most of the next day.

It served him right, didn't it? He should not have made such a pig of himself. It is a pity that, when we take too much of anything, it does not always work the same way and just as quickly. If it did, there would be less greedy and selfish people and the world would be much happier without them.

2. Much better would it be if we were like Abram, generous and unselfish. Then every one would be glad to know us and to have us for a friend.

A great preacher, who lived some years ago, was good from his childhood. One day, when he was five years old, he came into the room with a biscuit in one hand and a flower in the other. A gentleman, who was present, said to his mother, "Now we shall see which he likes better; children always give up what they care the least for." Then turning to the child he said, "Frederick, which will you give me—the flower or the biscuit?" The boy held out both his hands and said, "Choose whichever you like."

That boy acted the same way that Abram did. I wish every boy and girl and all of us would always act the same way.

EVENING SERMON

THEME: *Viewing the Hill.*

SCRIPTURE: Matt. 27:22-56.

TEXT: Lam. 1:12.

INTRODUCTION: Six hundred years before the events of the lesson, a city in spite of repeated warnings endured a six months siege. When

the triumphant host came into the city, they jeered the citizens along the road. At last they come to Jeremiah, here the words of the text are spoken. This account may be a parable of the Passion scene of the lesson. Time passed and world was taken captive by its great enemy. The Captain of Salvation now upon the Cross. The crowds who put Him there passing along the road. The words of the prophet sound again. The answer to his words come from three groups.

I. *The First Group; Those Who Did Not Care.* Largest of the three. Led by Scribes and Pharisees. Hated and plotted for three years. The mob who acclaimed Him a week previous too added to this group, since their desires for a temporal kingdom failed. Their answer to the question of the text is, "It is nothing to us." Such a class is still in the world. The reasons, they ignore Him, belittle Him, neglect Him, fling charges at Him, and mock Him with the same attitude as on the day of the crucifixion.

II. *The Second Group; Those Who Learn to Care.* Represented by the one thief on the cross. Also by the Centurion: "Truly this was the Son of God." They thought at first that they did not care. Just another execution. Little did the Centurion think as he donned his armor that day of the events and the change in his life that awaited him. The thief could not foresee that day, yet it was there. They answered, "It is time we change our attitude." The thief died and was with the Master. The Centurion lived and some think gave his life in service to the Master's cause. There is a place for those who once rejected.

III. *The Third Group; Those Who Had Always Cared.* This group centered about Mary. John was there. Their faith, no doubt, was shaken, mayhaps shattered, but still it was Jesus hanging there. 'Twas an ever growing group. Joseph of Arimathæa, Nicodemus, perhaps others. Mary, whom He had befriended was there, and other women. Encouraging to look upon this little group, undaunted by what had transpired. Thus was planted a sturdy plant that gave promise of others in ages yet unborn who would cling close to Him, for they had always cared.

CONCLUSION: Thus did they view the Hill. Where do you stand? With which group have you associated yourself? From the Throne of His Cross, the King of Grief cries out to a world today: "Oh, is it nothing to you, all ye that pass by?"

MID-WEEK TOPIC

THEME: *Interpreting the Cross.*

TEXT: John 15:9-27.

Our interpretation of the cross will depend upon our conception of other things; for instance, the Fatherhood of God, the Brotherhood of man, and the relationship between fatherhood, brotherhood, and the world.

I. Some will interpret the atonement in legal terms. It is conceived as a transaction between God and Christ, in which God accepted Jesus' sufferings as a substitute for the penalty due to sin.

II. The Love view. This legal or forensic view has been discarded by those who see in the cross Jesus identifying himself through sympathy with sinful men, taking upon himself the consequences of their sin, that through his example of self-sacrificing love he might win them to repentance.

III. The crucifixion is more than an event in history; it is the revelation of an eternal principle, valid for God as well as for man, and for all ages as well as for the first century. In the cross we see God sharing the cost of sin that he might win his human children to repentance. The cross is the outcome of the obedience of the will of God to the carrying out of the Father's purpose. "My future is to do the will of Him that sent me, and to accomplish His works. What you hear me say is not my word, but the word of the Father who sent me."

He identified himself, not only with sinful men, but he identified himself with his Father's mind about sin. In condemning and witnessing against it, he met persecution, suffering death.

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U.

Intermediate: What is meant by "Living a Christian Life?" Tit. 2:11-14.

Junior: Crusaders with Christ in Japan. John 10:16.

Young People: Successful Evangelism in Mission Fields. Acts 16:13-15; 25-33.

Helpful Reading

BAGGOTT: The Faith of the Faithful.

MATHEWS: Grenfell.

Modern Missionary Series.

APRIL 6, 1930

FIFTH SUNDAY IN LENT (JUDICA SUNDAY)

(Communion)

CALL TO WORSHIP: "O send out Thy Light and Thy Truth, let them lead me; let them bring me into Thy holy hill and to Thy tabernacles." Ps. 43.

PSALM: 115.

ANTHEM: Send Out Thy Light.—*Gounod*
Out of the Depths.—*Halsey*

OFFERTORY SENTENCE: "If ye walk in my statutes, and keep my commandments, and do them; then I will give you rains in their season, and the land shall yield its increase, and the trees of the field shall yield their fruit." Lev. 26:3-4.

OFFERTORY PRAYER: O Lord, Thou hast placed the seed of faith and worship in the heart of man, and through Thy Son, Jesus Christ, Thou hast taught us to increase that faith until we have grown to depend on Thee in time of need, and turn to Thee for Thanksgiving in time of joy. Amen.

BENEDICTION: The grace of the Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit, be with you all.

MORNING SERMONS

THEME: *That Wonderful Redemption.*

(Second in series on the Hymn "Tell Me the Old, Old Story.")

SCRIPTURE: Titus 2:11-15. **TEXT:** Titus 2:14.

HYMNS: What Cheering Words Are Those.—*Bethlehem, S. M.*

Come Ye Disconsolate.—*Alma Redemptoris Mater, 11 10, 11 10*

I. INTRODUCTION.

1. Review briefly the last sermon "Unseen things above."

2. This stanza deals with the removal of sin from human life. It shows our greatest need and our greatest problem provided for by that "Wonderful redemption," "God's remedy for sin."

II. DISCUSSION.

1. Our need for a redemption.

a. Sin as a fact in life and a force. One of the most dangerous tendencies of the present day is to look upon sin as a negative thing existing only in the misguided thinking of the mind and without force in itself. The teaching of science is that we are made up very largely of instincts acquired through ages of development. These instincts are definite forces in our lives and while not necessarily evil in themselves constantly war against the demands of our higher spiritual nature whose very existence and growth depends upon their control. They are mostly self-centered and operate through physical forces or the "flesh" as Paul calls it. They resent the principle of self-sacrifice which is vital to the life of the spirit. Control and use of the instincts or as the scientists put it, "Their sublimation," is the great necessity of the spiritual life. When the instincts control, sin is the result and at the same time through habit becomes a force and a fact.

b. "Tell me the story slowly." The victory of the spirit requires time and repetition. The tendency of the instincts is to act impulsively. The spiritual life must grow up slowly through steady thinking out applications of divine truth to life, that God may have His chance for His regenerating process in the soul.

c. There is need also for frequent repetition. Note second half of stanza.

"Tell me the story often,
For I forget so soon;
The early dew of morning
Has passed away at noon."

Compare our daily experience with good resolves. Note in the first stanza of "Lead Kindly Light." "One step enough for me." Compare the little child's frequent excuse, "I forgot."

2. The redemption God has provided in Christ.

a. Not merely a scheme of salvation, or a court room arrangement, nor a code of morals, a creed, or a ritual. It is a story of a life that matches in all points our own life; a release for our use of the divine forces of redemption from sin.

b. Christ's fight with temptation in Himself. Note particularly His dealings with His three great temptations; also in Gethsemane.

c. His experience with the sins of others; note Heb. 12:3 and 1 Peter 2:21-25, especially 24.

d. He saves us in four ways through the cross. 1. By revealing the exceeding sinfulness of sin through His sharp contrasts with others during His trial and crucifixion. 2. By revealing God's attitude toward it in His own dealings with others while on the cross. 3. By winning others to Himself as the one who claimed their allegiance. John 12:32. 4. By definitely imparting spiritual power to others through faith to overcome the power of sin in their lives. This at bottom is what is meant by His "blood," poured out for them and into their souls, giving them power to conquer sins in their lives and to live His kind of a life.

e. This is God's remedy for sin, "That wonderful redemption," and it is all in "the old, old story." It is God in Christ reconciling the world unto Himself. 2 Cor. 5:19.

III. CONCLUSION.

1. How the story is told in the Communion.
2. The elements as reminders of the story.
3. Their use as symbolizing our personal intake of Him and His power.
4. Their challenge to renewed devotion to Him and His service in the world.
5. Their reminder of our constant need of renewal and use of Him.

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(Pericopes)

THEME: *The Sinlessness of Jesus.*

SCRIPTURE: John 8:46-59. **TEXT:** John 8:46.

HYMNS: I Lay My Sins on Jesus.—*Moscow, 76, 76, D*
Thee We Adore.—*Mendon, L. M.*

The sinlessness of Jesus is always a timely and appropriate subject for Christian people to consider. It furnishes us the light we need in our efforts to keep clear of the sin that easily besets us. It is a standard by which we may measure progress, a gauge by which a moral decline is promptly noted. There is a powerful appeal that comes to the conscience when the sinlessness of Jesus is clearly presented to it. Let the conscience of man consider Him who was without sin and, if it is true to itself, that conscience will soon lead its possessor to fall upon his knees and pray, saying: "God, be merciful to me, a sinner."

The sinlessness of Jesus is important because it plays a vital part in the message of Jesus. We, as His followers, dare to accept as true many things He has said even though we do not fully understand them. His sinlessness is a kind of guarantee that covers His words and reassures us over against these difficult sayings of His. If any considerable portion of our faith is built on the assumption of His sinlessness, how carefully we should consider that sinlessness to see how genuine it really is.

The sinlessness of Jesus is a part of our great hope for redemption. The sight of His holiness creates dissatisfaction in our hearts with sin and inspires us to seek the goodness that is of God. His holiness does even more than this if, by faith, we dare to claim it. Like a garment of great beauty it covers our stains and imperfections and, sinners though we may have been, we become new creatures in God's sight and heirs of the eternal kingdom.

Because it plays so important a part in the life and hope of a Christian this subject should not be carelessly or superficially treated by us as it may often be.

I. The sinlessness of Jesus was the result of spiritual effort, the fruits of His own personal victory over temptation.

Jesus was sinless, not merely because He was born that way, but more because He kept Himself that way. Jesus was tempted in all points even as we are. He conquered temptation. He kept His record so clean and unsullied that with all boldness He could ask His accusers: "Which of you convinceth Me of sin?"

Nor were the temptations that came to Jesus matters of small consequence. Once the kingdoms of this world were offered Him for the price of an act of idolatry. Jesus had the genius to have claimed these kingdoms. He could have been their lord with a very becoming grace. That temptation was real. But He put it aside. He preferred to be true to God rather than rich toward the world.

One of the most subtle of the temptations that threatened the integrity of Jesus was that which His own disciples brought to Him when they acclaimed Him the longed-for king of the nation. Jesus did have kingly courage, the royal manner and all the gifts that the office might require. Yet Jesus put it all aside. A king in a palace? Had He chosen that the poor would have never heard His voice and the Gospel of God's love would never have been proclaimed to a waiting, weary world.

No doubt, the greatest temptation of all was that which came upon His soul in Gethsemane's garden. Why should He suffer for sins He had not

committed? Why should He die when multitudes would never appreciate what He had done for them? Yet Jesus chose to die, to surrender His life. With freedom beckoning and the gate open wide, He chose the death of the cross.

In all these stirring incidents Jesus proved Himself good. The spirit of selfishness was not in Him. He might have yielded to the solicitations of evil. He never did.

II. The sinlessness of Jesus was not merely a negative thing, an absence of any commission of wrong. It was, at the same time, a positive thing. Jesus was good because He did good.

Some people think that the absence of sin means goodness. Not to have stolen or not to have committed adultery is to them a kind of moral perfection. There is, to be sure, much to be said for the life that is unstained by such sin. At the same time, the life that is positively, actively consecrated to the performance of good deeds is certainly a much better life than that which, like a clod or a stone, is merely negatively or inactively good and that, perhaps in the face of many splendid opportunities for service crying out for someone to use them. The cow, browsing in the field, has never embezzled any funds. Shall we, for that reason, give her a medal for honesty? Hardly.

Jesus "went about doing good." He was positively, actively, energetically, enthusiastically good. When He saw people sick He did not merely wish they were well; He went to them and healed them. He did not merely shed tears over the poor, He fed them and gave them what they needed. When He saw men misled by sin He did not merely pause and say: "Too bad. Why doesn't somebody do something?" Where something was to be done He became the Some One to do it. His goodness was like a river watering countless barren fields. It was like the rain that falls quietly and that gives drooping plants new life.

Measured by this standard which Jesus gives, how good are we people today? Are we as good as we think we are? Measured by His standard, does not a good bit of our supposed goodness evaporate into thin air?

III. The sinlessness of Jesus was a self-sacrificial thing. Jesus was sinless and He did good, not for His own sake, but for the sake of the blessing that He wanted to bring others.

Jesus was good in order that He might give His goodness to every believer who might care to profit by it. That is a hard teaching and a strange one too, which says that when we believe on Him His goodness is ascribed to us as though it were our own and that thus we are made acceptable in the sight of God, the Great Judge of all. Yet that is the teaching of Scripture and a teaching that so fits into the words and deeds of Jesus that we know it must be true.

To be good merely in order to exalt one's self and to gain some high honor might well be a kind of refined selfishness. But to be good that others may be blessed, to be good that one may thereby win all hateful men for the kingdom of God, this is true goodness, this is goodness crowned with love.

And this is the goodness, the sinlessness of Jesus.

PRAYER

Almighty God, we are in Thy Temple to Worship Thee and to voice our appeal to Thee for strength to win for Thee during the coming week. We thank Thee that Thou hast taught us through Jesus Christ how to be self-forgetful of our own well-being at times and co-operate with Thee in the plan for advancing the Kingdom of Eternal Life. May we yet learn more of this spirit of self-sacrifice as the days go on, and we pray Thee to teach us as little children are taught. Have patience with us when we fail to recall Thy teachings, and forgive those of us who fall behind in our resolve. Give us the strength to start anew for Thee, and help us to know the power of the presence of Jesus in our hearts.

BIBLIOGRAPHY

BALDWIN: God Unknown (St. Paul at Athens).

SMYTH: Our Life for the Life of Others.

GOSSIP: In Christ's Stead.

GAINES: Building a Growing Life.

ADDITIONAL OUTLINES

"It Is Time to Seek the Lord." Hos. 10:12.

1. Seek Whom, The Lord.
2. Seek How.
3. Seek When, now.

"Walk Worthy of the Vocation Wherewith Ye Are Called." Eph. 4:1.

1. The Christian life is a calling.
2. The Christian life is a God-called life.
3. The calling demands worthiness.

OTHER TEXTS:

"With the Lord Is Plenteous Redemption." Psa. 130:7.

"Look Up for Your Redemption Draweth Nigh." Luke 21:28.

"Being Justified Through Redemption in Christ." Rom. 3:24.

"O Lord, My Strength and My Redeemer." Psa. 19:14.

SEED THOUGHTS

The effort to speed up religious development and impose final forms of belief upon adolescents seems to me always dangerous and usually mistaken. How can one who has known nothing of the great experiences of life, nothing of struggle and suffering, of death, of love and parenthood, enter into the fullness of religion? What does a child who has no acquaintance with the mystery of iniquity and is only conscious of a desire to do its best, know about the Cross? Is it really wise or right to expect the immature to understand the growth of moral and spiritual ideals recorded in the Bible, or to appreciate either the difficulties or the grandeur of Christ's thought and life? We do not expect the boy or girl to develop

unaided or at once a full-grown fitness for its earthly citizenship: is it fair to expect that it will more easily fulfill the whole demand of its citizenship in the Kingdom of Heaven?—Charles E. Raven.

Neither Cicero's ethical writings nor those of Marcus Aurelius or Seneca could avert the impending doom any more than they could redistribute the solar system.

Yet while her decline was hastened by lust, luxury, oppression and war, a new life was injected into Roman society by an obscure and despised band of sectaries. It was the life of Christ and the life in Christ. Her disciples could not save the venerable political fabric which tottered to its fall almost unaware of their existence. But they did something better. They inaugurated the civilization we inherit, which, notwithstanding its lamentable blunders and crimes, contains the promise of a universal betterment which was unknown before Christ's appearance, except by prophetic Judaism.—S. Parkes Cadman.

SUNDAY SCHOOL LESSON

THE LAW OF THE CROSS: Matthew 16:13-26.

Read Also: Matthew 16:27—17:27.

GOLDEN TEXT: "If any man would come after me, let him deny himself, and take up his cross, and follow me." Matthew 16:24.

Teaching the Lesson

Verse 16 contains what has been called The Great Confession. It is a declaration of Peter's coming into the sure light of the personality and significance of Christ. Verse 17 uses the term Bar Jonah. Bar means "son of." Christ declares, "On this rock I will build my church." The rock is not Peter, but the confession which Peter has just made. See 1 Peter 2:4-9 in which Peter himself makes clear that he himself is not the foundation of the church. The cross of Christ has been described as "the temporal display of God's eternal heartache." Discuss with the class the significance of this definition as regards the eternal plan of God for the redemption of man. Is it true that Christ came into the world for the purpose of dying on the cross? Are we redeemed by the life of Christ or by His death? Why was His death necessary? "For the joy that was set before Him He endured the cross!"

He could so forecast the years
To find in most a gain to match
And reach a hand through space of years
And seize the far off interest of tears.

In the wonderful motion picture, the "King of Kings," Christ is depicted as bearing His cross and as He does so He smiles. Why does He smile? What does it mean to see "the travail of His soul, and be satisfied?" The sacrifice of Christ on the cross was foreordained from the establishment of the world. He came to establish a *program of crosses*.

"We approach the hill from a different side but we all go up to be crucified." The way of the cross leads home.

Christ gave four marks of discipleship. (1) Loyalty to truth and a deepening knowledge of it. "If ye continue in my words, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." To passionately long for truth, as blind men long for light. To have a quenchless thirst for truth. "Born of truth" is an expression He uses elsewhere. It means to clamour upon her knees, and feed at her breasts. The mind and heart of men are made for the truth. The miracle is not the starry universe seen by men, but the mind of the little fellow looking through the telescope! There is no freedom aside from truth. (2) A fruitful and winsome holiness. "Herein is my father glorified, that ye bear much fruit, so shall ye be my disciples." A holiness that is not winsome lacks that much of being holiness. It is evil which is repellant, not righteousness. (3) Love to the brethren. Common interests, desire to meet together, genuine enjoyment of one another's company. (4) Bearing the cross.

The teacher should see that the class distinguishes carefully among the words burden, thorn, and cross. *A burden* is a universal and open, common weight of life, the bearing of daily responsibilities such as are common to everyone who lives. *The thorn* is a secret experience, a sharp trial of agony, some bitter memory, or family sorrow that is peculiar to the individual or to the family. *A cross* is a voluntary burden, one which is assumed because of a desire to help or benefit another. It may be either openly or secretly borne but it must be an entirely voluntary experience. It is a mistake to speak of illness or some trouble, some unavoidable experience of unpleasantness as a cross. These things may be burdens or thorns, but they are not crosses. A cross is something *which we do not have to bear* but which we *may bear* for the sake of others. It is always voluntary. It begins in a definite act. It is renewed each day and it is possible only as we follow Him.

SERMON TO YOUNG PEOPLE

THEME: *An Unwilling Cross-Bearer.*

TEXT: Mark 15:21.

Little did Simon think, as he entered Jerusalem that bright spring morning, that he was to carry a cross before the day was out, and earn an imperishable place in history. He had come from his far-off home in Northern Africa to eat the Passover in the Holy City. He could not know that the true Paschal Lamb was being sacrificed before his eyes in the person of that haggard man whom he saw fainting on the ground beneath the weight of his own instrument of execution. Protesting, no doubt, that the festal day to which he had looked forward so eagerly was altogether spoiled, Simon was impressed by the impatient soldiers, and reluctantly shouldering the cross, he followed Jesus—to the death.

Later on, Simon would know better and bless the chance which had led

him to the Master's side in His hour of need. We may believe that as a result of that unexpected meeting, he became a bearer of the Cross in a deeper sense; for it is he, in all probability, who is referred to in Acts as "Simeon of Cyrene," a conspicuous Christian at Antioch: He is called, also, "Niger" (black), thus certifying to his African nationality. Of his two sons, Alexander and Rufus, mentioned by Mark, and therefore probably well known to his readers, the latter may well be that Rufus referred to in the Epistle to the Romans.

Simon had an unexpected opportunity; and such is sometimes granted to ourselves. We often come, like him, almost unwillingly into our Master's service. We feel our liberty is being curtailed, our freedom sacrificed. The Cross lies heavy, to begin with, on our unwilling shoulders. But if we only persevere, go right on to Calvary's hill, we shall find it no burden, but our joy and delight.

Christ's Passion is not ended. Still do men nail Him on the Tree with their sins. The yearning, outstretched hands are still pierced by the indignities and indifference of the men and women for whom He suffered and died. The head is still thorn-crowned with the sorrows of a distracted world. Every day there are things going on there which torture His great loving heart. But we, like Simon the Cyrenian, can ease the burden, can help to carry that heavy Cross of His, whenever we try to relieve the sin and sorrow of life for others. "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto Me."

Intimacy with the Saviour must begin, for the sinner, as fellowship with His sufferings. There is no other way.

"I think of the Cyrenian
Who crossed the city gate,
When forth the stream was pouring
That bore Thy cruel fate.

I ponder what within him
The thoughts that woke that day,
As his unchosen burden
He bore, that unsought way.

Thou must have looked on Simon;
Turn, Lord, and look on me,
Till I shall see, and follow,
And bear Thy Cross for Thee."

SERMON TO CHILDREN

THEME: *Afraid of God.*

TEXT: Gen. 3:10.

You will remember that God was walking through the Garden of Eden one evening but He could not find Adam. When at last Adam was found, he said he had been hiding from God. Our text in the tenth verse of the third chapter of Genesis, gives his reason for hiding. "I was afraid." We,

who think of God as so kind and loving and good, can scarcely imagine that anyone would be afraid of Him. Today we must see why Adam was frightened.

We are often afraid of persons or things because we think they will hurt us. If you went far away into the woods and saw a bear, you would be very much frightened indeed. If a crowd of people were in a hall and a fire broke out, everyone would run for the door to get away. There is great danger lest they would be burned up alive. If a man pointed a loaded gun at us, we would be afraid that he might shoot us. In these cases the reason for our fear is lest harm should come to us.

This could not have been the reason for Adam's fear. Remember what God had done for him. The world had been created and given to Adam. Then God has planted the beautiful Garden of Eden where Adam could live. No, Adam could never think that One who loved him so much could do him any harm.

Adam was afraid, not because God might hurt him, but because he had hurt God. God had done so much for Adam that He expected Adam to love Him. Now he had done what God had told him not to do and he was ashamed to face God. Instead of seeing God's smile of welcome, he would see a look of sorrow on His face, so Adam ran away and hid. We often have the same feeling when we have disobeyed mother.

Sometimes, like Adam, we may have the same feeling about God. We have done something wrong and are ashamed of ourselves and we are afraid to meet God. So that night we do not pray. Don't let us ever do that again. If we ever do wrong, we must go in prayer to God, tell Him we are sorry and we shall be surprised at the difference it makes.

A man, named John Oliver, was born in Scotland some years ago. Very early in life he began visiting the village tavern and soon became a miserable drunkard. One night he was arrested and put in jail. The next morning his mother appeared in court and pleaded for his release. When John saw his mother in the court room on his account, he was ashamed of himself. Never again would she have to do that. Accordingly, as soon as he was allowed his freedom, he left his home and set sail for Canada.

In those days, Canada had saloons in every city, town and village. So when John Oliver left his own country and came to Western Canada, he was not getting away from his worst enemy, strong drink. He only got worse in his new home. One morning he had just been released from serving a term in jail. As he walked along the street, he took a fifty cent piece from his pocket. It was all he had and he decided to get a drink at the nearest bar. Then he thought, "It would be better for me to throw this in the mud of the gutter than use it in the way I intended." So he threw the money away and called at the home of the nearest minister. There he poured out his life story and the minister led him to God. That was the turning point in John Oliver's life. He never drank again. Later he did all he could to help the missionaries in their work among the Indians along the shore of the Pacific Ocean.

So, my little people, when you do wrong, never be afraid of God. Go to Him at once and He will help you.

EVENING SERMON

THEME: *The Three Crosses.***SCRIPTURE:** Luke 23:20-46. **TEXT:** Mark 15:27.

INTRODUCTION: He who died upon the Cross not only a Great Teacher, not only Rabboni, but the World Redeemer. "For God sent not His Son into the world to condemn the world, but that the world through Him might have everlasting life." Jesus might have done all that was reported of Him and remained only a great teacher or leader, but that would not have been a Redeemer. The purpose of His coming was maintained even upon the Cross.

I. *The First Cross.* The Master was not there physically or spiritually. But one who was paying the penalty for a crime he had committed. If ever there had been the fear of God in that heart, it had burned out. Neglected in childhood, the result of hatred of all authority and goodness, we know not what, only that it was lacking and even in the hour of death, when one might look for it to evidence itself, the Master had no pardon for that one. Crime must be punished. There is to be no "sob-sister stuff" in dealing with the suppression of crime. No community is safe where crime is unchecked and unpunished. This one, in the words of his former companion, was receiving the just reward for his deeds.

II. *The Second Cross.* He, too, was a malefactor. Note the tense of the verb. He, too, had joined in the mockery. His manner at first was rebellious. But, somewhere, there was a spark that fanned into a flame. A pious mother, sense of justice, the behavior of the One on the central Cross and his prayers for the soldiers, His silent endurance; what it was we know not. At all events he repented of his life and turned to the Master. "Lord, remember me when Thou comest into Thy kingdom." A truly repentant heart never fails of a hearing, time and place notwithstanding.

III. *The Third Cross.* The ages had awaited this one's advent. The angels had chorused at His birth. The Voice of God had proclaimed Him His Son at the baptism. His ministry had been one of mercy; yet they crucified Him. Now the face marred, His hands pierced with nails, side torn with the spear. But all this together with pain and anguish on the Cross could not dam up the flow of His mercy. He heard the voice call to Him and answered, "Verily, I say unto thee, this day shalt thou be with Me in Paradise." He welcomed the penitent and assured him of pardon. Here is the only source of such assurance, "Blessed assurance."

CONCLUSION: See the hopelessness of those who reject the Central Cross. Behold the pardon for those who turn to it.

MID-WEEK TOPIC

THEME: *The Cross and the New Testament.***TEXT:** Rom. 5:6.

When we come to the New Testament, the death of Jesus is looked upon quite differently. His death was viewed, not as the death of a criminal, or not as an unfortunate fact or catastrophe to which Jesus was

compelled by circumstances outside his own control, but as a fact, the significance and glory of which lay in its entirely voluntary, self-chosen character.

"I lay down my life of my own accord," he is represented as saying. "No one takes it from me." He suffered because it was his will to suffer.

In so brief a space I cannot even suggest the teachings of the gospel or the teachings of the apostle on the subject; that the reader can do for himself. In a book I have this statement: (I cannot say at this moment who wrote it but I think it worth writing and quoting)—that in the New Testament itself there is agreement as to the fact of the vicarious character of Christ's suffering and death, that he did something for us which we could not do for ourselves, that he "died for our sins," yet there is no uniform intellectual interpretation or construction of the fact, so that we cannot say that there is in the New Testament one definite doctrine or theory of the atonement which alone can be called scriptural. No one theory can claim the sole support in the New Testament.

I. Jesus was led to his voluntary and self-chosen sacrifice and suffering because of his love for us. He identified Himself with us because of His love for us in that "while we were yet sinners, Christ died for us," and it is well to remember that the crucifixion was a revelation of the heart of God.

"In Christ is all the God we know
In love is all the law we need."

"For God so loved the world that He gave His only begotten Son." The cross is a dramatic illustration of the reach of divine Fatherhood. It is pagan, rather than Christian to say that the cross was to appease an angry God who sought to take vengeance on someone, that He might be able to save someone else. Christ brought unlimited forgiveness and unmeasured love. "Greater love hath no man than this, that a man lay down his life for his friends."

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U. (Consecration Meeting).

Intermediate: How Can We Bring Others to Christ? John 1:40-51.

Junior: Can Jesus Count on Me? Matt. 22:37.

Young People: What Is Involved in Deciding for Christ? Rom. 10:8-15.

WALTHER LEAGUE

April Topic: Youth and the Preacher.

Helpful Reading

Voices of the New Age: Chapters by

W. R. INGE: The Inner Life of a Christian.

RUFUS M. JONES: The Nursery of Souls.

FRANCIS J. McCONNELL: Prayer from the Inside.

MACARTNEY: Sons of Thunder.

HOWARD: The Beauty of Strength.

JAMES: Personal Immortality.

APRIL 13, 1930

SIXTH SUNDAY IN LENT (PALM SUNDAY)

CALL TO WORSHIP: "Exalt ye the Lord our God; and worship at His footstool, for He is holy." Ps. 99.

PSALM: 77.

ANTHEM: Jerusalem.—*Parker*

The Palms.—*Faure*

Cantata-Olivet To Calvary.—*Maunder*

OFFERTORY SENTENCE: "Blessed is the nation whose God is the Lord, the people whom He hath chosen for His own inheritance." Ps. 33:12.

OFFERTORY PRAYER: Heavenly Father, our love, our worship, and our gifts are Thine; we offer ourselves and our gifts for Thy use in bringing the hearts of mankind to Thy altar. Accept them to the glory of Thy Son, Jesus Christ. Amen.

BENEDICTION: The Grace of the Lord Jesus Christ be with you all.

MORNING SERMONS

THEME: *In Any Time of Trouble.*

(In series on "Tell Me the Old, Old Story.")

SCRIPTURE: Mark 14:32-42. *TEXT:* John 16:32-33.

HYMNS: In the Hour of Trial.—*Penitence*, 65,65,D

O Thou, the Contrite Sinner's Friend.—*Caergybi*, 888,6

I. INTRODUCTION.

1. Review of two previous Sermons on hymn.

2. The third stanza mentions two things: sin and trouble.

a. The former as the greatest trouble and cause of most other troubles.

b. The "story" of Christ as answer to both.

c. The seriousness of the theme: "Softly," "earnest tones and grave," "always," "comforter."

II. DISCUSSION.

1. Analysis of trouble and its place in life.

a. The fact of adversity. 1. Its universality: vegetable, animal, human, children, youth, adults, aged, rich, poor, good, bad, etc. 2. Its results in all the above cases. In case of Christ, there was little but adversity and opposition. It came to Him in all the forms that human nature can know it. Its results with Him are strikingly expressed in Heb. 5:7-9. We are told there that "He learned obedience," "was made perfect" and became "author of eternal salvation unto all them that obey Him." And all of this as a result of His suffering. Gethsemane shows the struggle referred to in verse 7. It also shows how He gained strength

to meet His troubles. In general, adversity tends to develop strength and usefulness. "The old, old story of Jesus and His love," contains the answer to the problem of our suffering.

b. The mystery of adversity. 1. God's love versus suffering. The apparent contradiction is only apparent. As Beecher puts it: "This world is a drill world," not complete morally or spiritually but incomplete, in process of evolution and in the midst of the struggle upward we as individuals are being perfected as with fire. Suffering, pruning, trials, tribulation are always the purifying forces. (See text.)

Our own sin and ignorance are the cause of most of our trouble, though not of all because of the sins of others. We can understand trouble coming upon a person who does wrong, but why should we suffer because of the sins of others. The answer is not a theory but a fact: Christ the best man the world ever knew suffered most through this cause and His suffering has been the great redemptive force in the life of humanity. Thorough explanation of the mystery is impossible. It is not necessary to understand all God's dealings in order to believe in His love. His gift of Christ is its outstanding proof. 2. People ask many questions: why the good are taken and the evil left; why the good suffer and the evil escape; why I suffer more than my share. None of these things are true. The good and evil are both taken at one time or another and both suffer trouble in one form or another, the evil far more seriously because of their evil than the good. What is our "share" of suffering? What do we know about what others suffer? There is no help or comfort in comparing our lot with others. Such attitudes are based upon self-pity. The "old, old story" of the sufferings of Christ our Saviour should put to silence all such sinful complaining.

c. Some inferences. We cannot generalize as to causes, means, or ends. Nothing necessarily implied as to character; may be judgment or not; probably not unless natural law is back of it. Results in emphasizing to us the things of most real and true value in life: Holiness versus happiness or health. Service versus selfishness. God rather than his gifts. The eternal versus the temporal.

2. How to meet it.

a. By a frank recognition of these. 1. Facts. 2. Mysteries. 3. Inferences.

b. Not by prayer for its removal but for strength to bear it. "When we are pierced with affliction, the way is not to go to God and say, 'Take away this thorn!' God says, 'No, I put it there to bleed you where you are plethoric.' Suffering well borne is better than suffering removed." —Beecher.

c. But there is a higher and better victory for the Christian than mere endurance. "Be of good cheer," "Count it all joy," "We glory in tribulation." "Rejoicing in hope: patient in tribulation," "As sorrowful yet always rejoicing." Absolutely no doubt that if we today could see the end of all these things that trouble us, we would be more happy in them than in the things that do not trouble us. If the eternal fruitage of the pains and pleasures of this world could be put side by side and

we could see them as we shall see them by and by there is not a doubt that we should choose the pain rather than the pleasure and that with eagerness and joy.

d. By sharing Christ's cross. The best off-set for our personal troubles is voluntarily to take up the cross of sacrificial service for others. Many a broken heart has been healed by self-forgetfulness, by ministering to others. The life that is dedicated to Christian service makes happiness possible, though he may serve in spite of sickness or sorrow. Here again "The old, old story" shows us the answer to life's problems.

III. CONCLUSION.

Use the story of Christ stilling the tempest, noting His statement, "Be of good cheer; it is I, be not afraid." Show that Christ Himself is hid behind every sorrow waiting to be revealed to our faith. Also, as in the story, He puts Himself, so to speak, in the same boat with us and shares our troubles.

* * * * *

(Pericopes)

THEME: *Decisive Religion.*

SCRIPTURE: Matt. 21:1-9.

TEXT: Matt. 21:5.

HYMNS: O for a Faith That Will Not Shrink.—*St. Leonard, C. M.*
Jesus! The Very Thought of Thee.—*St. Agnes, C. M.*

In all the long year there is no Sunday so good as Palm Sunday for impressing upon human hearts our common need for decisive religion, our need for a religion that dares to decide for Jesus Christ and which, when it has so done, dares to go out before the world and to live true to Him for whom decision has been made.

Palm Sunday is not merely a picture of yesterday, a thing which happened and which we, blasé people of a later day, can remember or forget as we please. Palm Sunday is an ever recurring drama. It is a setting forth of eternal principles that control all the destinies of men. Here we see how the love of God in Christ reaches out to men the hand of reconciliation. Here we see what happens when men trifle with this love, when they treat it superficially and indecisively, when they make it a plaything instead of the dominating principle of their lives.

Palm Sunday old? It is as new, as fresh, as sad as that tragedy going on this very moment in the heart of that man who ought to be giving himself to God, who ought to be doing it today, definitely, decisively and forever, but who, instead, for reasons that will not bear investigation, is chloroforming his conscience and saying: "Not now, tomorrow, some other time, if you please!"

I. Palm Sunday bespeaks our common need for decisive religion by showing us clearly the unsatisfactory character of superficial and indecisive religion.

What ailed these people who greeted Jesus one day and then a few days later allowed Him to be crucified? We need no X-ray to locate their trouble. They were superficial in their thought. They had long tongues but small minds. They could yell but not think. They had time for parades and excitement but no time for reading their Bibles and finding out what the Christian religion really is.

Some one says that softness of head has done more harm in the world than hardness of heart. How well does the story of Palm Sunday illustrate that fact. Too shallow to think. Too excitable to reflect and to meditate. No interest in prayer. No time to study the words of Jesus. The man guilty of these delinquencies may not be called a criminal. He is more dangerous than we realize. One day such a man will shout for Jesus to be made king. The next day he will assent to His crucifixion. Such a man is a menace to himself and to the world in which he lives.

We are often invited in our religious discussion to have "an open mind." Some times an open mind is good. But sometimes it is not. Some minds are so open that, like a sieve, they never retain anything. On some things a man needs not an open, but a closed mind. Is there a God? Is Jesus Christ true? Ought I follow Him? Woe unto the man who vacillates between the "yes" and the "no" of these questions. Indecision shall crucify his soul in the end. In these matters open-mindedness is ruin. Better it is to decide and even to decide wrongly sometimes than to bring yourself to that state where no decision is possible at all. Let the words once spoken to the church of Laodicea speak a Palm Sunday warning. "I know thy works, that thou art neither hot nor cold: I would that thou were hot or cold. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

II. Palm Sunday bespeaks our need for decisive religion by showing us the peril of delayed acceptance.

One wonders, reading the Gospels, why these people who acclaimed Jesus on one day did not save Him a little later. Surely their enthusiasm was not all make-believe. Now, this is the explanation. Men dilly-dally in giving their hearts to God, but evil never dilly-dallies in the work it is able to do. It strikes like lightning, sharply, quickly, in a deadly way. These people did not realize the nature of evid. They never realized how short their day of grace was. They forgot that golden word "Now." They waited for a tomorrow of acceptance that was not to come.

Two men, standing on the corner, are discussing the sudden death of a friend. The one says to the other: "Little did I think when I saw him yesterday that that was the last time I would ever see him alive." We may not like life that way but that is the way we must take it. We may delay with duty but death will not delay with us. We may trifle with Jesus, but evil, once it gets firm grip on us, is going to cut us off so decisively that we do not even have a chance to gasp for mercy.

Decisive religion, we need it more than we think. Such religion alone can cope with an uncertain world and with ever menacing evil. If evil is decisive in its works Christian faith must be even more decisive.

III. Palm Sunday not only bespeaks our need of decisive religion, but it also meets that need by presenting to us in all His glory and beauty, Jesus Christ as our King and Saviour.

"Behold thy king cometh unto thee." It is not we who come to Him, but He who comes to us.

How plain and unassuming is His demeanor! Yes, His religion is a thing of the heart and not of clothes. In our hearts we must love God if we are to follow Him. How meek and lowly He is! Yes, He is the servant of all and they who follow Him must forget pride and serve one another even as He has served men. He speaks of a cross upon which He must die! Yes, for through sacrifice He has come to redeem the world and to reconcile men to God. "The Son of man came not to be ministered unto, but to minister and to give His life as a ransom for many."

To this tender, appealing Person what answer shall our hearts give on this high decision day? Shall it not be this answer?

"O Jesus, I have promised
To serve Thee to the end;
Be Thou forever near me,
My Master and my Friend:
I shall not fear the battle
If Thou art by my side,
Nor wander from the pathway
If Thou wilt be my guide."

PRAYER

We come to Thee, Heavenly Father, knowing our weaknesses and our many transgressions, but with firm faith in Thy love for us and hope for forgiveness at Thy altar, we offer our prayers.

Thou hast a plan for all of us, and we have been taught through Thy Son, Jesus Christ, that we are here to prepare ourselves for a higher service in the next realm, but we are shortsighted and frail, and call out to Thee for help and relief in time of suffering and tribulation. Help us to rely more and more upon Thee and Thy promises so that we may have strength to carry out the program Thou hast set for us; help us to pray to Thee more sincerely and more frequently for grace; create in our hearts new hopes and new and stronger love for Thee. We ask in the Name of Thy Son, Jesus Christ. Bless us and keep us in Thy service.

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ADDITIONAL OUTLINES

If Any Man Be in Christ He Is a New Creature." 2 Cor. 5:17.

1. His judgments are new.
2. His purpose is new.
3. His desire is new.
4. His conversation is new.
5. His acts are new.

"Acquaint Now Thyself with Him and Be at Peace." Job. 22:21.

1. The meaning of the acquaintance.
2. The means of securing it.
3. The blessed result of it.

OTHER TEXTS:

"The things which belong unto thy Peace." Luke 19:42.

"My peace I give unto you." John 14:27.

"Peace to every man that worketh good." Rom. 2:10.

"Justified we have peace with God." Rom. 5:1.

SEED THOUGHTS

Nor is the Deity of Christ less important when we consider the relation of His death to human suffering. The sense of sin may be weak, but the sense of pain was never stronger than it is now. The springs of sorrow are full to the very lips. If you tell man that Christ was the chief of the noble army of martyrs, he will answer that you have merely increased his difficulty and despair. Of old time, unbelievers assumed that the heart of things was righteous and tender. It is this assumption that nowadays men will not make. They must have a proof that it is so, and the only proof that will suffice them is that God Himself became partaker of our suffering. The Titan of modern literature was prescient when he said, "If I were God the woes of the world would break my heart." The only answer that can be given is that the woes of the world did break God's heart when He died upon the cross. The line of martyrs has stretched so long and so far that men demand from us the news of the suffering that hallows all sufferings, the sacrifice which consecrates all sacrifices. It is our business not to abandon but to expand the great truth that God in Christ suffered and died to take away our suffering and our death.—Nicoll.

Let us review the experience that Saul passed through at his conversion. After seeking out all the Christians in the vicinity of Jerusalem he obtained authority to visit Damascus and there continue his persecution of the Church. It is probable that the long journey gave him time for thought and he found himself disquieted. A mind less observant

and acute must have seen that however wrong it appeared as a system Christianity was producing an attractive type of character. Grapes do not grow on thorns and a bad religion will not make good men. How, then, could this evil superstition cause men and women to live such pure and blameless lives and rest so quietly and even joyfully under persecution? Moreover, he found himself at war with himself. In dragging Christians to prison and death he was perfectly logical and consistent but his moral sense revolted against his logic. The deluded people seemed to possess a peace which he lacked and longed for. In the silence of the desert journey his spiritual and moral instincts leaped up in protest against his reason, his prejudice and even his patriotism. Saul was getting near the heart of Christianity, for the Christian truth is more than propositions of the intellect. It is a life, and finds room within its infinite compass for conscience and will and conduct as well as for logic; a universal life as careless of national boundaries as the sunshine and gladly acknowledging itself debtor to all mankind. To know this Truth is to be made free; for this is the Truth that can reconcile the warring elements of a man's life and bring him into perfect peace with God, with his fellow-men, and with himself.—Eaton.

SUNDAY SCHOOL LESSON

THE CHILD AND THE KINGDOM. Matt. 18:1-6, 12-14; 9:13-15.

Read Also: Matt. 18:7-11.

GOLDEN TEXT: "Suffer the little children, and forbid them not, to come to me; for to such belongeth the kingdom of heaven." Matt. 19:14.

Teaching the Lesson

To become as little children means that we must have the childlike spirit of trust, of forgiveness, and of love. It means of course other things but these are certainly predominant. The teacher should read carefully also Mark 9:36-42, 10:13-16, and Isaiah 40:10-13. These passages all teach the importance of the child and the childlike spirit as related to the kingdom of God. Children have a right to be brought to Jesus Christ for protection, physical, mental and spiritual. The teacher should read page 479 of the Minister's Annual for 1929 (Barton Co., Cleveland, Ohio) for a description of the saving work of Christianity as regards unlikely children.

Records in Chicago show that sixty per cent of every one thousand boys over ten years old get delinquent records in a court. Eighty per cent of our bandits and thugs are under 21 years of age. \$250,000 a year is stolen by boys under 16. Sixty-five per cent of Chicago boys are under privileged. Judge Lindsay, of Juvenile Court fame, declares that in twenty-five years on the bench he has never sentenced a boy who was a faithful Sunday school attendant.

The class should discuss the thought of parents who refuse to allow their children to confess their love of Jesus Christ and to become Chris-

tians. How old does a child have to be before he can truly love Christ and sincerely determine to be a Christian? When the Saviour tells us that we must become as little children, does He make any reference to the imaginative quality which is so pronounced in childhood? What place does imagination play in the life of children? What place does it play in the life of a Christian? For a fascinating discussion of this matter see "Spiritual Voices in Modern Literature" by Trevor H. Davies, chapter entitled "The Letters of James Smethan"—the use of imagination in religion. The reading of this will prove a delightful preparation for the teaching of this lesson.

SERMON TO YOUNG PEOPLE

THEME: *The Shadow of the Cross.*

TEXT: Lam. 3:19.

Whatever may have been the immediate subject of this lament, Christians have ever held it to foreshadow the Passion of their Lord. This picture of a man of sorrows finds full realization only in Him.

Today is Palm Sunday, the anniversary of that one solitary occasion in Christ's earthly life when He was greeted as a King by His rebellious subjects, escorted into Jerusalem as the central figure in a triumphal procession. Palms of victory were strewn at His feet, the very garments of the onlookers cast in the dust before Him, that He might ride on in majesty to the joyful shout, "Hosanna in the highest! Blessed is He that cometh in the name of the Lord!"

But even in that great moment, the wine of triumph was mingled in our Master's cup with "wormwood and gall." Its glory was the hectic beauty of dying Autumn with icy Winter lurking near. The sable, hovering wings of the Destroying Angel sounded above Jesus' head as He rode through plaudits to the lonely hill of shame. We have all, at some time or another, seen an eclipse of the sun; marked how the radiance of the sky slowly dimmed and darkened, and the earth grew cold and silent, and the birds ceased to sing as that ominous shadow crossed the shining orb. So it was in the hour of Christ's seeming victory. The shadow that darkened overhead was the shadow of a Cross. The week that opened with a triumph closed with an execution and a burial. The brightness of Palm Sunday fades all too quickly into the solemn stillness of Passion Week and the gloom of Good Friday.

Jesus foresaw it all. *There* lay the real sting of bitterness, the wormwood and the gall. Others might be deceived by the shouts of joy and affection. He alone, as He rode with sad, unseeing eyes through the living lane of worshippers, knew how their voices would soon turn into the snarling, "Crucify Him! Crucify Him!" knew that His hour was upon Him and He must face His destiny in utter loneliness, deserted by man—almost, it might seem, by God Himself.

Do we feel a sense of scornful superiority when we think of this fickle mob? But remember how easy it is to acclaim Christ when it is the

popular thing to do, amid waving palms and glad Hosannas. The emotion of the crowd sweeps us away. It is not hard for you young people, in this Christian congregation, in this House of God, to make Him welcome to your hearts. But what of tomorrow? How will you greet Him in office and workshop, when religion is laughed at, and God's name taken in vain? That will be the real testing time. Will you ever deny Him, or remain silent when silence means cowardice and consent to evil. "Remembering His affliction and His misery, the wormwood and the gall," let us resolve, here and now, that we shall be no fairweather friends but that the King shall reign unchallenged in the citadel of our souls, Lord of our life forevermore.

SERMON TO YOUNG PEOPLE

(Good Friday)

THEME: *Glorying in the Cross.*

TEXT: Gal. 6:14.

There you have, in a single sentence, the heart and soul of the Gospel. Ours is the religion of the Cross. The instinct of Christendom has reached Paul's words and a gallows-tree has become the treasured emblem of our faith. We are told that in the early Church the cross was used by the disciples as a secret token of recognition, just as modern Freemasons know one another by a sign. At the Reformation, that practice was abandoned on account of the superstitions which had turned the Cross into a crucifix and degraded it into a magic fetish. But if our fathers took it from their altars, it was only to print it the more deeply on their hearts. An Italian immigrant to America was offered a Bible, but objected that no cross was stamped on its cover. "If you read the book," replied the colporteur, "you will find the Cross inside."

People sometimes talk today as if the Cross had moved from the center to the circumference of the Christian experience. That is not true. Its centrality, its cruciality, is still a living fact. For us it spells both sorrow and victory. It is the sole justification of a suffering world. It takes the very things which seem to contradict God's goodness and transforms them into the tokens of His love. Everyone, however unimaginative, can feel something of the symbolic significance of the Crucifixion, the climax of the eternal conflict between this world-order and the order for which Christ stood. But if we stop there, if we think of our Lord's death as simply that of a martyr, purifying and shaming our hearts by the splendor of its sacrifice, we miss its inner significance, that intense, subjective experience which we sum up in the word "Atonement," *At-one-ment, personal salvation.*

There have been many theories as to how the Cross saves. Modern Christendom has moved somewhat away from the earlier dogmas of a penal kind. The Atonement was not a transaction which changes *God's* attitude, but *ours*. Reconciliation with their spiritual environment is men's greatest need. And it is the spirit of God suffering in His Son that

brings this to pass: "I, if I be lifted up, will draw all men unto Me." At first we see Him only as the lamb led to the slaughter and we feel the pathos, the sorrow, the black shame of it all. "Isn't He going to fight?" we want to ask. And then, suddenly, deep down in our hearts, something answers, "This *is* fighting;" the bravest and best of all. Love so amazing, so divine, breaks every barrier down, and in that moment we begin to lay hold upon Christ crucified. We see, at last, that the Cross does not reconcile us to God by compensating for sin, but by revealing to us its awful degradation, yet showing us such a Father and Saviour that we feel held by the everlasting arms of love across all failure and unworthiness. And so the Cross becomes no longer an emblem of defeat, but the triumphal banner of our faith, which, like the Roman eagles of old, leads God's living legions on to victory.

SERMON TO CHILDREN

THEME: *The First Lie.*

TEXT: Gen. 3:4.

Our text for this morning is the fourth verse of the third chapter of Genesis, "The serpent said unto the woman, Ye shall not surely die." Adam and Eve, you will remember, are in the Garden of Eden. Satan is now trying to tempt Eve to do what God told her not to do. Eve has just said, in answer to Satan's question, that if they eat of the forbidden fruit, they will die. Then Satan said to her, "Ye shall not surely die." This, boys and girls, is the first lie that was ever told. See what trouble it has brought to the world. From it we have three lessons.

1. Never let anyone persuade us that it is right to do what God says we should not do. Anyone who says that, is telling a falsehood; what he says is not true. Then, we must do as God tells us, even though we do not understand why we should do so.

Once upon a time, there was a king who wanted to find a servant and friend whom he could trust. He gave out that he wanted a man to do a day's work and two men applied for the situation. The king engaged them at a fixed wage and then told them what he wanted them to do. They were to spend the day drawing water from a well, and this was the most curious thing, they were to empty the water in a basket. After emptying his pail once or twice, one of the men threw it away in a rage. "This is foolish work," he said, "I shall do no more of it." "But," the other replied, "it is the job the king asked us to do and it is the work we are being paid for doing. We have no right to quit." So he went on faithfully dipping his pail into the well and pouring the water into the basket. By and by, his eye caught the glitter of something shining in the mud at the bottom of the well. It was a beautiful diamond ring. "Ah!" he said, "now I see why the king set us to this task and why he wished us to empty the water where he did. Had the ring been brought up in the pail of water, it would have been found in the basket." He took the ring to the king. But the king said, "Keep it. You are a man whom I can trust,

because you obeyed and trusted me when you did not understand my reasons. I see I can trust you in greater things." He gave the man a high position in his kingdom.

Boys and girls, God is our King. Obey all His commands, even the ones you do not understand, and He will reward you.

2. Never tell a lie because it will cause much sorrow. Be honest in everything you do.

Have you ever seen men building a brick wall? It is surprising how fast they get along, just fitting one brick on top of another, with mortar between. But they have to be very careful to have the wall straight and true. Two young masons were once building the front wall of a very high house. One of them, in placing one brick, found it a little thicker at one end than the other. His companion said, "I advise you to throw it out and get another. It will make your wall untrue." "Nonsense!" was the reply. "What difference will such a trifle as that make? You are too particular." His friend tried to tell him that to be dishonest in work was like lying. However, the other man would not heed. Next morning, when they got back to work, they found that the wall was getting a little slant from the uneven brick. It had become worse as it got higher and during the night, toppled over. All of that work had to be done over again.

Lies are like that crooked brick wall. They will not stand. Be careful, for in telling lies, you will cause trouble and sorrow.

3. Lying is one of the worst sins anyone can commit. We might almost say it is one of the worst sins of all. Anyway it was through a lie that sin first came into the world.

A little girl came to her mother before breakfast one morning, and asked, "Mamma, tell me what you think. Which is the worst, lying or stealing?" "Indeed, my dear," she replied, "I hardly know. They are both very bad. I hope you will not have anything to do with either of them." "Well," said the girl, "I think it is worse to lie than to steal. If you steal and are sorry, you can return what you have stolen, but, if it is a lie, it is there forever."

Surely what she said was very true. When once you tell a lie, someone else repeats it and there it is forever.

EVENING SERMON

THEME: *What Think Ye of Christ?*

SCRIPTURE: Acts 17:18-32.

TEXT: Matt. 22:42.

INTRODUCTION: For 1900 years and more, men have been reading, thinking, talking about Christ. Some yet have not come to any definite conclusion in answer to the greatest question that confronts mankind. Some persistently refuse to consider the question. It is crowded out of place in a busy world. Postponed. The question is not concerning Christianity as practiced; not concerning the Church or churches and denominations, or the ministers thereof, but "what think ye of Christ?"

I. *Many are Willing to Admit His Historical Life.* Not unwilling to admit that He lived. Bethlehem, Nazareth, and all other points they admit, but fail to know Him. See Him but fail to see in Him a Redeemer. Give Him no higher place than any other of the world's reformers. He was more than a mere man who lived and served mankind.

II. *Some Willing to Admire His Perfection.* Charmed by His life, so different from other men. See a perfection unattained by any other. Pilate saw that, so did Judas, after it was too late. Since He claimed far more than mere perfection. If not worthy of our confession and deepest devotion, then unworthy of our admiration and respect.

III. *Must Admit His Divinity.* Nothing short of this a proper concept of Him. Any other position but begs the question. We may not and do not understand it all. Nor can we find any human explanation for it. Hunt for the cause of His superiority in environment, education, position, temporal power, and failure our only finding. Summon the testimony of great heroes of the faith and rest your verdict on their finding. Summon the writers of Scripture and hear their words. Matthew portrays a regal king. Mark tells us of a humble servant. Luke portrays the compassionate Son of Man. John, with one stroke of his pen answers the question, "In the beginning was the Word and the Word was with God and the Word was God."

CONCLUSION: This is a day when men are still seeking answers to great problems. No greater question can confront men today than this one. Let us be, in our thinking, clear, positive, sound. In our development of our faith and religious life, let us be ready for a new presentation of an old truth but let us ever keep firm our faith in Him Who is the center of that faith.

MID-WEEK TOPIC

THEME: *The Salvation of Secrecy.*

TEXT: Mark 7:24.

Jesus sought secrecy for the success of his own soul. He had been discussing with his disciples and with the great multitude, the importance of heart issues. "Out of the heart of men proceed evil thoughts—adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within and defile the man."

This had been misunderstood by the great crowd that had been called unto himself, and it had not been understood by his disciples.

I. Why did Jesus seek secrecy?

If you are one who believes that the stress and strain of life did not weigh upon our Saviour, then you will not understand why he sought secrecy. If you believe that Jesus moved along as smoothly as a train on a track, without being disturbed by prejudice, propaganda, and the persecution of the closed minds and hearts who sought him for loaves, and left him when he offered love, you will not understand; but if you believe that this radiant and redemptive service was a drain upon his

resources of mind and body you will understand why he sought refuge—why he longed for the fortitude of silence.

How much better it would be, when someone has touched the hem of our garment and we have felt strength go out of us, if we too, should seek silence, that we might be certain of salvation. When you must face the hostility of the mob, first confront the face of Christ and the form of the cross in the secret chamber of your closed closet of muse and meditation.

II. He could not be hid. He is too big for a house, and in many cases he is too big for our hearts. Open the door of your heart; let him enter. He knocks—he waits in patience at the closed door. He is too wise to push himself in, only that he may be pushed out, but if you will open the door, he will come in and bring salvation to your soul.

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U.

Intermediate: How Can I Help in World-Wide Evangelism? Rom. 10:8-15.

Junior: Crusading with Christ for Boys and Girls Who Do Not Attend Sunday school. Rom. 10:14.

Young People: Why Everybody Needs Christ. John 14:1-11.

Helpful Reading

GOSSELINK: The Child in the Temple.

ROBINSON: Balanced Burdens.

BERESFORD: God's Counterpart.

BENNETT: The Realm of God.

BRABHAM: Sunday School at Work.

THOMSON: Sunday School in Modern World.

LEAVELL: The Successful Sunday School at Work.

APRIL 20, 1930

EASTER SUNDAY

CALL TO WORSHIP: "Praise ye the Lord! Praise Him, O ye servants of the Lord, ye that stand in the house of the Lord, in the house of the Lord, praise the Lord, for the Lord is good." Ps. 135.

PSALM: 85.

ANTHEM: Hosanna.—*Granier*

Festival Te Deum.—*Buck*

OFFERTORY SENTENCE: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

OFFERTORY PRAYER: We rejoice with Thee, Almighty God, in the glorious victory of Thy Son, Jesus Christ, and we pray Thee to make us worthy of the gift He has offered us. Toward this end we bring our offering to Thee, and we ask Thy blessing so we may go forth renewed in Thy spirit. Amen.

BENEDICTION: The Lord bless thee and keep thee. The Lord make His face shine upon thee and be gracious unto thee. The Lord lift up His countenance upon thee and give thee peace.

MORNING SERMONS

THEME: *World's Glory Is Dawning on My Soul.*

(Final in series: "Tell me the old old story.")

SCRIPTURE: Luke 20:27-40. **TEXT:** Luke 20:34-35.

HYMNS: Glory Be to Jesus.—*Caswell 65,65*

Glory Be to God the Father.—*St. Raphael*

I. INTRODUCTION.

1. Review of hymn in series.
2. Note in the hymn the expressions, "This world's empty glory," and "That world's glory." Similarly in the text note the expressions, "This world" and "That world."

II. DISCUSSION.

1. Interpretation of the passage.

a. The Sadducees as the old materialists. Christ's answer to their cynical questions. They inquire in order to put Him in a corner. He answers by taking their question seriously for the sake of the crowd. He gives the best answer to be found in the Bible on conditions in both worlds and their relation to each other.

b. Christ's idea of two worlds at a time. 1. Results of over-emphasis on either world: On this world produces Sadducees, Stoics, Epicureans, Agnostics. On that world produces neglect of duty, false saintliness and sentimentality. "Beautiful Isle of Somewhere" as good as "Nowhere." 2. Proper relation of two worlds: In this world family relations and marrying based on the physical conditions under which we live. In that world according to our present understanding the physical life and all that depends upon it will be gone. Christ uses three expressions to characterize that life. He says that we shall be "sons of the resurrection," as if the resurrection were a sort of birth-process through which we leave present conditions and pass out into others totally different, but carrying the same personality. He also says that "We shall be like the angels." This phrase indicates a spiritual and exalted state of being,

higher than the present, but still capable of development. The third expression is the most significant, "children of God." The earthly family relationships of father, mother, child, brother, sister, etc., are not the basis of the social life of that world. They are all children of God, therefore brother and sister spiritually, whatever our earthly relationship may have been. Naturally, as Christ says, there will be no marrying or giving in marriage.

c. Here the two worlds are combined, as the body and the spirit are united and interacting. There the body gone and the spirit alone left. (See Paul on the "Spiritual body." 1 Cor. 15:35-49.) Obvious lesson is emphasize in this world the things that survive in that world.

Note His teaching elsewhere. 1. His general attitude toward death as shown at the home of Jairus, widow of Nain, Lazarus: "Weep not," "Thy brother shall rise." 2. His words on the cross. 3. His easy passage from one world to the other after the resurrection.

2. Applications to life.

a. Sorrow and trouble. 1. Its bearing on the bitterness of seeing friends pass away. Terrible as the experience is of seeing what we call life ebbing out in a beloved human form, this faith in two worlds is the greatest balm for life's loneliness and grief, and is the message of Easter for bereavement. 2. Its sustaining power in the midst of this world's experiences. The struggles of life are vastly eased by the thought that there is fruitage awaiting them that cannot pass away. The world's limits are no adequate measure of that world's possible opportunities.

b. Character and life service. 1. Provides a true measure of what is really worthwhile in this world: "Does this thing last over into the next world or not?" 2. Affords a vast reinforcing motive for the self-sacrifice needful in Christian work for others. 3. Makes any price paid for character worthwhile, and makes sin vastly more dreadful and serious. The hymn says,

"Tell me the same old story,
When you have cause to fear
That this world's empty glory,
Is costing me too dear."

III. CONCLUSION.

1. "The old, old story of Jesus and His love," includes the glorious Easter story of the resurrection, the ascension, and the blessed fact of Christ Himself with His Father interceding and working for our good today.

2. The completion of life and its labors as expressed in the hymn:

"Yes, and when that world's glory
Is dawning on my soul,
Tell me the old, old story,
Christ Jesus makes Thee whole."

(Pericopes)

THEME: *The Saviour Lives!***SCRIPTURE:** Mark 16:1-8. **TEXT:** Mark 16:6.**HYMNS:** Come Ye Faithful, Raise the Strain.—*St. Kevin, 76,76,D*
Christ Is Risen, Alleluia!—*Morganlied, 87,87,D*

There may be some matters in our Christian religion which a man can believe or not believe, accept or reject, as he may please, without affecting the health of his soul one way or another. Some matters are decided by taste and choice and our interest in them will differ as our temperaments differ.

On the other hand, there are some matters brought to us by our Christian religion which a man cannot omit from his belief and his life without the most serious harm to himself. There are some doctrines, for instance, so important in their bearing on life, so inspirational and influential so far as daily conduct is concerned, so satisfying and sustaining in the dark hour of human need, that, not to hold them is to impoverish the soul and to leave it shipwrecked and broken on the shores of the most wretched and barren unhappiness and despair that it is possible for the mind to conceive.

One such doctrine is that which Easter brings, the doctrine which proclaims the resurrection of Jesus Christ from the dead and which dares to set forth the related truth that, because He lives, we too shall live.

Somewhere in his epistles Paul voices the desire that "he may know the power" of Christ's resurrection. That seems a strange desire. What does he mean? Would he not better ask to know the facts concerning Christ's resurrection? Paul has stated the case well. The doctrine of the resurrection is not merely a thing for grey-bearded theologians and bald-headed priests in their cells to consider. It is not merely so much pious soothing syrup to comfort timid and sickly women living in constant fear of death. The resurrection is a thing of power. It is a rejuvenator of life, a restorer of health, a something that will redeem and reclaim the soul. In that connection, I know well enough why so many of us give up the battle of life so quickly. I know why we complain so much, why our faces are creased with the wrinkles of care instead of being brightened with the smiles of hope, why we carry about with us a nameless kind of fear over against that great enemy called death. This is the reason. We have not yet taken into our souls the power of Christ's resurrection. We have talked about it, celebrated the Easter that brings it, but, deep under all, we have not really rested our souls upon it in the way we should.

Look out upon the world of nature on this happy Easter day. The breath of spring is on the air and is filling all things with new life. Just as the breath of spring puts new life into the budding flower so the power of Christ's resurrection puts new life into these laggard souls of ours. It transfigures and glorifies them. It lifts them beyond and above the reach of the corroding hand of time. It gives them such a glimpse of

the new life beyond the grave that, standing on the threshold of death, they fear no ill, but only smile and say: "I know that my Redeemer lives and because He lives I too shall live."

I. In what way is Christ's resurrection new life and power in the believer's soul? It is this, first of all, because it confirms the faith the believer has always longed for, his faith in the eternal goodness and kindness of God.

When Jesus rose on Easter the thing happened which ought to have happened. Yes, it was a miracle that Jesus, being dead, was restored to life by the power of God. At the same time, if God is God, it would have been a greater miracle if He had not been restored. What kind of God would that be who would send His Son into the world only to have His life snuffed out forever by a crowd of jealous Jews and ignorant politicians? What kind of God would that be to see all this done and to stand by like a silly office boy and to do nothing at all? I would not have much use for a God like that and neither would you.

Suppose innocency is nailed to the cross as Jesus was and nothing is ever said or done. Suppose kindness gets what Jesus got, the crown of thorns, the nail, the spear, as its final and full reward. Suppose that is the way life is to run on "world without end." If that is the case, then, do you not somehow feel the foundations slipping away beneath your feet and black despair rising up to claim your soul?

When Jesus Christ rose on Easter day the thing happened that ought to have happened. It may have been a miracle that He arose, but it would have been a greater miracle if He had not risen. After all, God is still God and can not be frustrated by evil. After all, He is not going to allow goodness to do its work at infinite cost and to be snuffed out like a candle light. God is God and God is good and He is the strong arm and the mighty Saviour of those who, like Jesus, seek to do His will. Think of the Easter story in that light. Does it not bring you hope and courage? Does it not tell you that you can have faith and that, come what may, you need not be afraid?

Jesus Christ came into this world to seek and to save the lost and to redeem them who were under the curse of the law by reason of their transgressions. If He, their professed Redeemer, is to rest forever in the grave that injustice has made for Him, how meaningless is the mission upon which He once came—how empty are all the words He ever spoke! But not, reflect for but a moment on the stupendous fact that Easter brings. Jesus lives! He is risen! The grave has not been able to hold him! Does not that fact confirm faith in God's goodness and mercy? Does it not tell us that Jesus has spoken the truth? Does it not assure each trembling, repentant heart that forgiveness is not only a promise, but also a glorious and available reality?

II. The resurrection doctrine confirms faith in the believer's heart by lifting the veil that separates this world from the next and by telling him ever so tenderly and convincingly that love shall never lose its own.

Jesus, having risen from the dead and having become a partaker of the life beyond, is a changed Jesus and yet, He is not so greatly changed

either. He still loves His disciples as much as ever and perhaps more than ever. He still means it well with them. He can still be touched by the hands of Thomas and He can still tenderly inquire of Peter: "Simon, son of Jonas, lovest thou Me?" He can still come to His disciples as they are gathered together in the upper room and He can say to them: "Peace be unto you." Now, I am not going to try to explain all these things, how they were or what is involved in them. What I would like to do, however, is to ask some simple questions about them.

First, do not all these incidents seem to tell us that, after all, the spirit-world, the world of the life beyond as we think of it, is really very close to us and not so strange and far-away as we might think?

Further, do not these incidents seem to tell us that the love that binds heart to heart here is the very thing that shall bring hearts together over there?

Then, do not all these incidents seem to say that, instead of being a thing to be dreaded, that life beyond is beautiful and good, a thing that we ought to love and long for and prepare for in the very best way we can?

Say what we will by way of glib excusing, we people do not dwell often enough in our thoughts upon that heavenly home that Jesus has gone to prepare for us. Too often we weep and tremble as though the grave ended both life and hope. Too often we acted as though death and evil were mightier than God and the Saviour. Look again upon the dead seed that springs up with new life in the springtime. Shall not He who made a thousand spring seasons to bud and bloom be able to raise up all those who are His own, O ye of little faith!

More convincing than the miracle of nature is the miracle of Easter. If God brought Jesus Christ alive to those who loved him, shall He not also, in love, bring you to Himself and to those for whom your heart in love now cries out!

May Easter bring you hope and peace. May Easter lift your heart above the perishable things of earth to that place where Christ sits enthroned in glory. May Easter tell you that God is love and that love shall never lose its own.

PRAYER

We humbly pray Thee, O Father in heaven, to guide us through the darkness of this world, to guard us from its perils, to hold us up and strengthen us when we grow weary in our mortal way; and to lead us by Thy chosen paths, through time and through death, to our eternal home in Thy heavenly kingdom; which we ask in the name of Jesus Christ our Lord. Amen.—Willard L. Sperry.

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SPERRY: The River of Life in Preaching in the New Era.

NORTH: Easter Sermons.

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FINN: Words of the Risen Life.

ADDITIONAL OUTLINES

"The Spirit of the Resurrection." Rom. 6:1-10.

1. One of Power. Eph. 1:19-20.
2. One of Promise. 1 Peter 1:3-5.
3. One of Peace. Gal. 5:22-26.

"Now Is Christ Risen." 1 Cor. 15:20.

1. It is an historical fact.
2. It is a spiritual force.
3. It is a hope and assurance.

OTHER TEXTS:

"Why seek ye the living among the dead?" Luke 24:5.

"He is risen! He is not here." Matt. 28:6.

"Because I live ye shall live also." John 14:19.

"In Him we live." Acts 17:28.

SEED THOUGHTS

If there were no Christ, to whom would the modern man go in the hour of need when the world reels beneath his feet, the fog chokes his throat, and he clutches at what Tennyson calls dust and straw and chaff, where he needs to find the rock? When the thoughtful man gives up that which is good, he expects to obtain something that is better. Will a man leave a stone house in time of storm to seek a frail tent? Man's body must have food and his anxiety for harvest abides. Man's intellect must have the truth, and more and more he desires books, and thirsts for knowledge and beauty. All these musical instruments found in old museums, beginning with the reed, and the rude strings stretched over the mouth of sea-shells, and the drums of the medicine man, an ascending series that culminates in the pipe organ, are proofs of man's artistic needs. But what about the passion for righteousness, that deathless longing in the soul of Augustine, conscious of his black sins? That tragic cry of David calling unto the heavens for pity, forgiveness and cleansing: That muffled sob in the throat of Cicero, when he exclaimed, after the death of his beloved daughter, "Is there a meeting place for the dead?" Witness Martineau's question: "Will any moonlit form be seen kneeling in our Gethsemane? And rising from prostrate anguish to sublime repose through the prayer, 'Oh, thou Eternal Not Ourselves that makes for righteousness, let this cup pass from me.' Will any crucified one lose the bitterness of death by crying, 'Oh, Stream of Tendency, into thy hands I commit my spirit?'"

Ours is a world over which, from time to time, troubles sweep like sheeted storms. No man can escape. Soon or late death robs us of our loved ones. At last comes the day when the grasshopper becomes a burden and desire fails. At last the messenger upon his errand of release and convoy comes, not for others this time, but for you yourself. Denial of pain will cure no torture of the soul in its Gethsemane. And then Jesus enters the scene. His message is that sufferings are educatory; that when the summer fails to turn the acid of the grapes to sugar, the frost com-

pletes the transformation; that the self-sacrifice of one hero, with his death, means life and happiness to those who come after; that the greatest souls have come out of great tribulation; that the richness of the soil begins with the glaciers' ice plow; and that slowly from the upheaval come harvests and a soil fit for growing the tree of life.

Earth's noblest souls have proven the soundness of Christ's teaching. Earth's greatest discovery is that of growth and character and salvation through suffering, through the surrender of the will of man to the Will of God, and the determination to do right though the heavens fall.
—Newell Dwight Hillis.

SUNDAY SCHOOL LESSON

JESUS TEACHING FORGIVENESS. Matt. 18:21-35.

Read Also: Matt. 18:15-20.

GOLDEN TEXT: "Forgive us our debts, as we also have forgiven our debtors." Matt. 6:12.

Teaching the Lesson

We all need forgiveness. We must ask for it and expect it.

With all the shame, with all the keen distress,
Quick, "waiting not," I flee to Thee again;
Close to the wound, beloved Lord, I press,
That Thine own precious blood may overflow the stain.

O precious blood, Lord, let it rest on me!
I ask not only pardon from my King,
But cleansing from my Priest, I come to Thee,
Just as I came at first—a sinful, helpless thing.

O cleanse me now, my Lord, I cannot stay
For evening shadows and a silent hour:
Now I have sinned, and now with no delay,
I claim Thy promise and its total power.

O Saviour, bid me go and sin no more,
And keep me always 'neath the mighty flow
Of Thy perpetual fountain, I implore
That Thy perpetual cleansing I may fully know.

—Frances R. Havergal.

We forgive only as we forget. To cherish in the heart a spirit of unforgiveness toward another is to isolate ourselves from the forgiving power of God. Electricity cannot get in if it cannot get out. This is true in like measure of forgiveness. It is a difficult art. Li Hung Chang, a great Chinese leader declares that Christianity is discouragingly difficult.

It is only small souls count forgiveness easy. The need of forgiveness both on the part of the offending one and on the part of the one offended is very great. To deny forgiveness to another is to stultify our own lives. To refuse to receive forgiveness is to embitter our own spirits.

The secret of Christ's forgiveness lay no doubt in the fact that every blow, every insult, was to Him a signal of need, flung out from the citadel of the heart. Booker T. Washington said, "I will allow no man to reduce my soul to the level of hatred." Others may *spoil our plans*; if we are unforgiving we allow them to *spoil us*.

Forgiveness results in a beautiful, peace-crowned character. It is significant that when great writers desire to paint a lovely character, they always picture a forgiving character. Pomphilia, cruelly wronged by Guido, holds herself in readiness to forgive him. King Arthur is pictured by Tennyson as fully forgiving the Queen, Guinevere. The story reaches its climax as Arthur stands beside her, lying prone and wretched on the nunnery floor and says,

"Yet think not that I come to urge thy crimes,
I did not come to curse thee, Guinevere
I whose vast pity almost makes me die
To see thee laying there thy golden head,
My pride in happier summers, at my feet.
The sin is sinned, and I—Lo! I forgive thee
as eternal God forgives."

And then he,

"Turning, even then before her
Moves, ghostlike, to his doom;"

and she creeping to the window for one last look sees him speaking to the faithful nuns and giving them charge,

"To guard and nurture the Queen
Forevermore, and his face then was as
An angel's."

To forgive results usually in winning one's enemy. Read George Eliot's book, "Janet's Repentance." Here Rev. Mr. Tryan is ridiculed and publicly mocked by Mrs. Dempster, but in time of need he came to her and laid down his life for her. We are all trophies of Christ's forgiveness.

Oh! Man, forgive thy mortal foe,
Nor ever strike him blow for blow!
For all the souls on earth that live
To be forgiven must forgive.
Forgive him seventy times and seven,
For all the blessed souls in heaven
Are both forgivers and forgiven.

SERMON TO YOUNG PEOPLE

THEME: *Passing By.*

TEXT: Luke 24:28-29.

A beautiful foot-note this, to the story of that first Easter day. The scene is a quiet country road, winding its way to the little village of Emmaus, some eight miles distant from Jerusalem. Two young men are

walking slowly along it, casting long shadows in the late afternoon sunshine, talking sadly together "of all these things which had happened." We know that one of them was called Cleopas; the other may have been St. Luke, himself. At all events, they were both disciples of Jesus, who had witnessed the crucifixion two days previously, and were now returning with dragging steps of despair to their native village. Deep in their talk, they did not at first notice the approach of a stranger who fell into pace with them, One Whom as yet, they knew not, for "their eyes were holden," yet they could not but feel the spell of His personality and the wonderful charm and power of His talk. When they reached their home, He made as if to go on further, but they eagerly asked Him to spend the night with them, for the sun had set. He was only too willing to do so, once He had been invited; for He was One Who ever knocks at the door, though He will not enter unless we open it. And so these two men, in their willingness to entertain strangers, received, not angels, but the Lord of angels, unawares. He sat down with them at their simple evening meal. Then a strange thing happened. The guest assumed the place of host. It was the devout custom in every Jewish home (we wish we could say, in every Christian one also) that the head of the household should ask God's blessing on each meal. But this guest assumed the duty Himself. In a peculiar manner, "He took the loaf, and blessed it, and brake it, and handed it to them." Even so had their Master instituted His sacrament in the upper room; and though these two had not been present there, they must have heard the details of that sacred feast from some of the eleven. Or, perhaps, it was His prayer that revealed the mysterious Stranger, for none ever prayed like Jesus. In that moment, He was known of them in the breaking of bread. Their eyes were opened, even as He vanished from their sight.

Christ still visits the souls of men, troubles and stirs them with His presence, quickens and kindles them to better thoughts and nobler deeds, but there is tragedy whenever they let Him pass on, with no invitation to become their Guest. Many speak well of Jesus, but how few obey Him! We must constrain our Master to abide with us, crying, like Jacob of old, "I will not let Thee go, except Thou bless me." Then our hearts will burn within us as He goes along life's way by our side, interpreting all its dark places, the struggle and the conflict, the temptation that sifts like wheat and the anxiety that crushes and the perplexity that confounds. The night is falling; He is passing by. Tomorrow will be too late. Let us open the door today, this day which commemorates His resurrection, power and risen glory, that it may be said, of us also, "And He went in to tarry with them."

SERMON TO CHILDREN

THEME: *The Lilies and Their Easter Message.*

TEXT: Matt. 6:28.

Easter is the greatest day of the whole Christian year. I just wish I had time to tell you all that it means to every one who loves Christ, but

since I have not, I must have you think with me of one of its greatest truths. Jesus had been cruelly nailed upon the cross and there He died. However, three days later, He arose from the dead. That happened on the first Easter morning. As He arose again from the dead, so we, who love Him will, when we die, rise to be with Him in Heaven.

I never think of Easter but I think of the lilies. One reason is because in my home church at Easter, the place in front of the pulpit used to be banked high with flowers, many of which were lilies. There is still another reason. When I was a boy, my father used to leave home in March and go to Bermuda. He would return just about Easter time and would bring back with him many lovely Bermuda lilies. It is no wonder then that I have chosen our text from the twenty-eighth verse of the sixth chapter of Matthew. It is a saying of Jesus, "Consider the lilies of the field, how they grow." Above all things else, the lily teaches us the resurrection of life.

One day, a Sunday school teacher gave a little brown bulb to one of her boys. She told him to put it in a dish with water and place it by the window in the sunlight. The bulb was a dry, dead looking thing and the boy thought it was no use to bother with it. Nevertheless, because he loved his teacher, he did as she told him. For some days, nothing came of it and he was tempted to throw it away. However, one morning when he looked, he saw a tiny green shoot. It seemed to grow faster and faster each day, until it came out a lovely Easter lily, pure and white. He was a proud little lad when it was used, with many others, for the church at their Easter service. The thing the boy thought was dead had come to life.

Many years ago, our Saviour was crucified. They laid Him in a tomb and placed a huge rock over the opening. Everyone, even His dearest friends, thought He was dead. On the first day of the week, the third day after His crucifixion, three women came to the tomb where Jesus had been buried. They were sad, for their best Friend was dead. When they at last came to the tomb, they found He was alive. The boy thought his bulb had no life in it but it had. The women thought Christ was dead but He was not. Our lily, then, teaches us the resurrection of Jesus.

A boy once lost his brother. They had been about the same age and had always played together. The boy was very sad and would often visit the little grave. "Mother," he said one day, "you told me that brother was not really dead but would rise again. I have been to his grave every day and can see no change." His mother tried to explain to him that his brother would not rise again in this world but was alive in heaven. This her little son did not seem to understand. One warm spring morning, she came to him with a little brown seed. "Here, my son," she said, "plant this in the ground and keep it well watered. Just as sure as it grows into a pretty flower, so is your brother living a beautiful life in heaven. So the little boy planted the seed in the earth. For many days he was disappointed, but one bright morning he came rushing into the house and cried, "Mother, there is a tiny leaf where I planted the seed." Some time later, there appeared a lovely flower in the sunlight. Then the boy's sorrow was gone and he was happy. "For," he said, "if such a lovely flower can come from

that ugly seed, I am sure brother must be far more beautiful and happy than he was here on earth."

So our Easter lily has taught us the resurrection of Christ and, as well, our own resurrection.

EVENING SERMON

THEME: *The First Lord's Day's Appearances.*

SCRIPTURE: Luke 24:1-36. **TEXT:** Luke 24:31.

INTRODUCTION: The Master's appearances after the opening of the tomb harmonize with all that preceded. Divine compassion, tenderness and loving forgiveness mark His words. Would not first enter into His Glory but carry the message Himself of His power to those that needed it. Their skepticism could not dampen His love for them. He would enable them to build upon a solid foundation, that which they had seen with their own eyes. Three appearances were then at least for that purpose if for many others.

I. *The First Appearance; To Mary In the Garden.* Two Marys come early to the Tomb not to see a Risen Lord, but to anoint His body in the Tomb. Hear the angels' report and return to carry the news to the disciples. Mary alone, went into the garden recesses. There she saw what she thought to be the gardener about his morning tasks. She would ask of him concerning the location of the beloved body of her Lord. His visage was changed, but not His voice. She recognizes it. What a changed outlook because she did recognize her Lord's voice. That voice has not lost its power to change life's outlook for you. Do you always recognize it?

II. *The Second Appearance; To the Disciples on the Road.* Two men, Cleopas and perhaps Luke himself. They too, like Mary, were hopeless. Engaged in conversation over the events of the past days. An itinerant rabbi joins them. They arrive at their destination. The rabbi "would have gone farther" but they invite, urge, Him to come in and partake of their supper. They, too, recognize His voice. The voice that leads them in their family worship. What would they have lost had they refused Him the humble hospitality of their home. The Master never forces Himself into our affairs. He waits our invitation. That He never refuses.

III. *The Third Appearance; In the Upper Room.* Fear locked the doors. But He enters. First words just what they needed. Not the usual greeting though it was in the same form. "Peace be unto you." What needed they more than peace? Their faith was rewarded in the opening to them of partnership with Him. "As my Father hath sent Me, even so send I you." The commissioning in the Master's service came to those whose faith accepted the fact of His great Triumph. Even the doubter was convinced with a physical proof and though rebuked, was permitted to go with the others.

CONCLUSION: "Blessed are they that have not seen and yet believed." That means you. Keep near the Master so that you may hear His voice, it is a position of recognition and safety.

MID-WEEK TOPIC

THEME: *Faith That Will Not Fail.*

TEXT: Matt. 17:20-21.

Peter, James and John, on the Mount of Transfiguration had caught a fresh first-hand glimpse of Christ. Jesus interpreted to them the meaning of this privilege. It was a privilege for the individual self, only that the self might share it with other selves. If they had possessed the power, it was a power to be released in behalf of others. Service, and not selfishness, was the controlling purpose of the transfiguration.

"Let this mind be in you which was also in Christ Jesus, who being in the form of God, did not regard it as a prize TO BE HELD ON TO, but let go of it and took upon Himself the form of a servant."

I. The Call. "Do not tarry here," says Jesus, "talk out there; out where the multitude lives, in the wide open spaces. You have been called to the mountain-top, that your faith might be stronger than the faith of those who are falling at this very moment, in the valley beneath us. I have called you up here, not to have you escape from the world, but to prepare you to satisfy the world's need, and to satisfy God's longing for the world."

II. The Cost. Such a faithful service is costly. "My kingdom is to be a kingdom of service,—a kingdom from which all selfishness must be barred. I am going to suffer for you, bleed for you, die for you, live for you—all that I might help to redeem you."

III. Such a faith must be real, not large—no larger than a grain of mustard seed—the smallest seed known to the disciples of Jesus; not a great deal of faith, but faith; for true faith removes mountains and remodels prairies.

IV. It is to be brought about, not by believing only, but by doing,—by practicing the performances of Christ. If you heed the call, count the cost, create the quality and follow through to the consummation, you will have faith that will not fail.

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U.

Intermediate: Thoughts Suggested by Easter. I Cor. 15:12-23.*Junior:* Thoughts from the Easter Story. Mark 16:6.*Young People:* April Topic, EASTER.

Why We Believe We Live Forever. John 11:23-26; Mark 12:26, 27.

Helpful Reading

NORTH: Easter Sermons.

CLOW: Day of the Cross.

SHELDON: Essentials of Christianity.

BAGGOTT: Faith of the Faithful.

APRIL 27, 1930

FIRST SUNDAY AFTER EASTER (QUASIMODOGENITI SUNDAY)

CALL TO WORSHIP: "Make a joyful noise unto the Lord, all ye lands, serve the Lord with gladness; come before His presence with singing, enter into His gates with thanksgiving and into His courts with praise." Ps. 100.

PSALM: 87.

ANTHEM: God So Loved The World.—*Stainer*
Sing Allelujah Forth.—*Buck*

OFFERTORY SENTENCE: "He hath not dealt so with any nation; and as for His ordinance, they have not known them, Praise ye Jehovah." Ps. 147:20.

OFFERTORY PRAYER: Thou hast given us the great privilege to enter the ranks of Thy disciples, and to labor for Thee and with Thee in Thy work of saving the souls of men. We accept the Call, we embrace Thy Word, and pray Thee for forgiveness for our weaknesses, and ask for grace to carry on the work Thou hast given us to do. Amen.

BENEDICTION: Grace, mercy and peace from God our Father and Jesus Christ our Lord, abide with you forevermore.

MORNING SERMONS

THEME: *Our Lord's Test of Discipleship.*

SCRIPTURE: John 21. *TEXT:* John 21:15-21.

HYMNS: A Charge To Keep I Have.—*St. Ethelwald, S. M.*

Awake, My Soul, Stretch Every Nerve.—*Christmas, C. M.*

I. INTRODUCTION.

1. The Easter Era of Human Life. After the resurrection the real work of human redemption in Christ began. His own work was complete so far as His earthly career was concerned; His work through His followers is inaugurated by the interviews of the post-resurrection period.

2. This interview with Peter is typical of all the others. Note the tact and tenderness of Christ in dealing with him and restoring him to a place of service in His kingdom after his failure.

II. DISCUSSION.

1. The exposition of the passage.

a. Note the word "love" throughout the passage. The word in English covers everything from the lowest forms to the highest, from the animal to the divine. In the passage two different Greek words are used to express the different forms of love. One is "Agapan" and the other is "Philein."

b. Difference in the uses of "Agapan" and "Philein." 1. General distinction. "Philein" the love of the emotions. "Agapan" the love of the will. "Philein" is natural and human. "Agapan" is supernatural and divine. "Philein" love between dear friends and relatives, the spontaneous affection arising from human relations. "Agapan" is love such as springs from our relations to God and is self-directed and self-denying. "Philein" is used 36 times in the New Testament including compounds. "Agapan" is used 220 times in the New Testament. 2. "Agapan" is the word almost invariably used of God and of relation between Father and Son. (John 15:26 and John 14:31.) The redeeming love of God and Christ. (John 3:16; Rom. 5:5.) The distinctive peculiarity of the Christian in relation to others. (Eph. 1:15; Rom. 13:8.) All such passages as "love your enemies," "love the Lord with all your heart, etc. and neighbor as self." "Philein" is used in such cases as Matt. 6:5; 10:37; John 12:25. Explain and paraphrase text in view of difference between words. Christ asked first two times "Agapan" and the third time "Philein." Peter answered every time "Philein." He did not rise to Christ's question then for his affection for Christ was purely friendship and brotherly devotion this far; but later after Pentecost, after thirty years of suffering and service for his absent Master, he could say in his epistle "Whom having not seen ye love." (Agapan).

2. The lessons of the text.

a. Love for Christ the supreme test of discipleship. He makes for Peter, disgraced and mortified by his fall, an unmistakable criterion to judge himself by, a divinely dedicated love and loyalty to Christ and His service. Peter does not rise to "Agapan" but gives all he has. It is the indispensable requisite of Christian life. It springs from the love of God. "We love Him because He first loved us." It is God's nature to love us for His nature is "Agapan" which flows on the same whether returned or not and to all. It is not man's nature to love God for man's nature is "Philein," which extends only to those in whom we are especially interested. Hence man's love for God is the rebound of God's love to man (like Niagara spray) and is the sign of the new birth in a heart and will yield to the will of God. No other test is set down: wisdom, learning, eloquence, morality, church membership, nothing but "lovest thou Me."

b. Loving service to others the supreme test of love for Christ. 1. Not enough for Peter to say "Thou knowest that I love Thee," still further came the test of love, "feed my sheep." In the words of Archbishop Leighton "Love is the great endowment of a shepherd of Christ's flock. He says not to Peter 'Art thou wise, learned or eloquent? But lovest thou Me? Then feed My sheep.' Love to Christ begets love to His people's souls which are so precious to Him, and a care of feeding them." It is the source of all great philanthropic and charitable movements. It is the very soul of Christian missions. It is the inspiration and secret of power for ministers, Sunday school teachers, Christian workers everywhere. Love for others, not "Philein" because they find it agreeable, but from "Agapan" toward Christ and hence toward man. It loves neighbors and enemies, suffereth long and is kind, etc. (1 Cor. 13:4-8). Not in human nature

"Philein" to do this but it is in the Christian's power through the love "Agapan" of God shed abroad in our hearts. 2. This love for Christ and His service must take precedence over love to anything else: "Lovest Thou Me more than these?"

Note and apply Matt. 10:37-39. When the test comes even though it involves one's own family Christ must have the first claim. Note also John 12:25. One's own life must not stand in the way of loyalty to Christ where the choice is evident. Cite martyrs, missionaries, etc. In both these cases "Philein" is used, the human love. It is not quite possible for human nature to rise to such requirements without the divine love as its motive and power. When we have caught the wonder of Christ's love and self-sacrifice and experienced the joy of serving the unlovely as well as the agreeable "Agapan" becomes natural and habitual. Peter learned it. 1 Peter 1:22-23.

III. CONCLUSION.

1. Christ's question comes to us "Simon Son of Jonas lovest thou Me?" "Feed My sheep."

2. How far have we proved our love for Christ by love in word, in tongue, in deed and in truth? 1 John 2 and 3. Let every heart bow in humility before Him, knowing that the blood of Jesus Christ His Son cleanseth us from all sin.

* * * * *

(Pericopes)

THEME: *Peace Be Unto You!*

SCRIPTURE: John 20:19-31. **TEXT:** John 20:19.

HYMNS: Peace, Perfect Peace, in This Dark World of Sin.—
Pax Tecum, 10 10

Come, Ye Disconsolate.—*Alma Redemptoris Mater, 11 10,*
11 10

The first word of the risen Saviour to the assembled band of His disciples is the word of our text: "Peace be unto you."

What a beautiful greeting. What an appropriate wish. Thinking the whole resurrection story through, with its tragedy and joy, its suffering and its victory, what more fitting words for this reunion could be spoken than these: "Peace be unto you."

Among the Jewish people of Palestine the expression "Peace be unto you" is the daily form of greeting. When we meet one another on the street we say "Good morning" or "How do you do?" The old Hebrew was more polite. He said: "Peace be unto you."

Jesus is greeting His disciples here in the customary way. But, we may well believe there is far more to Jesus' greeting under existing conditions than customary or perfunctory politeness. Jesus is come to His disciples as God's glorious benediction to cheer and help them. His words

on this occasion may well be used to define the nature of that benediction both in so far as it concerned them and still concerns us, His followers, today.

I. "Peace be unto you." In the first place, we may be sure that Jesus in these words means to tell His disciples that His wish and prayer for them is that they shall have peace within, peace in their own hearts, peace in their own consciences.

Each one in this little disciple band is a problem to himself. Each man has his weakness, his temptation, his sin. Each man, sitting down with himself alone, is bound to be accused by the memory of evil deeds or good deeds left undone. This is bound to be disturbing. Instead of having peace within, these men have hearts storm-tossed and troubled.

Here is Peter who has lately promised fidelity but has more recently proven himself faithless. He has deserted Jesus in the time of crisis. With sad and searching eyes Jesus, appearing in the room, looks on Peter. "Peace be unto you." Do you not think there is an added emphasis upon the word "you," as much as to say: "And I mean no one other than you, My disciple Peter?"

Even in His word of greeting Jesus is pleading for the heart of Peter. Jesus is thinking of Judas and He does not want Peter to go the way Judas has gone. He wants Peter to know that, even though we wander far from the pathway, still God will receive us if we will but repent and return to Him.

The way to peace is, in its deepest analysis, the way of repentance. There is no other way to escape the accusings of an offended conscience than by laying off sin and seeking God's forgiveness. That may not be an easy way to go, but Jesus would make it as easy as possible. How tenderly does He invite Peter here to such repentance, saying: "Peace be unto you."

Is our heart ever storm-tossed and troubled by unpleasant memories? Have we ever stayed awake at night, arguing with ourselves, condemning ourselves for mistakes made and unkindnesses done? Jesus, risen from the dead, does not merely call to Peter in these words. He is calling to all troubled hearts, even yours and mine. "Peace be unto you." That is our invitation today to find peace in the one place where the sinner can find—in sincere repentance.

II. Jesus, in our text, is speaking to Peter as an individual. But we may well believe that He is also speaking to the disciples collectively, urging them as a body to have peace within their ranks and to love one another as brethren.

How often has Jesus noted the spirit of dissension in the disciple band. On a certain occasion James and John seek first places in the Master's kingdom and what an unpleasant stir that selfish request has caused. On the night preceding His death, when they gather in the upper room, these disciples quarrel as to which of them shall have the first place at the table.

All along Jesus has fought against this spirit. On one occasion He says: "A new commandment give I unto you, that ye love one another." On another occasion He says: "By this shall all men know ye are My

disciples, if ye have love one to another." And now Jesus, first appearing in their midst, speaks again. "Peace be unto you." Yes, He is reaffirming the message of brotherly love that He has previously been so careful to give.

What is the great obstacle that confronts the Christian Church in her work among men today? In many instances is it not the unwillingness of those who call themselves Christ's followers to be at peace with one another?

Quarreling saints—well-meaning people doing the Lord's work and yet continually fighting their brethren—good people talking about brotherly love and yet not on speaking terms with their own relatives or members of their own families—churches that dislike and oppose one another in the name of the Prince of Peace—is not all this the very perversion of Christian faith? Is not this a bitter wound that is draining away the very life-blood of Christian faith and power?

And is not this the bane and menace that Christ is seeing with His far-off look and which He is striving hard to remove when, on meeting His own, He addresses them graciously, saying: "Peace be unto you!"

III. In these words of greeting Jesus must have meant to encourage His disciples to spread peace throughout the world by the preaching of His Gospel.

The first message that came to earth in connection with birth of Jesus was: "Glory to God in the highest and on earth, peace, good will to men." Jesus, in defining His teachings, says: "These things have I spoken unto you that ye might have peace." Yes, the aim of the Christian religion is peace—not merely peace in the individual heart—not merely peace in the church—but peace, blessed peace, in every home, in every heart, in every land under the shining sun. To encourage and to support the preaching of the Gospel is to honor the wish of Jesus and to hasten the day when peace shall prevail everywhere.

To spread peace on earth a man does not need to be an ambassador with credentials sent to an international conference. Let a man love Christ, let a man obey Christ, such a man's life will be a benediction to all. His simplest word of greeting to his neighbor, his "Good morning" call will have in it both the sweetness and the power of the word of Jesus when He said: "Peace be unto you."

PRAYER

Thy greatest gift to mankind, O Lord, is Thy divine love for us, and the reflection of Thy love found in our hearts toward Thee and toward our fellowmen. Sin, lust, and selfishness obscure this great gift to us, and we pray Thee to forgive us for the times we have fallen from grace. We ask Thee to create love in our hearts anew and peace such as we have not known since love for Thee became overshadowed by worldly interests.

We are given today the privilege to exercise Thy gift of love toward men of other lands, and toward those who have come to live in our own land. Give us courage to march under Thy banner, to stand up with Thee, and to declare our faith in Thy word. Thou hast promised us peace beyond

undersanding in return for love in our hearts for Thee and a will to do that which Thou hast commanded. We purpose to do that which Thou desirest, and we believe we may win the goal through Thy help and understanding. Grant our petition, our heavenly Father. Bless us and keep us. Amen.

BIBLIOGRAPHY

KIRK: The Religion of Power.

JACKS: Religious Perplexities.

POTEAT: The Religion of The Lord's Prayer.

BAGGOTT: The Faith of the Faithful.

MACARTNEY: Sons of Thunder.

ADDITIONAL OUTLINES

"My Brother's Keeper?" Gen. 4:9.

1. Cain's answer.
2. Abraham's answer.
3. Christ's answer.

"With The Heart." Rom. 10:10.

1. With the heart.
2. Man believeth.
3. With the mouth confesses.
4. Unto salvation.

OTHER TEXTS:

"To guide our feet unto the way of peace." Luke 1:29.

"Things which belong unto thy peace." Luke 19:42.

"Justified, we have peace." Rom. 5:1.

"To be spiritually minded is peace." Rom. 8:6.

SEED THOUGHTS

Many of our functions, like the inauguration of a president or the coronation of a sovereign, illustrate the greatness of earthly power; they speak of the supremacy of a people, which is well, but they mark the contrast which exists between the kingdom of Jesus Christ and the kingdoms of the world.

One emphasizes the grandeur of man; the other the glory of God. Let us be silent at the remembrance of His grace. One speaks of the barbaric forces which sweep from the past into the life of the present; the other of the new time when the Nations shall all become a part of the Kingdom of our God. The one illustrates the fact that wealth and power is still in the hands of a few; the other is a sublime assertion of the unity and brotherhood of the many. Brotherhood is the dynamic of civilization. There will never be a united nation nor a redeemed world until there is a realization of brotherhood. Brotherhood is the way and the power of the cross of Jesus Christ; and that cross is the guarantee that all men will sometime yield to its sway. Words never express the deepest truths. The profoundest emotion finds utterance in smiles, in tears, in music, but not in

language. Brotherhood requires to be lived. The *Word* was made flesh and dwelt among us.—Bradford.

That which is born of the flesh may be decked in silken robes, and given a dressing of culture, and set in the midst of gardens and galleries, but it still remains flesh.

As the grain of sand is dead, and can become living matter only by contact with the life of plant or animal, so, in accordance with spiritual truth, the dead soul, however beautiful with intellectual accomplishments, must be renewed by the touch of the Spirit of God.—Barrows.

SUNDAY SCHOOL LESSON

GIVING UP ALL FOR THE KINGDOM: Matthew 19:16-26.

Read Also: Matthew 19:1-15, 27-29.

GOLDEN TEXT: "Lay up for yourself treasures in heaven."
Matthew 6:20.

Teaching the Lesson

Verse 17 pictures Christ as probing the mind and heart of the young man in an endeavor to discover whether or no this young man recognizes in him the deity. Hofmann's picture is the classic illustration of the story. The rich young ruler does not realize that for him it is the hour of destiny. He is here making his choice which will determine the trend and character of his life. He is surrounded by physical and spiritual need. He himself is a splendid example of morality. But morality itself never drives a man out into self-sacrifice. It makes no Livingstones, no Mary Slessors. Morality will never save a man. Morality is the *result of a system*; life is the *gift of a person*. The impotence of Christ is vividly pictured by Hofmann in the painting referred to above. Christ depends upon our co-operation to bring relief and blessing into the lives of the needy. This young man missed a priceless opportunity of laying up for himself treasure in heaven, the treasure that is won only by self-sacrificing and devoted service to the interests of others. He might have won distinction in the early church. What service, honor and usefulness might have been his! Had he been willing to lose his life he would have found it. The joys of the kingdom are only for those who dare bravely. This rich young man's refusal and the picture which Hofmann painted making vivid the occurrence, are said to have been the inspiration of Dr. Frank Mason North's hymn:

"Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear thy voice, O Son of Man.

"In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths where hide the lures of greed,
We catch the vision of Thy tears.

"From tender childhood's helplessness,
From woman's grief, man's burdened toil,
From famished souls, from sorrow's stress,
Thy heart has never known recoil.

"The cup of water given for Thee
Still holds the freshness of Thy grace;
Yet long these multitudes to see
The sweet compassion of Thy face.

"O Master, from the mountain side,
Make haste to heal these hearts of pain;
Among these restless throngs abide,
O tread the city's streets again;

"Till sons of men shall learn Thy love,
And follow where Thy feet have trod;
Till glorious from Thy heaven above,
Shall come the City of our God."

He missed his opportunity and opportunity for him did not return.

"Master of human destinies am I.
Fame, love, and fortune on my footsteps wait.
Cities and fields I walk,
I penetrate deserts and seas remote,
And passing by hovel and mart and palace
Soon or late, I knock unbidden once at every gate.
If sleeping: wake; if feasting: rise before I turn away.
It is the hour of fate,
And those who follow me,
Reach every state mortals desire.
But those who doubt or hesitate,
Condemned to failure, penury and woe,
Seek me in vain, and uselessly implore.
I answer not and I return no more.

The teacher should read "The Great Refusal" by Newell Dwight Hillis.

SERMON TO YOUNG PEOPLE

THEME: *The Great Teacher.*

TEXT: Mark 1:22.

It is a feature of the present day that, despite a certain drifting away from organized religion, we see on every side a growing interest in the personality of Jesus, a growing realization that He is the greatest teacher of religion and ethics our world has ever seen. Christians must, of course,

go much further than that, but it is, at any rate, a starting point. Very many who are not believers acknowledge the precepts and seek to obey them. We may hope that such a following, even from afar, must lead to full discipleship at last. Within the Church itself is a widely felt need of a return to its Lord for guidance in perplexity. To the true follower, His words are "Spirit and life." It is true, of course, that Jesus is even greater than His teaching, which cannot be separated from the personality that inspired it or the supreme facts of His life and death. But still must every Christian say, "Lord, to whom shall we go? Thou hast the words of eternal life."

Consider, first, the *method* of the teaching. He gathered a little "study circle" around Him, whom He could, eventually, know as individuals. He encouraged them to put questions, often deliberately provoking them into thinking for themselves by the use of paradox. Jesus had a wonderful genius for friendship. Not only did He know what was in man, but He had the unique power of drawing it out by the magnetism of His sympathy. He stimulated people to think, not by giving them cut and dried solutions to their problems, but by suggesting a new viewpoint in whose light the eternal principles of new life could be solved. He wrote nothing, gave no lectures; His instruction was oral. It was some time later that the jewels of His wisdom were collected in the Gospels.

Then think of the *manner* of the teaching. It seems largely unmediated, springing out of casual questions and incidents. That gives it its marvelous freshness and vitality; sparks struck from the fire in His own soul. And how natural it all is! There is nothing pompous or unreal or affected. The common people heard Him gladly for He used their own simple language, clear and direct. Everybody loves a good story and so we have these wonderful parables which never grow old. Mark also the authority of Jesus' words: "Never man spake like this man." He does not quote from others. "Ye have heard it said . . . but *I* say." In ordinary people, this would seem ridiculous and offensive, and our minds would revolt. This is not so with Jesus: we feel instinctively that He *is* the truth and not just a seeker after it; not like Moses the prophet of his religion but Himself its living content.

Finally, like all good teachers, Jesus has an *aim*. It is not mere instruction, not even edification, but *inspiration*, to set other hearts afire with His own passion; not to lay down codes and creeds, but to lead men and women to re-discover, to re-think God. In His words we find a mingling of majesty and love. They bring to our ears the vast echoes of eternity and our own hearts instinctively answer "Thou are the Christ."

SERMON TO CHILDREN

THEME: *Swearing.*

TEXT: Matt. 5:34.

While we are having our little service together this morning, we are going to consider a very bad habit that some men have; yes, and I have

heard boys no older than some of you in my congregation doing it too. It is the wicked and useless habit of swearing. Would you like to know what Jesus says about it? Look up the text in the thirty-fourth verse of the fifth chapter of Matthew. It is our text and in it Christ says, "Swear not at all."

The first thing we should know is what swearing means. You know, though perhaps you might find it hard to explain. Eldon, a little boy of six, came running to his house one afternoon and said, "Oh, mother, that strange boy our street said some awful bad words. No, they weren't bad words either, he just used them in the wrong place." That is really what swearing is; it is using a good word in the wrong place. The best words we know are "God" and "Christ." To use them in prayer is a very good habit. To talk about what they have done for you will do you and others good. But to use them irreverently is swearing and Christ says, "Swear not at all."

One day a great English statesman was in a company of men. Among them was a young man who very frequently swore. This grieved the statesman very much and later spoke to the young man about it. "Young man," he said, "you have hurt my feelings very much tonight." "Oh, sir," spoke up the young man, "I am very sorry. Have I said unkind things about a friend of yours and caused you sorrow?" "That is it exactly," came the reply, "You have been saying things about Jesus that were not true. He is my best Friend and Saviour, and you have wounded my feelings very much."

Boys and girls, you would not have me say unkind or slighting things about your mothers. God is far better than even your mother is. Be careful then how you make use of His name. To take the name of God too lightly upon our lips lessens our reverence and love for Him. Besides that it has a bad influence to others.

Josiah Wedgewood, the great manufacturer of beautiful china and crockery, had a merchant call at his factory in England. They went through that large building accompanied by a boy of fourteen years of age. The merchant was very careless about his speech and often swore. This grieved Mr. Wedgewood not so much for himself but for the boy. Later they returned to his office and the boy left leaving the two together. Then Mr. Wedgewood brought out a very beautiful piece of china. The merchant admired and coveted it but as the manufacturer explained all the details of workmanship and showed the flawlessness of the piece he realized that here was a most precious and valuable piece of china. Imagine how delighted he was when Mr. Wedgewood said he would present the china to him. In handing it to the merchant Mr. Wedgewood carelessly dropped it and it broke into a thousand pieces. The merchant was indeed angry and swore at the manufacturer for being so awkward. To it all Mr. Wedgewood replied very quietly, "Sir, you have lost a very valuable bit of china but it is merely a lump of clay. We can make another vase fully as beautiful as that which we shall do and present to you. But you did far worse than that a few moments ago. When your vile and cursing words fell upon the ears of that pure boy who showed us through the factory you

did much to mar and destroy a vessel made in the image of God. Moreover you cannot repair or re-make him. I did a wasteful thing by breaking that vase, but you did a wicked thing by swearing before that boy."

And now, my little people, are you not beginning to say that this talk is more suited to grown up people rather than to you? Remember, now is the time when you are forming habits, whether good or bad. I have been trying to show you how wicked it is to swear. Do not start and you will never get the habit. Remember again that our Master said we were to "swear not at all."

EVENING SERMON

THEME: *Perfect Peace.*

SCRIPTURE: Psa. 40.

TEXT: Isa. 26:3.

INTRODUCTION: Some Old Testament passages sound strikingly like New Testament messages. Old Testament emphasizes God's law while the New Testament declares God, the forgiving God, a God of love. These words like the first rays of the morning sun that foretell the brightness of a day to come. Scripture is full of these priceless gems wherein are the secrets of the real joys of our faith. The original Semetic expression is still more forceful; "Thou shalt keep him in peace, peace, whose mind is stayed on Thee." The repetition of the word "peace" identifies it with a lasting characteristic.

I. *The Dangers of The Text.* We must not read into it that which is not there. It is not a promise of freedom from all sorrow. Not a promise of temporal success or freedom from strife. No earthly concepts must blind you in your interpretation of the text. The peace it speaks of is an inward force. Temporal prosperity and freedom from anxiety of matters that concern us here may be present in our life, but even they cannot drive out that peace. This peace is not the result of any false or cynical complacency or moral blindness. There is no peace of any kind for the man whose life ignores God. For those who know Him and serve Him there is peace "that passeth understanding" even in the face of trial.

II. *Anxiety Cannot Destroy This Peace.* A child of God is not immune from cares and worries. But his troubles are tempered by that peace. A chastened heart can still lift its voice, conscious of the presence of that peace. The soul may cry out against the trial but it will return to its rest in that peace. The soul that knows that peace has found that which the Master found in the Garden of His trial. He knew that peace that comes to one whose mind is stayed on the Eternal.

III. *The Need of That Peace.* This age like all others has much that turns the minds of men away from the verities of the faith. Mushroom like isms and cults spring up that call men away from Him. They are not new, but the old in 20th century dress. They offer a false peace. What this old world needs is nothing new for its mind to stay on, just a deeper application and practice of the old. Scientific laboratories are turning out that which startles the world. We accept without question new things that we do not begin to understand. Our lives are made more enjoyable. The

world has yet a greater surprise in store which will come when men really take their religious life as seriously as they do business, invention, and scientific research. Any power or force is a power or force only in its application. Do not blame His Gospel if it seems to fail. Apply it, give it a chance; test it out in your life.

MID-WEEK TOPIC

THEME: *The Conduct of a Rich Man.*

TEXT: Matt. 27:57.

A great London preacher used to say to his audience: "Be very careful how you walk, for the world will not read the Bible, but they will read you. They will form an idea of the Master from what they see you to be."

Joseph of Arimathea must have been moved by the life of Christ for he demonstrates the spirit of Christ in his gracious act. Often do we say, "We see God through the life of Christ." How often can we see Christ, his Son, through the life of man?

Joseph was not only a disciple in the sense of learning—his life reflected the knowledge that he had come into possession of. This request for the body of Christ was not the request of a coward; it was the request of a bold spirit.

I. It is not wealth, but character that counts. It is true that Joseph was not a fisherman, that he was a member of the elite society of his day, that he was not asked to become a fisherman and that he was not asked to go sell what he had. Apparently that was not necessary. It was not the young ruler's riches, but his stewardship that stood in his way of salvation.

II. It is not riches that destroys an individual or a nation; it is the shriveled souls that administer riches. The question is not, "How much do you have?" The more important question is, "How did you get it, and what are you doing with it?"

We do not have to become penniless in order to have a great faith, and poverty is not essential to Christian discipleship. It is character that counts, and Luke says that he was a good and righteous man. Evidently he had brought in a minority report to the council relative to putting Jesus to death. He had heard this dramatic cry: "If any man thirst, let him come unto Me and drink." He had accepted, and he sought to give expression to that acceptance, and the way that seemed to him most appropriate was in properly burying the broken body of his blessed Lord.

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U.

Intermediate: What Do I Want More Than Anything Else in the World? Phil. 3:7-16.

Junior: Crusaders with Christ in Korea. John 8:12.

Young People: April Topic: VOCATIONAL CHOICES.

What Is a "Useful Life?" 2 Tim. 2:3-15, 21, 22.

Helpful Reading

MATHESON: Voices of the Spirit.

THORN: Visions of Hope and Fear.

STIDGER: Personal Power.

CABOT: Where No Fear Was.

POLING: What Men Need Most.

SHELDON: Sermon on Christian Manliness.

CUYLER: Sermon on Thought a Test of Character.

GORDON: Sermon on the Second Hill-top.

MAY 4, 1930

SECOND SUNDAY AFTER EASTER (MISERICORDIAS)

CALL TO WORSHIP: "How amiable are Thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth for the courts of the Lord." Ps. 84.

PSALM: 91.

ANTHEM: Saviour Like a Shepherd Lead Us.—*Neidlinger*

The Earth is the Lord's.—*Hamilton*

Solo—Beside Still Waters.—*Hamblin*

OFFERTORY SENTENCE: "For the Son of man came not to be ministered unto but to minister, and to give His life a ransom for many." Matt. 20:28.

OFFERTORY PRAYER: No gift we have to offer Thee, O Heavenly Father, will approximate the debt we owe Thee, and we know Thou understandest our hearts because of Thy love for us. We give Thee that which we have, our hearts and our money, and ask Thee to bless them to the service of the Heavenly Kingdom.

BENEDICTION: Grace be unto you, and peace, from God the Father and from the Lord Jesus Christ.

MORNING SERMONS

Vocation Sunday.

THEME: *How to Be a Leader.*

SCRIPTURE: Isa. 55. *TEXT*: Isa. 55:3-5.

HYMNS: Soldiers of Christ, Arise.—*Silver Street, S. M.*

Jesus, Master, Whose I am.—*St. Chrysostom 77,77,77*

I. INTRODUCTION.

1. The call for leadership in all lines. In business, society, education, government, international affairs and the church, there is an increased

demand for qualified and devoted leadership, especially is there need in all of these departments of human life for leadership motivated by Christian ideals. Vocation Day gives us opportunity to set before young and old these Christian principles and ideals.

2. Note the reference to David in the fourth verse and the emphasis on his leadership for the Jewish people; and in the fifth verse of the Jewish nation for other nations. Review David's relation to Israel sufficiently to show his leadership in Jewish history and world progress.

II. DISCUSSION.

1. General points.

a. Not all want to be leaders: some prefer inconspicuousness.

b. Not speaking of unconscious influence leading by mere example and character, valuable as that is.

"I'm but a cog in life's vast wheel
That daily makes the same old trip,
Yet what a joy it is to feel
That but for me the wheel might slip!
'Tis something, after all, to jog
Along, and be a first-class cog."

c. Leadership that implies that others in one way or another look to us for guidance and authority.

d. In this sense leadership is not a general human quality but special and individual. You and your place and power and capacity. What kind of a leader are you or what kind could you be if you tried. The greatest leaders that the world has known have come from little groups of humble people, such as meet from Sunday to Sunday in our city churches where they get ideas of the world's needs. Cite as representing different kinds of leadership, Perry, Edison, Wilson, Mott, and Carey.

2. Qualifications for real leadership. Not all leaders have the same qualities, but there are some qualities that must be in all leaders. There are five which can hardly be omitted in any case of true leadership.

a. Sight. This means ability to see farther than other people see toward a goal. It implies a sense of obligation, imagination, and a certain realization of the limitations and needs of other people. It is summed up in what we usually call vision. Note the case of Moses, Heb. 11:24-27, especially the last clause of verse 27. Illustrate by David in his struggles and by others that may occur to the mind.

b. Strength. This means the ability and determination to reach the goal seen and lead others with us. It implies courage, self-confidence, perseverance, unwillingness to be daunted by difficulties.

"There are thousands to tell you it cannot be done;
There are thousands to prophesy failure;
There are thousands to point out to you,
one by one,

The dangers that wait to assail you.
 But just buckle in, with a bit of a grin,
 Then take off your coat and go to it.
 Just start in to sing as you tackle the thing
 That 'cannot be done,' and you'll do it."

c. Skill. This means special training secured by experience or education in the field of accomplishments and objectives one has set. It is practically impossible today for a man to start anything new. Progress is almost wholly realized in the improvement of something already existing. One must master the technique already acquired by others who have succeeded in the line chosen. Illustrate by medicine, law, industry, etc. The true test of skill is what someone has called "A double-barrelled ambition." Know something of everything and everything about something, is an ambition not realized in a day. But though to approximate it means life-long effort, it is worth striving after.

To know something of everything puts you in sympathetic touch with everyone you meet. To know everything of something gives you an assured place among the world's workers. The life that is to be well-rounded out cannot disregard either.

d. Self-sacrifice. This means the shutting out of everything whether it be bad in itself, good in itself or merely second best that will dull the vision, weaken strength, reduce skill. We must shut out things that either hurt or hinder; it is the indispensable price of leadership. More leaders are spoiled at this point than at any other. More ships are sunk by small leaks than by submarines, so that small leaks in time, money and strength rather than difficult obstacles or accidents defeat leadership.

e. Submission. A leader must have a leader. It may be a person he has submitted to, as the captain to his colonel, or a great motive, or a sense of self-giving rather than self-interest. It may be a great example, it may be the necessary condition of progress in any field of leadership. The rails are indispensable to the progress of a train as led by the engine, the engine as managed by the engineer and the engineer as directed by the conductor and the conductor as controlled by the rules of the company and the company as dominated by the laws of the nation and the needs of the people. The great leader is Jesus Christ, the son of David.

The text says, "I will make him a leader and commander of the people." It is God who is speaking of David, it was He who called David, and led him through his stormy life. The true condition of all effective human leadership is submission to the principles of Jesus Christ.

III. CONCLUSION.

1. Apply these qualifications to the case of individuals, young or old, in the church or in any field of human effort, especially in maintaining the ideals of our nation.

2. Apply them to the nation in its position as leader among other nations, using the last verse of the text.

(Pericopes)

THEME: *The Church That Ought to Be.***SCRIPTURE:** John 10:11-16. **TEXT:** John 10:16.**HYMNS:** The Lord My Shepherd Is.—*Dedication, S. M.*I Love Thy Zion, Lord.—*St. Thomas, S. M.*

Let us be builders this morning, builders of a new church. Are there too many churches already? There may be more than most people care to attend. At the same time, if statistics are to be trusted at all, if all the people in the land ever really tried to attend there would not be nearly seating room for all. There is room for more churches. There is actual need for this new church we plan.

What kind of church will we build? Let us make it wonderfully fine and good. Let us put into it all the good points of other churches and none of their bad ones. Let us make this church of ours conform to the Master's own ideal, the church perfect, the church of our holiest dream, the church that ought to be!

I. The church that ought to be. In the first place, if such a church is ever to be built, it must be sponsored by Christian people who are in their own lives all that their Master might desire them to be.

The character of any organization is determined by the character of its members. Water does not rise above its level. What is that old proverb about a silk purse never being made out of sow's ears? Perhaps it is not altogether applicable to our case because bad church people may repent and thus change for good the church to which they belong. However, this much of our illustration is true, the church that ought to be is never going to be maintained or sponsored by individuals who refuse to be the Christians Christ calls them to be. In that sense our proverb holds. In that sense any better church than the poor ones we now have will never be built.

The thing that spoils the average church is not that it does not have the glorious Jesus as its head and the Holy Bible as its guide and room for life and faith. But the human element, these men and women who ought to be Christ's representatives and who apparently never dreamed of such a thing, these individuals who speak of the saving Gospel with their lips and deny it in their lives; oh, how they hurt the cause and spoil the church.

Said Leo Tolstoi: "Before you can hope to make the world better you must make yourself better." Good advice this is for all church builders. Before you build altars and sanctuaries build up faith and purity and the spirit of prayer. Before you preach the truth to others preach it to your own heart.

II. The church that ought to be will need in all her members the spirit of individual responsibility which is but another expression for the spirit of sacrifice.

Abraham Lincoln is reported once to have said he was a member of no Christian church but that he was ready to join any church that would take

as its creed for faith and practice the simple kindness of Jesus as expressed in the Golden Rule. Now, I am a great admirer of Lincoln. I think he was truly a spiritual soul. Just for that reason I think this statement attributed to Lincoln is either a misquotation or else unworthy of him. If he ever said it, I believe that, upon proper reflection, he would be the first to amend such a sentiment.

"When I find a church that practices the simple kindness of Jesus I will join that church." Does not such a statement put all the burden for such a church ever being started on some one else? Is not such an attitude on the part of any man comparable to the word of him who stands face to face with duty and who says: "Here am I, Lord, but please send *him!*"

When Jesus came into the world to build the church that ought to be He did not stand off at safe distance and say: "When you people start practicing the Golden Rule I will come and help you." When Jesus saw us in our need He came to us, He became one of us, He gave Himself for us. "I am the Good Shepherd," He said. "The Good Shepherd layeth down His life for the sheep." And as that was His spirit shall we not try to make it ours as now we set out to build His church anew?

III. The church that ought to be, in the spirit of Jesus, must open its doors wide to meet the deep needs of men, no matter who or where those men may be.

"The church is not a museum for the display of saints. Rather is it a hospital for the cure of sinners." I like that statement of the case. The church is here to be the lengthened shadow of Jesus, to do His work, "to seek and to save that which is lost."

A certain professor, in something of a deprecatory way, says that the membership of the modern church is composed of "persons under duress." First, there are the old people who come to church because they fear they will soon die. Second, there are those who have suffered and under the urge of pain and sorrow seek relief. Third, there are the little children who are compelled by their parents to go to church. Such is the membership of the church.

I hope this professor is speaking about this church that we plan to build. There is no finer service for Christian hearts to render than to serve "persons under duress." A church that can bring the hope of heaven to tired travelers who have almost reached the end of the way; a church that can bring comfort and peace to the man overwhelmed with sin or sorrow; the church that can do for little children the thing their parents in their best moments want done; this is the church for which Jesus labored. This is the church that ought to be.

Greatest among the names of modern missionaries is that of David Livingstone. What a friend he was to the dark skinned children of Africa. On Livingstone's tomb the words of our text are engraved: "And other sheep I have which are not of this fold: them also I must bring and there shall be one fold and one shepherd."

Livingstone's idea of the church that ought to be was that of an organization that embraced in the wide sweep of its love all men everywhere, poor souls under duress, those whom the proud world often forgets

and despises, the dark skinned children of Africa, the fallen, the outcast, the slave. A church with the heart of Jesus, a church sacrificing herself for all even as did He when He died for all upon the cross, and truly, this is the church that ought to be.

PRAYER

Heavenly Father, teach us to have the heart of Jesus; teach us to curb our ambition for gain at the expense of the happiness of others; teach us to be generous and patient and forgiving to those who are less gifted and less fortunate than we are. Guide us in our activities that we stray less frequently, and forgive us for those times when we have strayed from the path of righteousness.

There is much need in the world for the strength and the talent of all Thy creatures, and we ask Thee to develop our gifts so that we may take hold of the great problem and shoulder the privilege and responsibility of carrying on Thy work. We ask this of Thee, our Father, because we love Thy Son Jesus Christ.

BIBLIOGRAPHY

ROUNDTREE: Industrial Unrest.

ADAMS: Making the Most of One's Mind.

GROSE: Never Man So Spake.

STIDGER: Personal Power.

KELMAN: Things Eternal.

ADDITIONAL OUTLINES

"So the Joy of Jerusalem was heard even afar off." Neh. 12:43.

1. True patriotism is unselfish.
2. True patriotism will sacrifice for country.
3. True patriotism is practical.
4. True patriotism is founded on love for God.
5. True patriotism should be world wide in sympathy.

"Elisha passed to Shunem, where was a great woman."

1. She loved God.
2. She loved His children and honored His servants.
3. She was a modest woman.
4. She was a contented woman.
5. She was a woman of Faith.

OTHER TEXTS:

"And I will gather the remnant of My flock and bring them again to their fold." Jer. 23:3.

"For thus saith the Lord Jehovah, I Myself, even I, will search for My sheep and will seek them out." Ezek. 34:11.

"I was not sent but to the lost sheep of the house of Israel." Matt. 15:24.

SEED THOUGHTS

For that business man down in the sharp competition of the world where duty calls him to resist the sly temptations to overreach, to keep keenly

alert not to be overreached; and through all to preserve an uncensorious spirit, unhurt by the selfishness of the crowd, tell me, some of you men, will that not take power? Aye, more power than some of us know about.

It takes power to keep the body under control; the mouth clean and sweet, both physically and morally; the eye turned away from the thing that should not be thought about; the ear closed to what should not enter that ingate of the heart; to allow no picture to hang upon the walls of your imagination that may not hang upon the walls of your home. To keep every organ of the body pure for nature's function only, that takes mighty power.—S. D. Gordon.

There is no reason whatsoever for God's love except God's will. The very foundation and notion of the word "grace" is a free, undeserved, unsolicited, self-prompted, and altogether gratuitous bestowment, a love that is its own reason, as indeed the whole of the Divine acts are, just as we say of Him that He draws His being from Himself, so the whole motive, for His action and the whole reason for His heart of tenderness to us lies in Himself. We have no power. We love one another because we apprehend something deserving of love, or fancy that we do. God loves because He cannot help it; God loves because He is God.—Maclaren.

SUNDAY SCHOOL LESSON

PROMOTION IN THE KINGDOM: Matt. 20:17-28.

Read Also: Matt. 19:30; 20-16.

GOLDEN TEXT: "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matt. 20:28.

Teaching the Lesson

One of the slogans of the Rotary Club is "He profits most who serves best." This is an everyday, commercial, application of the teaching of Christ in regard to service. The New Testament makes clear that we are saved not according to our works but by the free grace of God. We enter the kingdom and are promoted according as we appropriate salvation by faith. Our works, however, reveal the depth of our faith and bear outward evidence to it. We are not saved *by* our works, but we are rewarded *according to* our works. Our *place* in the future life is determined by our faith in Christ, but our *degree* of happiness and of reward will be determined by the quality of our service. Our Lord gave utterance to three money parables indicating that there are three sources of inequality among men. (1) That of endowment. (2) That of industry. (3) That of opportunity. The problem of endowment is dealt with in the parable of the talents. Matt. 25:14-30. The problem of industry is dealt with in the parable of the pounds. Luke 19:12-17. While the problem of opportunity is dealt with in the parable of the pennies. Matt. 20:1-16. The teacher should study carefully these three parables as the basis of a proper discussion of this lesson. The three parables contain a guarantee that no initial disqualification whether of gifts or of opportunity will stand in the way of a just apportionment of reward in the kingdom of God. Our

reward is determined only by the zeal and devotion and quality of our service. We are in the hands of a just Master, who will do that which is right in all of His service, and who has a watchful eye for all power of motive and earnestness of spirit. Christ Himself served. He did not despise the lowly and menial task. He took a towel. He might have taken the universe! He knew His power and His origin, and His destiny! But still He took a towel! We need to recoin our ideas of greatness in the mint of reality. If Christ is right, nine-tenths of the world's great ones are less than worthless. Browning in his Epistle of Karkish, describes Lazarus returned from the grave with an entirely new sense of values. Too many of us still measure worth and greatness in terms of wealth, power, prestige and social position. "There was a man in Maon, and the man was very great, and he had 3000 sheep and a thousand goats." 1 Sam. 25:2. Thus runs the measure of the world and all too often the almost unconscious standard of Christian people.

Christ in His service in the upper room was doing just what God is forever doing, *serving*. We grow and conquer by serving humbly in the kingdom of God.

"I saw the conquerors riding by
 With cruel lips and faces wan:
 Musing on kingdoms sacked and burned
 There rode the Mongol Ghengis Khan.

And Alexander, like a god,
 Who sought to weld the world in one;
 And Cæsar with his laurel wreath;
 And like a thing from Hell, the Hun;

And, leading like a star, the van,
 Heedless of upstretched arm and groan,
 Inscrutable Napoleon went,
 Dreaming of empire, and alone . . .

Then all they perished from the earth,
 As fleeting shadows from a glass,
 And, conquering down the centuries,
 Came Christ, the Swordless, on an ass."

SERMON TO YOUNG PEOPLE

THEME: *The Church and the Professions.*

(An address to University Undergraduates.)

TEXT: 1 Cor. 7:17.

Many of you are preparing yourselves for one or another of the professions. It is true that a University career is now rightly regarded as a fitting preliminary for many occupations not covered by that word in its older sense. But though my message applies to all I am restricting it here to four ancient and historic callings, the Ministry, the Law, Medicine, and

Teaching. In his "Acquisitive Society," Mr. R. H. Tawney shows how each of them has its own etiquette and traditions and high standards of service. Thus we have the solemn ordination vows and strict discipline of the Christian minister, the Aesculapian Oath and laborious days of the doctor, the self-sacrificing labors of the schoolmaster, whose life as well as his teaching is an example to the children he is set to train, and the professional honor and strict integrity of the lawyer. Any dereliction from these high codes of duty meets with instant professional disgrace. We must agree with Mr. Tawney that it would be an excellent thing to see this spirit spreading to business and every other field of human activity. Crude ideas of "getting on in the world" should be subordinated to the Christian ideal of vocation expressed in our text; God's calling of us to serve Him by serving our fellowmen. George Bernard Shaw says, somewhere, that a gentleman is he who puts more into life than he takes out of it. The Christian professional man or woman will always do that, realizing that his or hers is a knighthood of God, a high endeavor, not merely for money or fame or power, but for honor and service and love.

I. *The Ministry.* Even if I were not a minister, I should still think this the greatest of all callings. It may sometimes be poorly paid, but how richly it is rewarded! I earnestly appeal to those of my hearers whose life-decision is not yet made, to think well of the claims of this honorable profession. A man who wishes the greatest possible opportunities for seeking the Kingdom of God will find them all here.

II. *The Law.* It is said that a minister always sees men at their best, and a lawyer at their worst! Yet this, too, is a high and noble calling, for law is the basis of society. It is the function of the lawyer to interpret the regulations affecting men in all spheres except the purely spiritual; to punish the sinner and justify the innocent.

III. *Medicine.* Its relations with the Church have always been close, for Christ healed the bodies of men as well as their souls. The minister and doctor should work side by side, and our great voluntary hospitals are largely supported by the gifts of church people. The old rivalry between religion and science is fast disappearing. They are allies not enemies. The Foreign Mission cause is spread by medical work, quite as much as by "evangelism" in the more restricted sense.

IV. *Teaching.* Our Lord Himself was a Teacher as well as a Minister and a Doctor. His Church has ever been one of the great teaching agencies of the world. The teacher has a wonderful opportunity of moulding the pliable minds of the children under his or her care. May it ever be used wisely, with the remembrance that "the fear of the Lord is the beginning of wisdom."

SERMON TO CHILDREN

THEME: *Where Are You?*

TEXT: Gen. 3:9.

Our text and our sermon for today are both short. One evening, God entered the Garden of Eden. He looked for Adam but could find him

nowhere. Then He called out to Adam, "Where art thou?" That question of three words is our text. You can find it in the third chapter and the ninth verse of Genesis. It is very important, whether we are old or young, to be able to tell exactly where we are.

One beautiful summer afternoon, I was sitting at my table by the window, when I noticed a number of women hurrying here and there as if they were looking for someone. I ran out to see what was wrong and found that three little girls had wandered away from home and were lost. How very, very frightened the mothers were, for the oldest little girl was only four years. I went back into the house for my hat and before I left, I prayed that God would protect the children and bring them safe home. When I started out alone to search for them; for the rest had left before I was ready. After going through some woods, I came to a field but could see nothing. However, I had not gone much farther when on looking over the field again I saw a little girl toddling along as fast as her little legs could carry her. Climbing the fence I ran to her and asked, "Where are you going?" "I'm going home," came back the timid reply. "And where is your home?" I asked again. "Over there," was her quick answer as she pointed a chubby little finger in the direction exactly opposite from where her home was. I was not long picking her up and taking her to her mother. The other two girls were found in a short time. I shall never forget how happy those mothers were to get their children home again.

Boys and girls, you and I are going somewhere and we hope at last to reach our home in heaven. God is watching and is very anxious that we should always be going on the right road. Sometimes we get lost and then like the mothers in our story God is sad. When we try to find our way back, we often go in the wrong direction, as the little girls did. So God has sent One to search for us. Christ is constantly calling to every one, "Where art thou?" I hope all of us are able to tell Him that we are on the road that leads to God. If not, then, as the little tot trusted me to take her safe home, let us trust our Master to take us back to God.

EVENING SERMON

THEME: *The Church, Christ's Garden.*

SCRIPTURE: Rom. 12. **TEXT:** Sol. 4:16.

INTRODUCTION: The Lord ever loved a garden scene. Gethsemane was His private retreat. The last place He sought before His hour. He went into a garden after the breaking of the door of the tomb. He was mistaken for the gardener. No serious mistake, for He is the Gardener of His Church. Solomon loved a garden. He was a student of botany. Some 250 botanical terms are used by him. Consider the Church as His Garden.

I. *Its Origin.* A garden is frequently a reclaimed spot. Formerly, a desert waste uncultivated. Human engineering and skill may change it into a place of beauty and fragrance. Fabulous prices have been paid for gardens. Cite the hanging gardens of Babylon. On the estates of the wealthy today. Christ has given to His garden a new life, changed it from

a cold formalism to a thing of life and beauty. No price can be compared with the price paid for the reclaiming of His garden. "He makes the wilderness to blossom as the rose." "The valleys shall be exalted and the rough places made smooth." Reclaimed from heathenism, medieval agnosticism, and later indifference. The Church as His garden is rising to a real conception of her place in the world.

II. *Its Design.* A garden is intended to give pleasure. Worn and in need of cooling refreshment, we seek the garden. Sweet scented flowers, a cooling fountain greets us. It is that purpose which brought His garden into being. A spiritual refreshment for men. A place of spiritual rest in the midst of a strenuous life. Do you seek its comfort and find its refreshment?

III. *Dangers to the Garden.* Exposed to dangers within and without. Needs constant attention. Sowing, transplanting, weeding, pruning, watering. No garden ever took care of itself. Pride, jealousies, bitterness, discontent, all are weeds that destroy the beauty of the garden. We might well despair if it were not for the fact that He is the Gardener. Trespassers who will take from the garden that which does not belong to them. Interests which claim our attention robbing the Church of time and talent that should be developing within and for the Church.

IV. *Its Service.* The flowers from our gardens bring cheer to the shut-ins. Brightens our homes. What the Church has to offer of cheer and comfort need not be identified only with the next world. His garden serves man's every interest now.

MID-WEEK TOPIC

THEME: *How Old Are You?*

TEXT: Gen. 47:8.

This is a most unusual story. Some time ago the daughter of one of the wealthiest men in our city was presented to royalty in the city of London. Our papers were filled with the description for weeks, and a great story was told about this young lady being presented at Court.

That is just what happened to Jacob when he was presented to Pharaoh, the king. When the son, Joseph, presents his father, Jacob, before Pharaoh, he is asked by the king the blunt, pointed question, "How old are you?"

And, like most people who are asked this question, he begins to apologize, saying how young he feels, and that he really is only one hundred and thirty.

I. The length of life. The important question is not, "can you give the date of your birth?" but "can you give an account of HOW MUCH you have lived?" How much have you seen and heard and felt, aspired, achieved, in the depth of your own soul? Your life must have more than length, life must have breadth, and height, and depth.

I do not mean to say that length of days and years does not have its place; you cannot do a day's work in ten minutes, or a life's work in ten years.

We are told that Methuselah lived almost a thousand years, while Christ lived thirty-three years. One was a long, narrow, uneventful, uninteresting life; the other was packed with every interest and emotion; it was loaded with healing and redemptive action. In Him was life in all of its dimensions, and to this hour, that life is the light of men.

I preached a funeral sermon for a man who had lived ninety-eight years; a long life, but it took only three lines in the newspaper for his obituary. He had lived long, but thin. How much have you lived?

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U. (Consecration and Vocation.)

Intermediate: How May I Go About Finding My Place? Matt. 25:14-27.

Junior: What School Means to Me. 2 Tim. 2:15.

Young People: How May We Find Our Life-Work? Psa. 119:105; Jas. 1:5-7.

How May We Crusade with Christ? Rom. 12:1-9.

WALTHER LEAGUE

~~January~~ *May* Topic: What Happened at Augsburg.

Helpful Reading

JONES: The Master and His Method.

ADAMS: Making the Most of One's Mind.

WARD: Messages from Master Minds.

MACKEY: Men Whom Jesus Made.

MAY 11, 1930

THIRD SUNDAY AFTER EASTER (JUBILATE SUNDAY)

CALL TO WORSHIP: "Be wise now therefore, O ye kings; be instructed ye judges of the earth. Serve the Lord with fear and rejoice with trembling. Blessed are they that trust in Him. Ps. 2.

PSALM: 11.

ANTHEM: But The Lord Is Mindful of His Own.—*Mendelssohn*
He Sendeth the Springs.—*Protheroe*

OFFERTORY SENTENCE: "We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:18.

OFFERTORY PRAYER: Thou alone, Almighty God, canst judge our hearts, knowing the manner in which our gifts are offered to Thee. Bless our effort to accept Thy discipleship, and lead us on the way. Amen.

BENEDICTION: The peace of God which passeth human knowing, be with you through all eternity.

MORNING SERMONS

(Mother's Day)

THEME: *Some Domestic Reinforcements for Motherhood.***SCRIPTURE:** Prov. 31:10-31. **TEXT:** Vs. 28-29.**HYMNS:** Lord of Life and King of Glory.—*Oriel*, 87,87,87
Holy Father, In Thy Mercy.—*Cairnbrook*, 85,83

I. INTRODUCTION.

1. Nineteen verses in passage show mother's good qualities; three speak of her family's appreciation of her. This is the classic passage in the Bible on the qualities of a good mother and home-keeper. It is remarkable that such a testimony to mothers should occur in the time when mothers were given little protection and consideration. It is interesting also to note the change Christianity has wrought in the status of womanhood and particularly of motherhood. Motherhood has been exalted to its proper place. How far this has affected the place of the father is worth consideration.

2. A great passage on a great subject, but need for more than praise and poetry on Mother's Day. It is easy to exalt motherhood in the church on Mother's Day; the main thing is to make it real in the home.

3. Point of sermon is, how reinforce her in the home?

II. DISCUSSION.

1. Mother for the family.

a. Recognition of the part mother plays in the home as given in the passage. Note the detailed references to her activities. Attitude of her husband (verses 11-12, 23, 28, last clause of 29). Attitude of her children (first clause of 28). Home care and industry (13-16, 21-22, 27). Business enterprise (16-18, 24). Philanthropic service (19-20). Spirit and quality (10, 25-26, 30). Conclusion to text (31). These as ideals and achievements of motherhood in all ages. Their value to our mothers and to mothers of the present day. Consider some modern mechanical substitutes and "improvements;" radio, telephone, all sorts of machines for doing house work, back-door deliveries, etc., and the added leisure resulting. Have they given the modern mother a larger life or only given her time to waste? Have they improved mother?

b. Our own memory of our own mother and her self-sacrificing toil.

c. How she showed us God and the meaning of a godly life.

d. Her wider influence in the church and community. Compare the other sort of mothers both then and now. Is the modern mother decadent?

2. The family for mother.

a. Husbands. 1 "Leaving all others keep thee only unto her." This pledge of the marriage ceremony lays a stern but just obligation upon the husband toward the wife and also upon the wife toward the husband. The steady increase of late years in the percentage of marriages that are wrecked by violation of this pledge is the most serious menace to all American institutions. Infidelity to this vow has gone to the extent where

acceptance of the resulting situation is a mutual understanding on both sides. There is no serious objection. No mother can sustain the moral quality of the home at its proper level in the face of such a situation. Nothing but a spirit of unselfishness and the cementing power of a spiritual affection can hold any home together against the disrupting influences of the present day. 2. Little courtesies, helpful words, praise, candy, "bear and forbear," maintenance of social forms in the home, the Golden Rule. 3. Treating her as a partner in family finances, plans, management and troubles. Especially important in religious program of the home. Next to the moral disintegration of the home no influence is more fatal than lack of mutual understanding and agreement between parents as to the handling of finances, even assuming that mother has the right attitude, which unfortunately, is far from being always true. The husband owes it to her that she know about his business conditions, his dependable income and the limits thereby set on the family budget. A man who gives his wife no regular allowance and compels her to ask for what she wants is beginning the *end* of home happiness and security. In the religious life of the home, if the father is unwilling to lead, he will at least co-operate in his wife's interest and effort to that end.

b. Children. 1. Reverence, obedience, helpfulness. No doubt these mark the proper attitude of children toward parents, but ordinarily they will not show them unless they are thus trained. The objective for such training is that these will be rendered by the children of their parents, particularly the mother, without always being asked; it should become a matter of habit and simple politeness. 2. Appreciation, gratitude (Boy and Girl Scout and the daily "good turn." One for mother if for no other.) There are few homes today in which there are not one or more Boy or Girl Scouts. The ideal of the organization is to do a good turn to somebody. They should understand that one good turn at least is due their mother as a mere matter of appreciation of her service to them. 3. Family team work. All for the family rather than for mother alone. No real mother is asking her family to wait on her all the time. She is ready to serve. The best way in which mother can be served is for all to unite and work together, for the common interest and the good name of the family. 2. The larger joy of "all for each and each for all." 4. Family for community, neighborhood, church, country. Powerful influence of a Christian home. Value to home of a community service ideal. Power of a united family in the church. Same for country.

Centrality of the mother. The family attitude toward her and her attitude toward the family a test of the home quality. The mother's life is approximately two-thirds in the home and one-third outside, while the father's is the reverse. This gives the mother her unique place and influence. The proportion, especially in these days when there are so many outside activities truly good in themselves, is about half and half. These facts are more and more making connections between the home and the community and are causing return currents of influence from the community into the home. If the home is not going to be swamped by the community, and its conserving influence maintained, the mother must main-

tain her position at its center and must have the re-enforcement of the rest of the family in this capacity. This is the meaning of this sermon message.

III. CONCLUSION.

1. Appeal to mother for dedication to Christ.
2. Appeal to others for dedication to mother in her home task as a test of their dedication to Christ.

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(Pericopes)

THEME: *A Little While.*

SCRIPTURE: John 16:16-23. **TEXT:** John 16:18.

HYMNS: A Glory Gilds the Sacred Page.—*St. Etheldreda, C. M.*
 Father of Mercies, In Thy Word.—*St. Agnes, C. M.*

The disciples of Jesus did not know what He meant when He said: "A little while." Perhaps they thought that a little while was a long while. Or they may have thought it meant after while.

These disciples are not the only ones who have had trouble in understanding the meaning of this expression: "A little while." The world has always had many people who have not had a proper conception of the value of time, of the uncertainty of human life and of the necessity of doing today the things that ought to be done. Why do so many come to death's door with so little character to their credit, with so little faith to light them through the gloom and to point them to the skies? It is not because they have not known that death would come. No, not that. The chief reason is they do not know what Jesus meant when He used the expression: "A little while."

A letter, written by Benjamin Franklin to a lady in Paris, deals with the brevity of human life and sets forth the whole matter in a most unique manner. Franklin has lately seen some insects whose span of life is only about twenty-four hours. Short-lived creatures that they are, they are spending life's precious moments in the silliest occupations. Some are flitting idly about. Some are fighting among themselves. Some are risking their lives in a dangerous flame. How like these silly insects some human beings are, so Franklin observes. A few days, a few hours to live, yet precious time is wasted in the most trivial pursuits while sin that ought to be avoided is often recklessly encouraged. Why are men so foolish? Had Franklin been a better Bible student he might have told the lady to whom he wrote that it is all because men and women do not understand what the Master meant when He said: "A little while."

I. When Jesus first used this expression He meant, among other things, to say that the time was short, very short, in which His disciples might learn of Him the truths which He came into this world to teach.

Jesus is soon to be crucified. He knows danger and death are near. Do His disciples wish to learn of Him the will of God which He has come to reveal? Are they concerned in knowing about duty and life and

judgment and things to come? Let them not linger or delay. Jesus is soon to be snatched from them. The time is short. At its longest, it is but "a little while."

Jesus' words have a particular application in connection with His own crucifixion. At the same time, they lend themselves very readily to the attention of all His followers in every age and land. There is a time in life to learn, a time when the heart is tender and responsive, a time when truth is easily taught and received. Lessons learned in youth are often lessons learned for life. Lessons neglected in youth are often lessons that can never be learned no matter how hard we try. Let Christians, therefore, be wise in their use of time. Let them seek the Lord now while He may be found. Let them call upon Him while He is near. For them, even as for the disciples, life soon shall slip away. For them, as for the disciples, the time for learning is but "a little while."

In each week there are one hundred sixty-eight hours. And only one or two of them the average man is asked to give to God in public worship. How small a percent of the total of a man's time that is. Since it is such "a little while" let each man regard it as sacred and not throw it away through carelessness or neglect.

II. Again, in His use of the expression: "A little while," Jesus must have meant to impress upon the minds of His disciples the fact that the time to serve was short, that good deeds needing to be done should be done without delay lest, for some reason, they never be done at all.

For three years the disciples have enjoyed the companionship of Jesus. They have been the recipients of many blessings at His hand. Theirs is a great obligation. Do they mean to try to show their appreciation? Do they mean to gladden His heart with their gratitude and their loving service? Let them be prompt to do these things. Even now dangerous enemies are at work and soon He, their Benefactor, shall be taken away and shall be beyond the reach of their loving care.

How well all this can be applied to the modern Christian. The good that we have received as Christ's followers is an obligation upon us to serve Him by serving those in need. It so happens, however, that those in need—like the Master—cannot always wait. Sick people, when they need help, need it without delay. Poor people cannot wait until next winter for the coal they now should have. Now, if the Saviour has called us to serve, now is the time to serve. "Time and tide wait for no man." Neither does human need wait for our convenience. "A little while!" Let that expression in all cases of need mean for us nothing less than this: "I will do what I can to help now, *now, now!*"

How sad the picture of the disciples burying the body of Jesus after the crucifixion. Yes, they could have shown more tenderness and consideration when He was alive and their love would have rejoiced His heart. Nicodemus, why did you wait until so late? Joseph of Arimathea, why did you not seek to help and serve Him sooner?

As the Master was neglected by those who might have helped Him, so many a life is still lived out in the shadows for want of help that might be given. Are we busy with business, with pleasure, with the things of this

world? We must not delay too long. Life is slipping away and there is but "a little while."

III. With the expression, "A little while," Jesus must have meant to encourage His disciples by letting them know that their sorrows and troubles in this world would be of short duration.

Dark days are coming for the little disciple band. Men shall misunderstand and persecute them. They will even count it God's service to destroy the disciples. Jesus tells the disciples of these things to prepare their hearts. Then He adds a final message of comfort. "Be of good cheer. Your pain and grief will be severe, but it shall not be long. A little while and it will soon be over. Though weeping endure for a night, joy cometh in the morning."

And so also it is with life today, life with its sorrow, life with its tears. It is not easy to endure pain, to face injustice, to bear heavy burdens. Yes, but it is all only for "a little while." Faith shall be crowned at last and He, our Master, shall give us the final victory.

"A few more storms shall beat
On this wild rocky shore,
And we shall be where tempests cease
And surges swell no more.
A few more struggles here,
A few more partings o'er,
A few more toils, a few more tears,
And we shall weep no more."

Will it all end so well? Yes, if we have learned to appreciate the value of time. Yes, if we are willing to be taught by the Master's meaning of the expression: "A little while."

PRAYER

Almighty God, we are come to Thy house of worship, to unburden our hearts, and to pray to Thee for guidance and strength. In our weakness and need we forget Thy promise to remain always with us, and we stray from the path of righteousness and peace, but our urgent need for superior strength and higher wisdom brings us back to Thee in humility and contrition.

Keep us near Thee, so we may serve Thee and grow in likeness to Thee. Comfort us in our sorrows, and bless us in our undertakings. We ask in the Name of Thy dear Son, Jesus Christ. Amen.

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NORWOOD: Mother and Son.

ROBERTSON: Mother of Jesus.

COSGRAVE: Mothers and Daughters.

ADDITIONAL OUTLINES

"Godliness is profitable for all things." 1 Tim. 4:8.

1. Nature of Godliness.

- a. Loving God.
- b. Serving God.
- c. Honoring God.

2. Profits of Godliness.

- a. Temporarily.
- b. Eternally.

Life. "To not to live is Christ." Phil. 1:21.

- 1. Christ is the author of life.
- 2. Christ is the sustainer of life.
- 3. Christ is the law of life.
- 4. Christ is the end of life.

OTHER TEXTS:

"When the time of fruit drew near." Matt. 21:34.

"Ye know not when the time is." Mark 12:33.

"It is high time to awake." Rom. 13:11.

"I say, brethren, the time is short." 1 Cor. 7:29.

SEED THOUGHTS

Do you tell me that the many are incapable of the new chivalry; are too lowminded, too weak, to do and suffer for a great cause; that our modern work-a-day civilization has robbed them of the spirit of heroism? In a single morning paper I noted the following: A little child on the railroad track, an onrushing train, a young woman rescues the child at the sacrifice of herself. Two boys in a boat, the boat is overturned, the one saves the other from drowning, and is himself drowned. A girl struggling in the water, a young man saves her life at the cost of his own.

The moment before the crisis came, no one thought of this young man and boy as heroes, or of the young woman as a heroine. They did not so think of themselves. They did not spend hours or days in summoning their courage and rising to the high resolve. Their thoughts were no doubt busy with common things when the great moment came: and all unwarned, on the instant, they were ready to offer up their lives. How many thousand men and women, boys and girls were at that moment doing the commonplace duties of everyday life, who, had the opportunity come to them, would have suddenly shone forth as heroes and heroines? No, the spirit of heroism is not dead. Like a ray of sunshine, invisible except where it strikes, this spirit is revealed only when it meets its opportunity. Multitudes are capable of a glorious self-giving who do not themselves suspect it, to whom the greatest needs of humanity have not yet come home: an ever increasing number are feeling these needs and responding to them.—Strong.

I heard a man who had failed in business, and whose furniture was sold at auction, say that when the cradle, and the crib, and the piano went, tears would come, and he had to leave the house to be a man. Now, there are thousands of men who have lost their pianos, but who

have found better music in the sound of their children's voices and footsteps going cheerfully down with them to poverty, than an harmony of chorded instruments; Oh, how blessed is bankruptcy when it saves a man's children! I see many parents who are bringing up their children as I should bring mine up, if, when they were ten years old, I should lay them on a dissecting table and cut the sinews of their arms and legs, so that they could neither walk nor use their hands, but only sit still and be fed. Thus some parents put the knife of indolence and luxury to their children's energies, and they grow up fatted, lazy, fitted for nothing at twenty-five but to squander time and money. How blessed, often, is the stroke of disaster which sets the children free, and gives them over to the hard but kind bosom of poverty, who says to them, "work," for work will make you men!—Beecher.

It is not always high-water with the saints; sometimes they are reduced to a very low ebb. The best of saints are like the ark, tossed up and down with waves, with fears and doubts; and so it will be till they are quiet in the bosom of Christ.—Brooks.

We see in a jeweller's shop, that as there are pearls and diamonds and other precious stones, there are files, cutting instruments, and many sharp tools for their polishing; and while they are in the workhouse, they are continual neighbors to them, and come often under them.

The church and the home are God's jewelry shop, His workhouse, where His jewels are polishing for His palace and house; those He especially esteems and means to make most resplendent, He has oftenest His tools upon.—Leighton.

SUNDAY SCHOOL LESSON

JESUS ACCLAIMED AS KING. Matt. 21:1-11.

Read Also: Matt. 20:29-34; 21:12-46.

GOLDEN TEXT: "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest." Matt. 21:9.

Teaching the Lesson

Verses 4 and 5 are the fulfillment of Isaiah 62:11 and Zechariah 9:9.

There are three roads that might have been followed from Jericho, through Bethany and across the Mount of Olives to Jerusalem. One road skirts the northern shoulder of the Mount of Olives. The second and shorter road runs directly across the brow of the Mount of Olives. The third passes around the southern edge of the Mount. Christ and his disciples took the southern road. It was a weary climb. The Mount of Olives is a half mile due east of Jerusalem, directly opposite the temple area. On the immediate north is Mt. Scopus, where Titus camped in 70 A. D. when his Roman soldiers destroyed the city. Just south of the Mount of Olives is the Mount of Offense. Here Solomon set up the idolatrous images, worshipped by his heathen wives.

"Tell ye the daughter of Zion, Behold thy King cometh unto thee; meek, and riding upon an ass, and upon a colt, the foal of an ass." This passage may seem to indicate that Christ rode upon two animals—upon an ass and upon a colt, the foal of an ass. It is very clear, however, in the Hebrew. The word translated "and," is more properly translated, "that is." Christ was not a circus performer. He rode upon an ass, "that is to say, upon a colt, the foal of an ass."

This welcoming of the approaching Saviour by the spreading of garments was typical of the welcome accorded to conquering heroes. It was superlative homage. Jehu, when welcomed by the officers of Israel as their ruler, walked upon garments spread under his feet. (2 Kings 9:13.) Agamemnon entered his palace at Mycenae walking upon costly garments spread before him; while Sir Walter Raleigh's act of gallantry before Queen Elizabeth is well known. In the east today, a similar custom prevails among some of the natives. They welcome their native Sheiks, especially upon their return from a holy pilgrimage to Mecca, by some such demonstration as this, excepting that it is much more hazardous. Men lie down prostrate with face to the ground, and while they are in this position the Sheik rides his Arabian mare over them slowly and with some degree of care. The results are not ordinarily fatal to any individual, since the pressure of a single hoof rests but for a moment upon one part of the body of a particular man.

The ass upon which Christ rides is not by any means to be confused with the sluggish, spiritless brute common in our western countries, especially in the mountain regions. This animal upon which Christ sat, and upon which the elite of the Orient were accustomed to ride, was a fiery and spirited creature, not a weary sack of bones, and flogged, moth-eaten skin. The rulers rode upon white asses.

This triumphal entry took place Sunday, April 6, 32 A. D. Dr. Robert Anderson, in his book "The Coming Prince," pages 61 and 127, shows very clearly that this entrance of Christ's into Jerusalem is direct fulfillment of the prophecy in Daniel 9:24. The commandment to rebuild the city referred to in Daniel is the commandment, record of which appears in Nehemiah 2:5 following. Between that date and the triumphal entry, as Anderson has very clearly shown on page 128 of the book above mentioned, exactly sixty-nine weeks expired. The words of Christ are thus seen to bear unusual significance, as he looked off toward the city and said, "If thou had'st known even *on this day* the things which belong to thy peace; but now they are hid from thine eyes." On this day of the triumphal entry, the prophecy of Scripture was literally and exactly fulfilled in a most miraculous way.

SERMON TO YOUNG PEOPLE

THEME: *The Influence of Motherhood.*

TEXT: John 19:27.

The influence of motherhood is very real. As an old play would have it: "The mother, in her office, holds the key of the soul." The

history of maternity, even in the animal kingdom, is a history of pain and sacrifice, devotion and self-forgetfulness. Doubtless, there have been exceptions. The life of Lord Byron, for example, was embittered and poisoned with cynicism because his mother cruelly mocked his childish deformity, lameness. But one is glad to think that such instances are very exceptional. The solemn mystery of motherhood enriches shallow natures and ennobs fine ones. The good and the great of every age have echoed the poet's words:

"A mother is a mother still,
The holiest thing on earth."

or attested the truth of Tennyson's memorable lines:

"Happy he
With such a mother; faith in womankind
Beats in his blood, and trust in all things high
Comes easy to him, and though he trip and fall,
He shall not blind his soul with clay."

Other writers of our own day bring us the same message; Sir J. M. Barrie in that exquisite idyll of maternal love, "Margaret Ogilvie," or Rudyard Kipling in his poignant "Mother O' Mine." Nor is it only the singers and the dreamers who have this story to tell. We remember the prayers of Monica for the boy who was redeemed from licentiousness and atheism to become St. Augustine; the tenderness with which gruff old Samuel Johnson always spoke of the woman who bore him; the words of Napoleon the Great, "the future good or bad conduct of a child depends entirely upon the mother." It is astonishing, indeed, as we read the biographies of the world's outstanding figures, to find how much greater stress is usually laid upon the female parent than the male. John Wesley, Sir Walter Scott, Schiller, Goethe, George Washington; the list is well nigh endless of the men who, in the words of another President of the United States, John Adams, could truthfully say, "as a child I enjoyed perhaps the greatest of blessings that can be bestowed on man, that of a mother who is anxious and capable to form the characters of her children rightly. . . . What imperfection there has been, or deviation from what she taught me, the fault is mine, not hers."

Tradition says that Jesus had His mother's eyes, and we may believe that in the days of His flesh He inherited other and deeper qualities. Nor may we doubt the deep love that lay between the Divine Son and the human parent. Little misunderstandings on her part seem to have come later, for what can be so blind and so unreasoning as love? But they are only ripples on the surface, after all, and with His dying breath, upon the Cross of reconciliation, Jesus commended to the care of the loved disciple her who had borne Him, and learned to reverence even when she could not understand.

We hear much today of "the endowment of motherhood." Any such arrangement will, of itself, prove insufficient, unless there is also an endowment of human affection and grace divine. The pains, the sacrifices, the

disappointments and the frustrations of maternity can be repaid, not in any coin of the realm, but in the living currency of children trained up in "the fear and admonition of the Lord."

SERMON TO CHILDREN

THEME: *Too Big for His Shoes.*

TEXT: Gen. 13:6.

This is Mother's Day, the most solemn day of the whole year for me. You see I had the very best mother in the world, though I would not dare say that she was better than any of your mothers. You would not believe me, anyhow. When I was about the age of some of you little folks, she died, and it seems that every year I miss her more and more. But we must get at our text and subject, and then apply to it the thought of this special day at the church.

Have you ever heard the saying that a man was too big for his shoes? Every boy and girl can understand something of its meaning. Your feet are growing and when you try to put on last year's shoes, you find they pinch and hurt, and you have become too big for your shoes. Some grown people are affected like that, but in a different way. A man has lived in a small village, has worked hard and become wealthy. He then considers himself better than the rest of the people and thinks he should move into a larger town or city where people will recognize his greatness. He has become conceited and his old place will not hold him. He has really, don't you see, become too big for his shoes.

This is exactly what happened to Lot, a man we read about in the Old Testament. He had come into Palestine with his Uncle Abram. They had both become very wealthy. Our text, the sixth verse of the thirteenth chapter of Genesis, says, "Their substance was great, so that they could not dwell together." Really, I believe, Lot was getting a little tired of his uncle. He felt that Abram was holding him back and that he could do much better without him. His conceit, as we can easily see, was making him too big for his shoes. Lot thought the best thing to do was to leave his uncle, Abram.

Boys and girls, we all get like that at some time in our lives. We get too big for the place we live in. The birds are just like that, too. The eagle builds her nest high up on a big rock. When the little eagles are hatched, the mother takes the very best care of them. After a short time, the growing young eagles find the nest too small for them. The mother eagle begins to break up the nest and pushes one of the young birds over the cliff. The poor little thing drops down, down, down. It tries to use its wings but cannot manage them very well. Soon, however, the mother bird comes flying down and underneath, until the baby eagle finds itself on the strong, broad back of its mother. In this way, the eagle teaches her young birds to fly and take care of themselves.

It will not be very long before you, my coming men and women, will be leaving your homes. It will not be because your parents want you to, but because you feel you must. To you that time seems a long way off,

but to those who love you, it will come all too soon. Today I want to tell you something to remember when that time comes. Lot did not do wrong in leaving Abram; it was the way he acted after he had gone. You will do no harm in leaving home, but be careful in your behavior after you have gone. Never forget how much you owe to your mother and always try to do as she would want you to do.

In a certain home, there were, besides the rest of the children, twin brothers. On their eleventh birthday, their mother presented each one with a Bible. The boys were very pleased with their gifts, chiefly because they loved their mother and she had given it to them. That night when they went upstairs to bed, they took their Bibles with them. When they got in their room, they tried to show one another how much they loved their mother. The method was placing their Bibles in their arms and the one who hugged the Bible the tightest was the one who loved his mother the most. The next day, however, one of the boys began to think that since his mother had given him a Bible she must have wanted him to use it. Accordingly he began to read a chapter from it every day. Sometimes he found it hard, but he did not give up. The other boy left his Bible on the table and did not read it. The first boy is a minister today, but his twin seldom, if ever, goes to church. Which of these brothers really loved his mother?

Now, little people, on this Mother's Day, won't you decide in your own hearts always to do as your mothers would wish? If you love her, and I know you do, for her sake make up your minds to be good. The best way to be good is to read your Bible and give your heart to God.

EVENING SERMON

THEME: *The Family, a Divine Institution.*

SCRIPTURE: Ex. 20:1-17. **TEXT:** Josh. 24:15.

INTRODUCTION: The first family divinely established. Bible exalts the family relationship and would protect it. The first commandment with a promise thereto is related to the family life. Each time the Saviour was named, His family was mentioned. A human family was blessed with the advent of the Saviour. The most common name of God is borrowed from the family relationship. The family life today is at the very foundation of all human existence. "As the family, so the state," is not merely a slogan but a fact.

I. *The Family Is Divine in Its Origin.* God made the first family. Destiny of the human race entrusted to a human family by the Creator. Family life clean, then degenerated. God intervenes, then, to cleanse and preserve the family of men. The laws of God clearly directed how the family life was to be kept pure. The family today has lost none of that divine character except as men have refused to direct the life of the family in the light of God's law.

II. *The Cornerstone of the Family Is Divine.* The beginning of the family life is the marriage bond. A sacrament in the Catholic Church.

Perhaps it should be so in the Protestant Church. The first marriage was solemnized by God, the latest marriage may have no thought of God. The Master was a guest at the wedding feast in Cana, but He is conspicuous by His absence in many wedding feasts today. How far have we traveled in our concept of marriage from the first union of one man and one woman! "I will make a helpmeet for him" has been replaced by "convenience," "social prestige," "physical infatuation," "trial marriages," and all the rest of that ilk, to say nothing of "The Judges," "companionate stuff." What happens to a structure when the foundation is faulty is well known. How can we expect ideal family relations when we roam so far afield from the divine pattern?

III. *The Destiny Divine.* The Church, the social order, and the state draw their life from the family. Family, fountainhead of all human relations. No stream can rise higher than its source. No fruit on the branches where the roots of the tree are decayed or dead. Healthy branches and fruit depend upon healthy roots and soil.

CONCLUSION: Family beginnings must be properly made. Betrothal has in it the essence of the marriage. Not lightly entered into. A serious minded union of two souls. No sidelong glances at the divorce courts. A place for Christ and His Church in the family. All this and the family will fulfill its divine purpose.

MID-WEEK TOPIC

THEME: *A Narrow Minded View of a Broad Minded Man.*

TEXT: Luke 9:20.

This was a broad-minded view in the day of Peter, but as we view Peter's vision, it appeals to us as narrow and restricted. To Peter, Jesus was the Messiah, but from our vantage point, Peter's conception was a small conception. He expected a conqueror who would free Israel, destroy Rome and establish a world power in Jerusalem. He would use the military method of his ancestor, David. At the consummation of such a program the Jews would have the entire planet to themselves.

I. Motive determines the magnanimity of a man's method. Christ could accept the confession of Peter, because he understood the heart of Peter.

Do you boost your Church, your Lodge, your Mayor, the Principal of your High School? Do you boost your Preacher this year and blame him next year? Do you call him today and send him tomorrow? If so, what caused you to change your mind? Was it honesty or self-interest?

II. Christianity will never be properly appraised until it is measured by results. We are not to find our authority in a book; we are to find it in a life. Your life is a greater authority than your leaflets. You may publish your polemics without practicing the presence of God and without possessing the spirit of Christ. It was such that caused Jesus to cry out: "Why call me Lord, Lord, and do not the things that I say?"

III. Our text puts the question direct—"Who do you say I am?" Jesus was not asking at this particular time what John said, or even what the multitude said—"What do *you* say?" What have you discovered for yourself? Have you discovered eternal life? Have you discovered the abundant way to live? If you have, the world will believe you.

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U.

Intermediate: How Some People Have Made a Success of Their Lives.

Matt. 11:7-11a.

Junior: God's Gift—Home. Luke 2:51.

Young People: *May Topic*, GOOD WILL AND PEACE.

Developing Good Will Through the Home. Ruth 1:6-10, 15-17.

Helpful Reading

Modern Series of Missionary Biographies.

WARD: Messages From Master Minds.

MOORE: Making the World Christian.

BERESFORD: Housemates.

BERNAYS: An Outline of Careers.

BISSEKER: Christianity and Industry Series (Fellowship).

MAY 18, 1930

FOURTH SUNDAY AFTER EASTER (CANTATE SUNDAY)

CALL TO WORSHIP: All the ends of the earth shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Thee, for the kingdom is the Lord's and He is the governor among the nations. Ps. 22.

PSALM: 148.

ANTHEM: Let Not Your Heart Be Troubled.—*Foster*

The Lord Brings Back His Own.—*Galbraith*

OFFERTORY SENTENCE: "But as ye abound in everything, in faith and utterance, in knowledge and in all earnestness, and in your love to us, see that ye abound in this grace also." 2 Cor. 8:7.

OFFERTORY PRAYER: Effort we make without Thy help, O Father, will not approach the dignity and proportion it should approach; that is why we ask Thy help in all things, even in our attempt to make our offering to Thee. Guide our hearts and our hands so that we may carry out Thy wishes in all things. Amen.

BENEDICTION: The grace of the Lord Jesus Christ, the love of God and the communion of the Holy Ghost, be with you all.

MORNING SERMONS

THEME: *The Parable of the Sower.*

SCRIPTURE: Luke 8:1-18. **TEXT:** 8:18.

HYMNS: Spread, O Spread, Thou Mighty Word.—*Gott Sei Dank*,

77,77

On What Has Now Been Sown.—*St. Godric*, 66,66,88

I. INTRODUCTION.

1. May is the time of the sowing of the seed for the harvest of summer and autumn. In this parable, Jesus may have observed on the hillside above the lake a sower doing what He describes. He uses the object before their eyes to illustrate His point.

2. In the interpretation of the parables of Jesus many are led astray by the effort to make every point suggest a sermon. There is one supreme point in every parable. Nothing should be allowed to obscure that point in this parable. The text expresses it. It is a warning against careless hearing of the word of God and the four parts of the parable characterize the different kinds of hearing.

II. DISCUSSION.

1. The story of the parable of the sower. The crowds, their kind of interest. Their inconstancy. Their need of warning. The solemn truths. The consequences. The familiar scenes and action of the parable.

2. The interpretation of the parable.

a. The interpretation that Christ puts on it. Deduce from the scripture the four kinds of hearers. Not the sower, nor the seed, but the soil. The heart of the hearer the crucial thing in listening. More than sermon, manner, service or anything else. The first division of the parable describes the case where there is no germination of the seed. The truth makes no impression whatever; the hearer is simply not hearing. In the second there is germination, but no growth. In the third, there is germination and growth but no fruit. In the fourth there is germination, growth and fruit.

b. The wayside hearer. Nothing gets in. All seed does not bring forth fruit as is often claimed. Practical illustrations. Constant hearing of the truth deadens hearing. The lack of a habit of attention. *Wool gathering* is the curse of school life, of church, of business, of everything. Illustrate by a photographer attempting to take a picture with the shutter of his camera closed. It is a picture of a closed mind. "The power of giving attention is one of the greatest, if not the greatest power of the human mind, next, of course, to the fundamental faculties which enable a man to be called sane. He who possesses it will outstrip any man, no matter how clever, who has it not. The lack of it explains almost all failures; the possession of it is the principal part of almost all, perhaps all, successes. Yet it is one of the humble faculties. It simply means to read carefully each and every report that is brought to one by his senses. If you are looking, see what your eyes reveal; if you are hearing, listen to what your ears relate; if you are feeling, tasting, smelling, give what-

ever it is the courtesy of your attention. Most people can remember, if they attend. The trouble is lack of attention."—Selected.

c. The stony ground hearer. Shallow natures. Their impulses and feelings. Their enthusiasm and babbings. Their inconstancy and failure. Castaways in God's service. The duty of counting the cost. Foresight and consideration. The effect of fiction and the theater on this.

d. The choked hearer. Compare predecessors. The ground not thoroughly cleaned. The seed of sin uneradicated. Four things: cares, riches, ambition, pleasure. Cares: "careful and troubled about many things." Show young housewife and her case. Riches: business and the gradual spoiling of the Christian life. Loss of interest: Prayer, Bible, Church services dropped. Sin of letting business get too big for Christian life. Ambition: the heart's highest love. An aim determined on. First things first: Politics, society, success, anything. Pleasure: the peril of this to young and old. Right pleasure. Limited time. Christ my chief pleasure. The pleasure of service. The relation of all this to hearing. A story is told of a gentleman riding a train through a community where a celebration was going on. Above the rattle of the train he could hear the sound of a band playing but could not distinguish the tune or get any clear idea of the quality of the music. He merely knew that the band was playing, but the rattle of the train on which he was riding spoiled its effect. This is a picture of the third kind of hearing and its interpretation. Note Ezekiel 33:30-33. Here is a vivid picture of the attitude of many people who go to church to listen, but the heart full of something else.

e. The good ground hearer. 1. "Honest and good heart." This is basic to all growth of truth in the life. There must be honest interest and a good purpose in living. 2. "Hear, keep, bring forth fruit." These are the steps by which God's word, when it gets into an honest and good heart, works out into life.

f. The mixed kind: a little of each sort in all of us. Which predominates?

III. CONCLUSION.

We get as we give and no more. As we give a prepared and open heart and attentive mind, we get the values of comfort, strength, encouragement for our own lives and impulse and power for service.

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(Pericopes)

THEME: *When the Spirit of Truth Is Come.*

SCRIPTURE: John 16:5-16. **TEXT:** John 16:13.

HYMNS: Come, Holy Ghost, Our Souls Inspire.—*Mendon, L. M.*
May We Thy Precepts, Lord Fulfill.—*Meribah, 886,D*

"I believe in the Holy Ghost." Those words from the Apostles' Creed are heard on many lips. How many who speak and hear them know their meaning? The parrot, sitting on the porch, says: "Good morning."

The parrot does not understand in the slightest the meaning of this greeting. Do Christians understand any better when they confess their faith in their creeds?

Each form of worship that we may cultivate has its peculiar peril for the soul. One of the dangers in informal worship is that of superficiality. Noble thoughts do not always spring spontaneously to the lips of those who would speak freely and without restraint in public services of worship. Lack of formality may mean lack of dignity, lack of reverence. Such things are not good. They need to be regarded as spiritual dangers in services of a certain kind.

The formal, liturgical service also has its peril. It may so easily become mere mechanical performance. Jesus once said of the Jews: "This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me." The hypocrisy and spiritual emptiness that angered Jesus on this occasion are dangers that still threaten those who cultivate the formal type of worship.

The remedy for superficiality or hypocrisy or any of the other perils threatening worship is the Holy Spirit. We need spirit in our worship, the Holy Spirit. As the body without the soul is dead, so the soul without God's Holy Spirit cannot know saving truth or come to that spiritual exaltation that is pleasing in His sight and profitable in all things. But how shall we know who the Spirit is? And more important, how shall we command the Spirit's service in our worship and in all that we do?

I. In dealing with this highly important matter, it is of interest to notice that Jesus, when He speaks to His disciples about the Holy Spirit, does not speak nearly so much about the person of the Spirit as He does about the Spirit's work.

"He will come to you," says Jesus. "He will guide you into all truth. . . . He will reprove the world. . . . He will testify of Me." To be sure, from other plain passages of Scripture and from other statements of Jesus we know who the Holy Spirit is. He is God. As the Father is God, as Jesus is God, so the Spirit is God. A great mystery seems to center in the three-fold Oneness of the God-head. All this may well arouse speculation and anxious questions. Why, we wonder, did not Jesus help us on this point? Why does He apparently talk about the work of the Spirit and avoid a closer discussion of His person and personality? Perhaps Jesus is trying to tell us in all this that we sinners—if we are to be saved at all—will be saved, not by knowing about the person of the Spirit, but rather by yielding our lives to what He is come to do.

If you are sick with pneumonia it will not help you much to be told that your doctor comes from an old and fine family. Sick with this trouble, the thing you will need is what the doctor can do—his help rather than a statement of his pedigree. May the same thing not be said in regard to the Spirit? Can we not well believe that more important than mere knowledge of Divine things is the free-will yielding of ourselves to the will of the Divine and to the influences of the Spirit?

II. What is the nature of the various activities of the Holy Spirit? How does He affect and influence human lives for good?

Jesus says: "The Spirit shall reprove (a more accurate rendering of the word would be—remonstrate with) the world concerning sin, righteousness and judgment." Here are activities which concern us all and through which we can be helped if we are willing.

When a man sets out to do evil, is there not a voice, a spirit that remonstrates with him, that reproves his intent and that seeks to turn him aside? Why does Macbeth falter so long before he strikes the fateful blow? Why does Judas require weeks and months for his act of treachery? It is because of the Spirit's influence. The Spirit is holding these men back and all wilful sinners, remonstrating with them and pleading with them. Surely, in this matter, in the interest of overcoming and escaping sin, it is needful that men shall lend themselves to the Spirit's influence.

The Spirit remonstrates with men concerning righteousness. Who puts it into the heart of men to repent and to go to God? Who inspires them to worship and to reflect on spiritual things? Who arouses their sympathy in the cause of charity? Do these things come into a man's heart from nowhere? If we understand the Master aright, they come from God—from the Spirit who is continually trying to put the love of righteousness in our hearts.

"Like tides on a crescent sea-beach
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in—
Come from that mystic ocean,
Whose rim no foot has trod—
Some of us call it longing
And others call it God."

A study of the Master's words may well persuade us to say that those who "call it God" are more accurate than those who merely name it "longing."

The spirit speaks of judgment. Into the very inmost parts of a man's soul He whispers the certainty of God's reckoning with man. Man may flee ever so far away, but he can never get beyond the realization that comes to him ever so often that men must reap as they sow and that judgment shall come at last. "Whither shall I go from Thy Spirit? Or whither shall I flee from Thy presence?" The Psalmist years ago knew of the work of the Spirit and how that work should be honored. We need only to meditate in the quietness of our own hearts on the same matter to feel the same obligation laid upon us.

There is mystery in abundance in connection with the work of the Holy Spirit. But the mystery that is there is swallowed up in the beneficent purpose that this work is plainly designed to serve. God is calling us! He is remonstrating with us! He is trying to lead us to know Christ and through Him to find all things needful! How gracious is this purpose. Let the hearts of men not falter at the mystery, rather let them rest their souls on His love and lend themselves always to the Spirit's leading.

PRAYER

Only those who have sought Thee and have found comfort in Thy guidance can know the extent of Thy mercy and goodness. Only those who have experienced the truth of Thy teachings, and have experienced Thy Love, can understand the measure of Thy greatness.

Come nearer to us, O Lord, so that we may understand more fully how much we need Thee; teach us to be content only when we have grasped the meaning of Thy words of wisdom, and then teach us to live by Thy Word. We are frail and have small understanding, but all things are possible to Thee. We pray Thee for power to live as Thou desirest, for the glory of Thy Kingdom on earth. Grant us grace to come to Thee in humility, and to come often, so we may grow like unto Thee in love toward our fellowmen and be worthy of the place Thou hast created for us in Thy realm. Amen.

BIBLIOGRAPHY

BUTTERICK: Parables of Jesus.

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ADDITIONAL OUTLINES

"Why Go to Church?" Luke 4:16.

1. Motives not worthy.
2. Social motives.
3. Intellectual motives.
4. Spiritual motives.

"And Whosoever Will, Let Him Come and Take of the Water of Life Freely." Rev. 22:17.

1. The water of life: The Gospel of Christ.
2. Freedom of bestowal: Whoso will.
3. Bountiful bestowal: Freely.

OTHER TEXTS:

"By this we know the spirit of truth." 1 John 4:6.

"The comforter—from the Father—even the spirit of truth." John 15:26.

"He shall give you another comforter." John 14:17.

"Except a man be born of the spirit." John 3:5.

SEED THOUGHTS

A parable is not like a looking-glass, to represent all forms and faces, but a well-drawn picture, to demonstrate that person whereof it is a counterfeit. It is like a knife: with the halft it cuts not, with the back it cuts not; it cuts with the edge. A candle is made to light us, not to heat us; a stove is made to heat us, not to light us.—Adams in 1653.

One important use of the parable in moral teaching is to fix the lesson on the imagination and the memory, as you might moor a boat to a tree on the river's brink, to prevent it from gliding down during the night with the stream.

In practical morals, the parable is employed to surprise and overcome an adverse will, rather than merely to help a feeble understanding. In this way most of the Lord's parables were used. When a man is hardened by indulgence in his own sin, so that he cannot perceive the truth which condemns it, the lesson which would have been kept out, if it had been approached in a straight line before his face, may be brought home effectually by a circuitous route in the form of a parable. When the conscience stands on its guard against conviction, you may sometimes turn the flank of its defences unperceived, and make the culprit a captive ere he is aware. The Pharisees were frequently outwitted in this manner. With complacent self-righteousness they would stand on the outside of the crowd, and, from motives of curiosity, listen to the Prophet of Nazareth as He told His stories to the people, until, at a sudden turn they perceived that the graphic parable which pleased them so well was the drawing of the bow that plunged the arrow deep in their own hearts.

A man may be so situated that though his life is in imminent danger, he cannot perceive the danger, and consequently makes no effort to escape. Further, his mind may be so prejudiced, that he still counts the beam on which he stands secure, although a neighbor has faithfully given a warning that it is about to fall; it may be that because he stands on it he cannot see its faulty condition. Let some friend who knows his danger, but wishes him well, approach the spot, and hold a mirror in such a position that the infatuated man shall see reflected in it the under and ailing side of the beam that lies between him and the abyss. The work is done, the object is gained; and the confident fool, made wise at length, leaps for life upon the solid ground.—Arnot.

SUNDAY SCHOOL LESSON

JESUS TEACHING IN THE TEMPLE. (Temperance Lesson.) Matt. 22:15-22, 34-40.

Read Also: Matt. 22:1-14, 23-33, 41—23:39.

GOLDEN TEXT: "Thou shalt love the Lord thy God with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself." Matt. 22:37-39.

Teaching the Lesson

The golden text is a remarkably succinct summing up on the part of Christ of the teaching of the law and the prophets. Verse 15 describes a trap which they maliciously laid for him, while verse 16 refers to the Herodians, a political party who were adherents of the dynasty of Herod. Verses 37-40 have been characterized as the greatest political truth ever uttered. The whole struggle of Christianity is to make the world-wide application of this truth. Love to God and love to man. It is a struggle

to place it in the hearts of Christians as well as of non-Christians. A prominent Japanese official was asked what the greatest hindrance was to Christian missionary work in Japan. After great hesitation he said, "The greatest hindrance is the fact that we have become so well acquainted with some of your Christians."

The teacher should prepare himself to lead a thoughtful discussion of the tremendous need of this truth in our present day, in view of our staggering advance along scientific lines. We have learned the control of almost unbelievable powers, which powers may be turned either for the uplift or the destruction of mankind, the matter depending entirely upon the *kind of men* who control the powers. Never before in the history of the world has it been so important to deal with human spirit and to make sure that the people who control these vast forces are the kind of people who will control them for proper ends.

In view of the fact that this is also a temperance lesson, the teacher should remind the class of the important need for sustained adequate education as to the harmfulness of alcohol. Our temperance laws, for which we have struggled so long, and which we have so splendidly won at last, are intensely hated by a large number of influential citizens. The press is carrying a constant flood of propaganda most of which is subsidized by the liquor interests. An Association, speaking through its President recently in Chicago, declared that more than four million dollars had been expended in this country for educational purposes since 1921. The gains which we have made demand the support of an intelligent, determined, public opinion. This can be secured only by systematic instruction as to the evils of alcohol upon the human body. Let us not have a *pathetic faith in legislation*. Legislation will not enforce itself, or sustain itself.

SERMON TO YOUNG PEOPLE

THEME: *A Young Man's Rule of Life.*

TEXT: 1 Peter 1:13-16.

Peter was perhaps the most "youthful" of all the apostles. He was fiery and impetuous, ready to attack with the sword one who dared to lay hands on his Master in Gethsemane: yet in a sudden temptation denying the same Master only a few hours later. It was Peter who boldly ventured to walk on the waves with Jesus, but would have sunk through lack of faith without his help. Our lord saw in this impetuous young man, however the promise of a firm and stable manhood: and with a playful pun on his name, he called him the "rock" on which His Church should impregably be built.

Our text contains Peter's "Call to Holiness;" a convincing picture of how youth can "grow up" without losing anything of its grace, vigor and simplicity. The apostle tells his hearers to be "holy;" to consecrate all their energies and impulses to God "in all manner of living." He mentions four ways in which this may be done.

1. Gird up the loins of your mind. This vivid metaphor is taken from

the idea of an athlete buckling up his belt before running a race. The Christian young man must not be slack. This is a message never more needful than it is today, when so many are content simply to drift with the crowd, and choose the easy way.

2. Be sober. Like the kindred word "temperance," this is chiefly used nowadays of moderation in the use of alcohol, or abstinence from it. But the expression has a wider meaning. We are to be sober in thought as well as conduct. The Greeks had a motto of the golden mean, MEDEN AGAN, "nothing in excess." It is harder for the young to find and preserve a balance between the many interests crowding into their lives. Christ calls us to be "all round men;" perfectly developed on every side.

3. Hope to the end. Hope is the crown of the young and "hopeless" the most terrible word in our language. It was not for nothing that Dante inscribed above the gates of the Hell he pictured, "Abandon hope, all ye who enter here." The Christian is always an optimist because he believes that the Spirit of God is working in the world, that the Kingdom is at hand, that Christ is coming again.

"In the bright lexicon of youth
There's no such word as 'fail.'"

4. Be obedient children. Obedience is a hard lesson when we are young. Independence, freedom to do as we like is the thing we desire. We forget that "discipline" means, literally, "training," and that without it we shall never do much in the world. **There** are many things of which we are yet ignorant, which we see only "as through a glass, darkly." God has made life our school, and given us parents, teachers, friends, older, wiser people to instruct us. He shelters us in His Church and guides us by His Spirit. If we follow His instruction, a day will come when all hidden things shall be made plain, all mysteries revealed, and we shall see the Truth of God "face to face."

SERMON TO CHILDREN

THEME: *Adversity.*

TEXT: Gen. 12:10.

My little people, as you live year by year, you will find many things you do not understand. When Abram came into the land of Canaan and saw how beautiful it was, God promised him great things. He had scarcely been in this new place when, as our text, the twelfth chapter of Genesis and the tenth verse says, "There was a famine in the land." God had promised him riches and prosperity and then a famine came.

Let me tell you something. If you will give yourselves to Christ and do as He wants you to do, you will live lives of great happiness, but do not think you will always have an easy time. You will have difficulty as Abram did and what you do in trouble will show to others exactly the sort of boy or girl you are. A baby learns to walk only after he has had many a fall. If, when he fell, he stayed there and did not try again,

he never would be able to walk. You have tried to skate and you know how you received many a bump. It is only after overcoming our difficulties that we become strong. That, I think, was the reason adversity came to Abram.

1. Difficulties show us the one on whom we can best depend for help. A boy wanted to take his little sister out to play. His mother warned him that his sister was only beginning to walk and could not go over rough ground so he would have to be very careful with her. Later a man saw him and his little sister playing out on the grass. "George, can your little sister walk now?" asked the man. "Oh, yes, sir," replied the boy, "but only where it is smooth." "Then how did she get over those stones between here and the house?" "Why I put my hands under her arms and lifted her up so she wouldn't trip," said the manly little fellow.

When other people have trouble, it gives us the chance to help them. Then when difficulties come to us, we often find friends ready to help us.

2. The way we act in difficulty shows how determined we are to do right. You probably have never seen them weaving carpets in any of our large factories. They make some very beautiful designs and many handsome rugs. A parable is told of a great king who set a group of people to work weaving rugs. He supplied whatever material they wanted and when they had any difficulty, if they would call on the king, he would clear it up for them. The men and women soon got discouraged. Their rugs did not seem to grow very fast and, instead of being beautiful, they were ugly. They noticed a little girl whom the king had not thought too small to do the work. Her rug was very beautiful indeed. They asked her how she did it. "I call on the king for help whenever I need him," she replied. "So do we," said the older ones, "we call on him every morning and night." "Yes," answered the child, "but I call him every time I have a little tangle."

The rug, in that parable, is our life. God is the King who supplies whatever we need. Let us show our determination to do right by praying to Him at the very smallest bit of trouble.

EVENING SERMON

THEME: *Abiding In Christ.*

SCRIPTURE: John 15:1-7. **TEXT:** John 15:4.

INTRODUCTION: Our text is a summing up of all the teaching of the Master. It contains a warning against spiritual vagrancy, intermittent religious lives, and spasmodic consecration. There are some who visit the Master who do not abide in Him. The challenge of the text is to a permanent fellowship with Him.

I. *To abide in Him is Ever to Maintain Our Faith in Him.* Sick people came to listen to His words. They had faith in Him because of the material evidence of His power. Their faith weakened when He was taken by the Roman authority at the instigation of the religious leaders. Crushed for a time that faith in the hearts of men took on new life. Through the

ages, His teaching concerning every vital relationship of man has won the hearts of those who did not see Him in the flesh. These have not based their faith on anything material. Our faith, like that of the past, has its temptations to weaken. Those who abide in Him, maintain a constant faith in the face of everything that would blast it.

II. *To Abide in Him is to Preserve Our Means of Faith.* Certain channels through which faith may flow have been our heritage. The Word, Prayer and Worship. These are sources of upholding power in this age as well as any other. To neglect any of these tried and tested means of Grace is dangerous to our faith. This age as well as any other and perhaps more so, brings its "new theologies," its temptations to cast aside the "old." These are disastrous attacks on faith. Our only hope of preserving our faith is in the preservation of the channels through which it flows.

III. *The Fruits of Abiding Faith in Him.* With Jesus listening, John fearlessly told the Jews what real patriotism meant. A man's faith must evidence fruits. The simile used in the lesson, a botanical one, is apt. Our Lord's miracles, except two, the turning of the demons into the swine and the cursing of the barren fig tree, were constructive and productive. A sign against Jerusalem was its fruitlessness. Our left hand reaching up to Him in faith empowers our right hand's service to our fellows.

CONCLUSION: Jesus compares Himself and His own not with the oak, elm, fir or cedar trees, all giants of the forest, but with the vine which cannot rear itself upward without the help of man. The power of Jesus in the world is just that. Man has his part to play, work to be done that will ever be left undone for the Master if man is not active in His service. The branches, men, are in a healthy condition only when they are attached to the vine, the Master. Our abiding faith assures that.

MID-WEEK TOPIC

THEME: *Trails to Triumph.*

TEXT: Matt. 5.

Christ is delivering a special message to a special group. "The sermon on the Mount," says Edwin Markham, "is the rough notes of Christ's outline of the kingdom."

Victory is the reward of effort. Jesus went into the mountain, apparently, to get away from the multitude, that he might teach his disciples some of the vital essentials of discipleship. His disciples came unto Him; Jesus created the opportunity; the disciples took advantage of it. Jesus prepared to teach; the disciples came to hear.

The modern Church needs that emphasis. Teaching pre-supposes people to be taught, and the fruit of a ministry is always limited and restricted by those who refuse to climb the hill, that they may see life and be satisfied.

Since the days of the disciples to our own day, the choir of the great is constituted by those who are willing to pay the price of discipline. If you will check the rolls of any modern church, you will find an almost limitless multitude of those who started out to be disciples. They have

fallen—some of them at the foot of the hill; others almost at the summit—fallen because they would not try—fallen because they would not pay the price—fallen because they did not desire to live in a rare altitude with those who hunger and thirst after righteousness.

St. Paul says: "I count not myself yet to have gained the top, but one thing I do: forgetting that which lies behind me, I press toward the top, the prize, our high calling in Christ Jesus."

What a beautiful world this would be—what a practical and helpful and wholesome world—if we could climb to the summit and live a life so simple, yet so supreme, so beautiful, so tender, so sympathetic, so free from conceit and malice and deceitfulness and smallness as was the life of Him who went up into the mountain.

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U.

Intermediate: Good points of Other Nations. Luke 10:25-37.

Junior: What the Church Means to Me. Acts 2:42.

Young People: What Are the Causes of War? Jas. 3:13-18; 4:1, 2.
(World Good-Will Day.)

Helpful Reading

TRUETT: God's Call to America.

KIRBY PAGE: War, Its Causes, Consequences and Cure.

FOSDICK: Twelve Tests of Character.

MAY 25, 1930

FIFTH SUNDAY AFTER EASTER (ROGATE SUNDAY)

CALL TO WORSHIP: "Sing unto the Lord, O ye saints, and give thanks at the remembrances of His Holiness." Ps. 30.

PSALM: 42.

ANTHEM: Land of Hope and Glory.—*Elgar*

Recessional.—*DeKoven*

Solo—The Unknown Soldier.—*O'Hara*

OFFERTORY SENTENCE: "And He said unto them, Take Heed, and keep yourselves from all covetousness; for a man's life consisteth not in the abundance of things which he possesseth." Luke 12:15.

OFFERTORY PRAYER: We give to Thee freely and gladly, knowing that only through Thee may we continue in the path of righteousness and love for fellowmen. Accept our offering and bless it to Thy use.

BENEDICTION: The Lord bless thee, and keep thee, both now and evermore.

MORNING SERMONS

(Memorial Day)

THEME: *Digging Again the Wells Our Fathers Dug.***SCRIPTURE:** Gen. 26:12-25. **TEXT:** Vs. 18.**HYMNS:** God of Our Fathers, Whose Almighty Hand.—*National Hymn, 10, 10, 10, 10*O God of Love, O King of Peace.—*St. Gregory, L. M.*

I. INTRODUCTION.

1. Place of Memorial Day in American Life. Memorial Day is rapidly becoming far more than a mere reminder of the civil war or any subsequent war. Mixed good and evil come from the day's use as a holiday. With the church it is an opportunity to emphasize the great ideals of our nation for which our fathers lived and died.

2. The story of the wells of Abraham. He dug spiritual wells also from which all succeeding generations have gathered inspiration. Of spiritual wells, three at least may be mentioned: home religion, a race spirit, and a world outlook.

II. DISCUSSION.

1. Common comparison of our fathers and ourselves to our disparagement.

a. Room for pessimism and optimism according to what we are looking at. Some things are worse, some things are better.

b. On the whole, wells dug by our fathers like those of Abraham have sometimes been choked by the Philistines of the present day, but have never ceased to yield their water and can always be renewed.

c. Compare tendency of old people to disparage the present with this inscription on a Chaldean brick in the church of Santa Sophia, Constantinople, said to date back to the time of Abraham. "The age in which we live is degenerate; there is unrest everywhere; children no longer obey their parents; everywhere abounds disregard of law; every man would write a book; it is evident that the end of the age is at hand."

2. Some wells our fathers dug that we need to re-dig today. The same that Abraham dug as noted above.

a. Home religion. 1. Common loose charges against modern homes. Changes in conditions of homes today. Community-izing of home features: telephone, lighting, cooking, entertainment, religion. Tendency to standardize and socialize these features. Gains and losses involved. Are we really less religious than formerly? Who can say? We must test ourselves by certain just tests and change conditions and methods where needed. Question: Is my home irreligious? Personal character the point: Tests of Home Religion. a. Use of the Bible. The dusty Bible. The unknown book in many homes. Dust on the heart of the home. Religion difficult without using it. Newspaper for knowledge of the world. Bible for knowledge of the spirit and of life. Individual prayer and Bible study well enough and needful, but the family practice a great help. Let all

participate in some way if possible. Let different ones lead. Choose the most convenient time, when all can be present. b. The use of the Sabbath. The purpose of the Sabbath. God's emphasis on it all through Scripture and history. The positive peril to our homes and hearts and nation of indifference to its definite purpose: viz.: time set apart to attend to our religious life, for which we otherwise get no time or little during the week. c. The motives of the home. The use of all sorts of motives to persuade children to "be good." What ideals do we hold before children: Money, other's opinion, appearances, success, good times, etc.? The necessity for a new appeal to the moral and spiritual motives. Right as right; pleasing to God. Develop moral and religious sense as any other by use. Need today for two great fundamental motives: patriotism and service to God through service to humanity.

b. Christian Patriotism. 1. The meaning of "patriot." One who loves his country and will do anything right to preserve and defend it. 2. Meaning of country: territory, people, language, government, ideals. 3. Two points: *freedom*. This is the great central idea of American life. Trace it in our history. Show in all democracies. Not freedom to do as you please, but freedom to do right, and live your life and work out your own nature for country and God. *Faith*. Mercy, truth, righteousness, peace, and great objects in view. Religion and God at the bottom. These as national ideals for the world as well as for ourselves. These as personal ideals for every citizen in every circumstance and place.

c. World outlook. 1. God's promise to Abraham that he should be the father of many nations. Abraham's aggressive faith in this promise. Isaac failed at this point. Croft has said of Isaac: "Abraham amounted to something. God said to him, 'Get thee out,' and he went out *not knowing whither*. He stayed until he became the head of a people as numberless and as brilliant as the stars of heaven. But Isaac hung around home, lived on his father's greatness, and the only thing that he ever did that was worth while was to redig some wells that his father had dug before him. He had become soft on the mutton and grape juice of his father." 2. Our constant need to look forward and far. Our place in the world today and our duty as a nation to keep the pioneering faith of Abraham. Our vast opportunities and resources as a nation lay upon us, under God, the same duty of sharing with other nations and races the ideals and spirit our fathers gave to us. We must dig again the wells our fathers dug for ourselves as well as for others.

III. CONCLUSION.

1. Recapitulate points above, and impress personal responsibility.
2. Use "Faith of our Fathers" as closing hymn.

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(Pericopes)

THEME: *Prayer Is the Stairway to Heaven.*

SCRIPTURE: John 16:23-30.

TEXT: John 16:24.

HYMNS: Love Divine, All Love Excelling.—*Beecher, 87,87,D*
 Lord, Teach Us How to Pray Aright.—*St. James, C. M.*

Our text presents the matter of prayer to us in the nature of a very direct and pointed command. It is presented here as though it were a duty to be performed by all and a duty that allows no excuse.

Some one has said that the word "ought" is the mightiest word in the English language. There is nothing that ought to weigh so heavily on the soul of a man as the things he ought to do. What a man ought to do he ought to do even though the mountains be removed and the hills be cast into the midst of the sea. "What I ought to do is the only thing that concerns me, not what people may say." All this applies very properly to prayer. We ought to pray in spite of all the tongues that may talk, in spite of all the fools who may laugh, in spite of all the hostility the world may bring against us. The "ought" that prompts our prayer ought to be like the hunger of our bodies for food, a craving that gives us neither rest nor quiet until somehow we have satisfied it.

I. Why ought men pray? In the first place, for their own sakes.

God is pleased with, but, strictly speaking, God does not need man's prayers. There are none of the lights of heaven that will go out if we do not pray. God is served by man but He is not ruled by man nor dependent upon man. God's sun will still shine and the seasons will still come and go even though men do forget and fail in this important matter.

But men ought to pray for their own sakes. God is mighty, but men are weak. How prone they are to sickness. How quickly does death carry them away. Men need Divine guidance and help. Let them realize their need and, for that reason, let them pray.

A certain critical minister has removed from his form for the burial service the time-honored words: Earth to earth, ashes to ashes, dust to dust." He says these words offend his sensibilities and that the will no longer use them. Of course, he can do as he sees fit, but his feeling in the matter will not materially change the real situation. After all, men are still mortal and they are bound to go down into the dust from whence they came. Since dissolution cannot be thwarted, since death cannot be denied, therefore, it is still good that men seeking light and help should lift prayerful hearts to God. To whom else if not to Him will they go?

II. Men ought to pray because prayer is a pathway to spiritual certainty.

How shall we come to know God? How shall we look behind the curtain of death and convince ourselves of the life that is to be? Reading and argument are good, but these do not satisfy. If God is Spirit, is not prayer both the logical and natural approach to Him? And is it not all the more to be recommended because Jesus, who knew God so well, Himself recommended it as the means of meeting our need? I like the old rhyme which says:

"Prayer is the stairway to heaven
 And whoever will may climb;

The child in its morning beauty,
The sage bowed down with time,
The king in his royal raiment,
The outcast clothed in crime,
Prayer is the stairway to heaven
And whoever will may climb."

We do well, in this world of doubt and sorrow, to rest our souls upon the meaning of those words "And whoever will may climb." Prayer is our approach to the tender heart of God, our means of finding and knowing Him. You may be like the outcast, sad and pitiful. Men may have taken away all your earthly hope. They may have brought you very low. They cannot take one thing away, the privilege of prayer, your ability to draw near to Him and His willingness to draw near to you.

Rest your soul upon the promise contained in those words "whoever will." Cling to those words. Some day your confidence shall be rewarded and prayer shall bring you out of darkness into the clear light of joy that shall not pass away.

III. Prayer is needful and good because it robs death of its terror and brings us peace in spite of the world's confusion and tumult.

What cannot be cured, some one says, must be endured. There is better philosophy than that by which the inevitable may be met. Let men pray! Prayer may not be magic medicine to cure all ills. It may not stay the heavy hand of death once that hand is laid upon us. Prayer will, however, do something better. It will furnish us with needful strength to bear whatever burden God sends. It will tell us that He is near us and working out all things for our good.

In a book of poems I find this little story, *The Death Bed by Hood*, that seems to lay bare the very nerve of human sorrow and grief.

"We watched her breathing through the night,
Her breathing soft and low,
As in her breast the wave of life
Kept ebbing to and fro.

So silently we walked about,
Our very hopes our fears belied,
We thought her dying when she slept
And sleeping when she died.

And when the morn came, dim and sad,
And dews with early showers,
Her weary spirit took its flight,
She had another morn than ours."

Some of us have stood where these people in the poem once stood. You who have had this experience, how did you bear up under it? What was it that eased your heart and that gave you final comfort and peace? Was it not the spirit of prayer, that spirit that causes you to throw all your burden on Him because He cares for us all?

We live in a restless, hurrying age. Tired nerves, tired bodies, tired hearts. How shall we relax? How shall we find rest? I have a good recipe. Let us cultivate the practise of prayer, twenty minutes or ten or five minutes a day. Let us think of God. Let us ask about His will. Let us learn of and lean on Him. This will help. His promise, given through Jesus, is not vain. "Ask, and ye shall receive, that your joy may be full."

Thomas á Kempis gives us a good closing thought. "Leave vain things to the vain. Be thou intent upon the things of God. Shut thy door, stay within thy closet, for thou shalt find peace there and peace not to be found elsewhere."

PRAYER

Heavenly Father, we come to Thee with thanksgiving in our hearts for the blessings Thou hast bestowed upon us in all our ways, and we thank Thee especially for the peace and plenty with which Thou hast surrounded us in the past years. We confess our unworthy manner of acceptance and use of Thy gracious gifts, and pray Thee to help us to see the responsibility and privilege that go with Thy gifts. We acknowledge our debt to Thee, and the need for sharing Thy gifts with other men and other nations. Give us moral courage to do Thy will, give us spiritual courage to appreciate the need of all Thy children on earth, and then accompany us on the way so that we may not hesitate in doing that which Thou wouldst have us do.

Give us courage to pray, point out to us the privilege of growth and strength in frequent association with Thee. Bless us to Thy use.

BIBLIOGRAPHY

BENNETT: The Essential American Tradition.

CAVERT: Securing Christian Leaders for Tomorrow.

GUTHRIE: Religion and Old Glory.

WEST: The Return of the Soldier.

HORTON: Capacity for God.

ADDITIONAL OUTLINES

"Stand ye in the ways, and see and ask." Jer. 6:16.

1. The way recommended.
2. God's command respecting it.
3. His promise concerning it.

"This poor man cried and the Lord heard him." Ps. 34:6.

1. Prayer not mere words.
2. Prayer is communion with God.
3. Prayer is powerful.
4. Prayer transforms.
5. Prayer leads thoughts to higher plane.

OTHER TEXTS:

"Ask and it shall be given unto you." Matt. 7:7.

"If a man ask." Luke 19:31.

"If ye abide in Me, ask what ye will." John 15:7.

"But let him ask in faith." James 1:6.

SEED THOUGHTS

There is no reason whatsoever for God's love except God's will. The very foundation and notion of the word "grace" is a free, undeserved, unsolicited, self-prompted, and altogether gratuitous bestowment, a love that is its own reason, as indeed the whole of the Divine acts are, just as we say of Him that He draws His being from Himself, so the whole motive for His action and the whole reason for His heart of tenderness to us lies in Himself. We have no power. We love one another because we apprehend something deserving of love, or fancy that we do. God's love is like an artesian well, whensoever you strike, up comes, self-impelled, gushing into light the Love of God.—Alexander MacLaren.

Frank Beard drew the picture of a stalwart young man, resolute of purpose and eager to hold beyond the reach of a clamorous company of enemies, each of whom was reaching for it, the crown he held in his upraised right hand. Upon that crown was inscribed the single word, "Character," and they who would have wrested it from his grasp were personified covetousness, licentiousness, love of popularity, and the rest of a long line of the temptations peculiar to men.

I bid you be ready for moral emergencies. They will come and without delay. To meet them will require more stalwart courage than has been necessary in the life of any former generation. Integrity has become the price of promotion, and very soon it will be the first condition of employment. The century will crown no weak and wicked men. The only safety in the peculiar moral emergencies that are upon us is sincere faith in Jesus Christ. Christianity promises and gives the needed strength for every trial, and it glorifies all living in which it is magnified.—Ira Landrith.

The well of water was near Hagar, but she saw it not till her eyes were opened by the Lord. So sometimes grace is near the soul, yea, in the soul, and yet the soul does not see it, till God opens the eye and shows it. "The Lord was in this place," said Jacob, "and I knew it not." So many a precious soul may say, "Grace was in my heart, and I knew it not, I saw it not."—Brooks.

SUNDAY SCHOOL LESSON

JESUS DESCRIBES THE FUTURE OF THE KINGDOM. Matt. 25:1-13.

Read Also: Matt. 24.

GOLDEN TEXT: "Take ye heed, watch and pray: for ye know not when the time is." Mark 13:33.

Teaching the Lesson

The teacher should describe the oriental customs at a wedding. Dr. H. Clay Trumbull says that at every few rods of march the procession will halt and form two lines facing each other, and a few yards apart. The dancers pass up and down between the lines brandishing swords or dis-

charging their muskets. The wedding feast was always a feature of the wedding. The guests arrayed themselves in white garments (Matt. 22:11). The bride, attired in her best, usually has her fingers stained red with henna, and her eyes painted black with kohl, silver bracelets on her wrists, silver rings in her ears, and silver chains on her neck. Her wedding dress was not white, but of colored silk and a thick veil obscured her features. It was this veil which caused Jacob to be deceived in his first wife. She is usually seated upon a camel, and is led toward the house of her bridegroom by her relatives, her maidens and her invited guests. She waits at his house until he comes to her. The wedding supper is then given to the guests and consists of boiled rice, dishes of meat, vegetables and sweet cakes. It is always a time of rejoicing and of great hilarity.

These ten virgins were the friends of the bride and were waiting the glad moment when the groom should appear. The sculptor, R. Rinaldi, in 1861 made a statue representing the wise and foolish virgins. The original is in Wellesley College. It shows one woman whose lamp is burning, another whose lamp has gone out. The one who has light, is carefully sheltering it, and turning in refusal from the one whose light is extinguished and who is begging oil. Her empty pitcher lies at her feet.

The teacher would do well to read the treatment of this interesting piece of work in "Great Pictures as Moral Teachers" by Henry E. Jackson, page 49 following. The sculptor is saying that *character is not transferable*. A man cannot put on character as he would put on a suit of clothes. The refusal of the wise virgins to give oil to the foolish was *not* a mark of selfishness. They *could* not do so. We all have lamps (1) of faith, (2) of love, (3) of hope, (4) of service. We can not hand these lamps with their oil over to another but we can benefit other lives by their burning in our own life. It is ours to keep these lamps burning. Christ alone can furnish the oil with which to supply them.

SERMON TO YOUNG PEOPLE

THEME: *The Blessing of a Nation.*

TEXT: Ps. 33:12.

There is a school of thought today which deprecates if not despises all expressions of nationality. One of its supporters, Mr. H. G. Wells, complained recently of what he called "the rancid patriotism" taught in schools, "centres," he is pleased to term them, "of an abominable political infection;" and he declares that we must oust such local patriotisms by "the greater idea of the World State of all mankind."

There is, of course, a half-truth in what he says. When love of country grows so exclusive that justice and liberty and Christian principle are forgotten in the creed, "My country, right or wrong," then we are faced by a dangerous thing which must be destroyed. But most of us will feel that Mr. Wells kills his own case by exaggeration. It is a necessity for a man, a moral and spiritual well-being that he should feel himself part of a community, belonging to it and it to him. We have no reason to be ashamed of our love of country:

"Our fathers' sepulchres are here,
And here our kindred dwell,
Our children, too: how should we love
Another land so well?"

When we turn to the Bible, we find that its Old Testament is the history of a nation, and that a little one, yet ever deeply conscious of its heavenly vocation. That is what the psalmist means when he says, "Blessed is the nation whose God is the Lord, and the people whom He hath chosen." It was a firm belief in its own divine destiny, a firm trust in the God of Abraham and Isaac and Jacob, that made this little, defenceless people one of the mightiest civilizing and religious forces in the history of mankind. When Jesus came to earth, He was born a Jew, inheriting all these traditions, fulfilling and not destroying them. He was too great for any petty nationalism. His eyes were fixed far beyond the horizon of the Galilean hills or the Mediterranean. Yet, He never forgot the spell of his country, and nothing in literature surpasses the beautiful tribute of affection which He addressed to its capital: "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings."

But the nationalism of Jesus was not the crude, revolutionary patriotism of many of His countrymen, and so they nailed Him on a cross because His Kingdom was not of this world, and He placed love for all humanity above nationality. The Church, on the whole, has more or less faithfully interpreted this message. True to its catholic and universal nature, it welcomes the spirit of internationalism abroad today, and encourages every effort to bring the peoples of the world together. But Christians must also beware of a false internationalism which seeks to substitute for a rivalry of nations a rivalry of classes. Both are bad, but the latter is surely even more unnatural. Suspect the people who profess to love every country save their own.

It is only as we build ourselves up into a strong, God-loving and God-fearing nation, that we can worthily assist in the reconstruction of society throughout the world, and help to usher in that bright millenium when war shall be no more, and all shall worship at one common altar the God and Father of all men.

SERMON TO CHILDREN

THEME: *Geography.*

TEXT: Matt. 6:33.

This morning we are going to have a geography lesson together. That may make some of you feel sad because you have enough of geography in school without getting it in church. However, I shall try to make it as interesting as possible and, perhaps, you will not be very disappointed. Our text is a part of the thirty-third verse of the sixth chapter of Matthew, "Seek ye first the kingdom of God."

I. Geography teaches us what part of the world a place is. Now if we

are to seek the kingdom of God, we must know where it is. We, the most of us, know where Alaska is, where Mexico is found, in what part of the world New York City is, and in what country to find London. Then where is the kingdom of God? That is a more difficult question to answer.

If you were asked where your home is, you would have no difficulty in telling me. A little fellow I once knew lived in the country. Later his parents went to the city to live and, of course, they took John with them. The following summer, he came back to the country to visit his grandmother. Now while he was visiting, was the home of his grandmother his home? No, it wasn't. His home was in the city a short distance away. Why? Because a boy's home is where mother is living. Home is where mother is.

Now, with this little explanation we can tell where God's kingdom is. The kingdom of God is the place where God lives. Perhaps that may not clear up everything, for where does God live? He lives in the hearts and lives of those who love Him. The kingdom of God is to be found in men's lives. We cannot look for it on a map and say it is in the United States, or Canada, or any place else in the world. I am hoping, little people, that some have found the kingdom of God in your lives.

2. Then geography tells us of the resources of a country; what it raises or makes and sells to other countries. I was living in a place once where they grew a lot of potatoes and shipped them to Cuba and to other countries. Now what does the kingdom of God give that all the world needs? It should give God's love to everyone.

Far, far away from here, in the land of Africa, there lived a little boy. He was a slave. One day his master took the little boy to town. This made him very happy for he had never been in the town before. However, his happiness did not last long for he found his master was taking him there to sell him. His new master was very cruel to him and the little fellow ran away. He came to a place where some Christian missionaries were living. There he was taken in and taught to read and write. The missionaries also taught him of Jesus and His love. Almost before he knew it, the little fellow had begun to love God. The missionaries had been kind to him, they had bought his freedom from his cruel master. He could not help but love the God they did. If God is in our hearts, then we have the kingdom of God within us. If we, then, do our best to give that love of God, as the missionaries did, we shall be doing as we should.

But I have not finished the story of the little African boy. He had been with the missionaries about three years, when some government officials came and offered him a position at twelve dollars a month. The missionaries did not want him to leave and all they could give him was three dollars. They called the boy in the room where the officials were, told him his good fortune and left it with him to decide. After he heard that, he turned to the missionaries and said, "I know these men want me to go with them. But if you will let me, I will stay with you." He refused a fine position that he might stay with the missionaries to teach other boys and girls about God.

Perhaps we can never do anything like that; but we can be good.

Goodness is what the world needs and goodness is what everyone, who is in the kingdom of God, should give.

EVENING SERMON

THEME: *The Garment of Praise.*

SCRIPTURE: Ps. 103. **TEXT:** Isa. 61:3.

INTRODUCTION: Earth has changed her garment. The drab of leafless trees, undecked even with the winter snows is no longer. As if in grateful recognition of the Creator's praise, Nature has decked herself anew with the garment of green life, praise, if you will, for the faithfulness of the God of Nature who ruleth the seasons. Men would do well to emulate nature.

I. *The Garment of Praise is Beautiful.* Jesus is clear in His testimony. He had seen the garments of the priests, Roman rulers, but no such garment could compare with the garment of praise worn by the one leper who returned after his cleansing. The garments of the priests, with ephod and precious stones contributed to the ritualistic service of the Temple. A mere formal aid to worship. The garment of praise worn by one blessed, as an indication of gratitude is more than formal. Do you don such a garment for the Master?

II. *The Garment of Praise is Not Seasonal.* Moses sang on the border of the promised land into which he was not permitted to go. Job sang even in the night of his sorrow. The Hebrew lads in the fire of affliction wore such a garment. Paul and Silas in prison chains were not without its covering. Paul again after days of storm-tossed voyage, two weeks with scant food, when he took bread wore that garment and his companions saw its beauty. Jesus wore it Himself in His darkest hours, "Father I thank Thee," and a hymn before He went out into the garden. Yes, we don it when the sun is shining, never thinking that perhaps its beauty is only really seen in "stormy weather."

III. *The Garment of Praise is Never Out of Fashion.* An interesting pastime is that of looking in the family album of the years gone. "Did we ever dress in that fashion." Even last year's models are detected and out of date, to say nothing of ten or twenty-five years back. But grateful hearts are never out of style. The early Christians gathered in secret and lifted their voices in praise. He who claims fellowship with Him must ever wear the Garment of Praise.

CONCLUSION: He came to the world with the Heavenly Chorus wearing that garment. "Glory to God in the Highest and on earth Peace." The echo of that praise will never die out.

MID-WEEK TOPIC

THEME: *Memories of Men.*

TEXT: Ex. 12:19.

I. "This day shall be unto you for a memorial." It is a day with a

special mission and a special ministry. Since 1866 it has become an annual enterprise, and the spirit of these annual occasions live on in the memories of men.

Every war gives new significance to the event, and since almost every home is touched directly or indirectly as a result of our recent world-wide conflagration, the day has a more tender meaning than for those who have not lived under the shadow of its cruel demand.

There is common interest and common thrill that fills the heart of every high-minded American when on Decoration Day he hears the radio announcer say to the unnumbered millions: "The President is reverently placing a wreath upon the grave of the unknown soldier."

I would like to make one other appeal. It is not an appeal for the dead, but the half dead. In many cases they would be better off, had death ended their physical suffering. Let us remember our disabled soldiers in home and hospital.

II. What means these scattered battle-fields? They mean,

"In the beauty of youth, buoyant, serene,
They stepped from the school to the battle-scene."

It means,

"These laid the world away,
Poured out the red, sweet wine of youth."

My own reaction after I traveled over the battle-lines was this:

O war-scarred fields of sunlit France!
I saw the glint of your quiv'ring lance:
I felt the palsy and the pain—
The life-blood sapped from ev'ry vein:
I heard the voice of heroes dead;
I understood each word they said:
"We gave our lives for higher things
Than quibbles, conferences and kings."
Arise! brave France and point the way
To God and Brotherhood, we pray!

III. How do we keep our covenant with our dead? By being patriotic in peace as well as in war. By so living for our country that she is worth dying for; by being patriots without pay; by becoming so civilized that we recognize that war is not the civilized way to settle disputes; that as we have died in devotion to war, we shall live in devotion to peace.

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U.

Intermediate: How Can We Help to Abolish War? Luke 6:27-28.

Junior: Crusaders with Christ in Africa. Acts 8:26-39.

Young People: How Missionaries Advance World Peace. Isa. 52:7-10.

Helpful Reading

Modern Series of Missionary Biographies.

DORAN'S: Missionary Lives for Children.

Moffatt of Africa.

Hannington of Africa.

Arnot of Africa.

Livingstone of Africa.

ROWE: Modern Pathfinders of Christianity (Lives and Deeds of Seven Centuries of Christian Leaders).

SINGH: With and Without Christ.

LIVINGSTONE: The White Queen of Okoyong.

Mary Slessor of Calabar.

JUNE 1, 1930

SUNDAY AFTER ASCENSION DAY (EXAUDI SUNDAY)

CALL TO WORSHIP: "O, love the Lord, all ye saints, for the Lord preserveth the faithful and plentifully rewardeth the proud doer. Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord." Ps. 31.

PSALM: 46.

ANTHEM: Seek Ye The Lord.—*Roberts*

Holy Spirit Come O Come.—*Martin*

OFFERTORY SENTENCE: "There is an evil which I have seen under the sun, and it is heavy upon men; a man to whom God giveth riches, wealth and honor so that he lacketh nothing for his soul of all that he desireth; yet God giveth him not power to eat thereof, but an alien eateth it; this is vanity and it is an evil disease." Eccl. 6:1-2.

OFFERTORY PRAYER: We thank Thee, heavenly Father, that Thou hast given us the desire to give of our plenty to those who are in need, and toward the work of Thy Kingdom on earth. Accept our gifts to Thy glory, and bless us. Amen.

BENEDICTION: The grace of the Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit be with you all.

MORNING SERMONS

(Communion)

THEME: *Every Man Perfect In Christ.*

SCRIPTURE: Col. 1:18-29. *TEXT*: Vs. 28.

HYMNS: O Thou Best Gift of Heaven.—*Resolven*, 664, 664
Jesus, I Live To Thee.—*Lyte*, S. M.

I. INTRODUCTION.

1. Scripture meaning of perfection. Not flawlessness, but maturity. Ripened growth is the thought of the Greek. Compare the picture of a horse that a little child might make, doing its best, with one the same child could make as a trained artist thirty years later.

2. Note the following passages: Matt. 5:48. This represents the character of God as the ideal for our growth. Eph. 4:13. This represents Jesus Christ as the revelation of God, filled out with the details of the character of God. Phil. 3:13-16. This represents the Christian struggling on toward the "perfection" referred to in verse 15.

II. DISCUSSION.

1. The passage.

a. Its comprehensiveness and sweep. It includes the whole redemptive plan of God as revealed in Christ to all the world, with Paul as its pioneer missionary to the world of his day.

b. Its personal directness. Note the words "every man" in verse 28.

c. Note the ideal of all preaching and teaching in the text, that every man may be presented as perfect in the likeness of Jesus Christ. Compare Christ's parable of the ninety and nine showing His supreme interest in the one out of the hundred that has abandoned the ideal.

2. How to be perfect.

a. The hopelessness of the self-satisfied man. He does not want to be better, he is a case of arrested development. The need of continually stirring up ambition for the higher things through the realization of our present limited accomplishments. Emphasize verses 9-12 as showing the qualities of a growing Christian experience.

b. Christ's sacrifice for us the great awakener. Note particularly verses 19-22 revealing to us the redemption of Christ and especially its objective as amplified in verse 22. Note in verse 23 the method as suggested in the words "continue," "be not moved away," "grounded," "settled."

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

c. Christ's sacrifice incomplete without ours. Note verses 24 and 25 and the astonishing implication in verse 25 that Jesus' sacrifice is not enough. If the redemption of man had stopped with the cross, Christ would not have been a success as a Saviour of the world. Others had to follow in the Via Dolorosa in order to, as Paul says, "fill up that which is behind of the afflictions of Christ in my flesh." The history of the church is full of the names of men who like Paul suffered as Jesus Christ did "for His body's sake which is the church." Augustine, Huss, Wyckliffe, missionaries, pastors, Sunday School teachers, parents. Their example of living sacrifice shames us out of our imperfection, into a fresh impulse toward a perfect life in Christ. (Note quotation from Bernard Shaw in Dean Sperry's "Reality in Worship." Page 344.)

d. The text as our ideal. 1. For the church as a whole growing toward perfection. 2. Our own church as an organized body of Christians working toward the spiritual ideals of Christ's body. 3. For our own homes and firesides. We constantly need to be checked up with the perfection of Christ. 4. For our own selves. A personal aspiration. A purpose toward the fullest Christian life of which we are capable. 5. A special obligation upon pastors, church officers, teachers in Sunday School and parents to set this as a definite objective, in the lives of those for whom they labor. 6. Impress strongly the text and theme at this point.

III. CONCLUSION.

The meaning of the bread and wine of the communion in view of this discussion. In verse 27 is a phrase "Christ in you the hope of glory." This means that our one hope of a glorified and perfect Christian life is Christ Himself within our hearts. At the communion we take the bread and wine to symbolize the welcome into our own hearts which we give Him. It is more than an ideal held before us, it is the power of His spiritual personality within us making us more and more perfect in His likeness and applies to every man, woman, and child who takes the communion.

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(Pericopes)

THEME: *The Great Commission.*

SCRIPTURE: Mark 16:14-20. **TEXT:** Mark 16:15.

HYMNS: Where Cross The Crowded Ways of Life.—*Thanksgiving, L. M.*

Speed Thy Servants, Saviour, Speed Them.—*Regent Square, 87,87,87*

Last Thursday, according to our church calendar, was the anniversary of Ascension Day. The day commemorates the ascension of Jesus into heaven. On this day the Christian looks back in remembrance upon that marvelous scene on the mount when the Saviour spoke parting words to His disciples and then in a supernatural manner passed from their sight and was seen in human form no more.

For the earnest Christian Ascension Day is full of significance. He sees in its miracle the vindication and triumph of the ministry of Christ. Having gone down to the foot of the mount in the garden of humiliation, the Saviour is now permitted to ascend to its summit to be crowned with glory and honor. Patient obedience becomes at last the pathway to glory. Faithfulness and love may suffer long, but to them the final victory is given.

But there is in the account of the departure of Jesus from His own something more than words of comfort. Now that the love of God has been vindicated on earth and redemption accomplished, Christ's followers are summoned to a great duty. Opportunity invites responsibility. Freely have they received. Freely now let them give. Let them be light-bearers

for all the world. Their duty-call, their marching order is summed up in the words of our text spoken shortly before the last farewell. It is best stated in the simple words: "Go ye into all the world, and preach the Gospel to every creature."

What is Christ asking of His disciples in these words? Is there a duty here that is intended also for us? Let us, on this Sunday after Ascension Day, inquire into these matters. If duty is to be laid upon us let us ask for grace and strength that we may faithfully perform it.

I. "Go ye into all the world, and preach the Gospel to every creature." Christ is here defining the mission and duty of the church on earth. That duty and mission are spiritual in character. The church shall deal primarily with the souls of men. She shall carry the Gospel to them. By teaching and preaching, by baptizing them into faith in and fellowship with the Triune God, the church shall remake the world, shall recreate sinful humanity and shall lead men into eternal life. This is the church's task, the reason for her existence, your business and mine as her members and as His followers and friends.

The church, from all this, is not merely an institution of learning. She serves the mind, yes. But her deeper aim is the heart, the conscience, the soul. A political organization? The church will indeed insist that her members fulfill their civic and political duties. At the same time, in the interest of preaching the Gospel in all the world, she will be only too ready to allow Cæsar to care for certain duties required by the state that she may the better serve the interests of God's kingdom. A social organization? The social life and its pleasures and duties are bound to be a part of the life of the church. However, let the church and Jesus' followers not be led astray at this point. Let church members not be found busily entertaining one another when they ought to be serving the deep spiritual need of a waiting world. Let them not be found eating ice cream and cake with great gusto when hungry souls are starving for lack of the bread and water of life.

II. "Go ye into all the world, and preach the Gospel to every creature." In what sense did the disciples of Jesus receive these words? The remarkable thing is that the disciples did not stumble at these words. They accepted them at face value. They regarded them as Divinely spoken and as pointing out to them the clear duty of preaching the Gospel to a sin darkened world.

If any men might have been inclined to soften or change these words they were the disciples. They were ignorant, untrained men. How could they cope with the learning of Athens and the pride and wisdom of Rome? Yet the disciples did not side-step or turn away. They laid down the tools of their daily work and they went to work at a greater task. Like David they faced their Goliath. Like Napoleon, they refused to believe there was a word "impossible." A few days and timid Peter has all Jerusalem stirred. A few days more and Stephen dies gladly for the Gospel's sake. The months roll on and the mighty Roman empire is shaken by the preaching of Paul. The disciples are at work! They are obeying the word of their ascended Lord!

Of the charge made at Balaklava in the Crimean war a writer says: "It was splendid even though it was futile and foolish." Even more audacious, in a worldly sense even more foolish than the charge at Balaklava was the world campaign mapped out and carried out by the disciples of Jesus. With no weapon save that of His Word, with only the strength of faith, with no numbers they fought a good fight and they won their battle. Hail to the hero, to the Spartans who died at Thermopylæ's pass, to the old guard who perished at Waterloo, to our allied youth who died on the muddy fields of France. But above all these, hail to that little band that dared to accept the great commission and to go out, at the cost of life, to preach the Gospel to the wide world.

III. Thinking of how the disciples accepted the great commission, we may well ask how we are accepting it today and whether we are really doing what we should by way of obeying it.

How are we accepting the great commission? While we praise the noble few who have kept the missionary flame burning for many years, let us honestly admit that most of us have not accepted the great commission at all. Occasional gifts of money, perfunctory and routine work in the well-organized activities of some church, a half-way interest in a missionary address, a pious wish that the good work may go on, is this missionary work? Is this obedience to the Master's command? You know that it is not. And you know that it is just this half-hearted interest that is accountable for a very noticeable decline in all present day missionary enterprises.

How ought we accept the great commission? As Christ's own word to each one of us. Let young men hear the call to preach and answer: "Hear am I. Send me." Let young girls say: "We will teach little children the story of Jesus." Let rich men give great gifts that the work may go on. Let hospitals be built. Let schools be opened. Let the great many who may not give great sums or serve at distant points say: "We will do what we can. We will pray for the cause. We will build the church at home so strong that she can extend her work far and wide." Willing hearts will find a way to serve. Willing hearts will do their Lord's work fearlessly and unselfishly.

PRAYER

Almighty Father, we have need of the grace promised Thy children through Jesus Christ, and we in turn await the Comforter, like the disciples of old. We are gathered here to welcome the coming of spiritual grace and light, such as descended upon the followers of Christ when they were gathered in the upper room, and through whom they gained courage and knowledge of heavenly things. We can hope to grow toward perfection only in Christ Jesus, and only through Thy help. We pray Thee to extend to us Thy guiding hand in the great problems which confront us as citizens of this community, this nation, and as citizens of Thy kingdom. Help us to administer Thy affairs on earth in accordance with Thy plans, so there will be no delay in the fulfillment of the petition of Thy children everywhere, "Thy Kingdom come, Thy will be done on earth." Only as Thou strengthenest us can we hope to achieve Thy will.

In the case of Zaccheus, when he said, "Lord, I am trying to do right," Christ said, "Come down; I will go to thy house." There was not a creature on earth who felt the need of a Saviour to whom Christ did not at once open the door of His heart; and the beauty of it was that Christ's heart stood open for all that were behind Him or before Him, or on either side of Him. When Christ came from the eternal sphere He brought with Him as much of God as He could put into the conditions which He was to assume; as much as the human mind could comprehend; and though He laid aside that part of His being by reason of the circumstances in which He was to be placed, yet having entered upon our estate, when He spake, God spake; and when He showed mercy, it was an exhibition of God's mercy.—Beecher.

In a sermon on the text: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth," John 3:8, Dr. Henry P. Liddon said, "Our Lord's words suggest many lessons, but one of especial and incontrovertible importance; reverence for the presence and work of that Holy Visitor Whose festival we celebrate in the church year. Reverence for Him, in the Bible which He inspires; in the Church which He governs and sanctifies; in the souls, whether our own or others, in which He deigns to dwell. It is easy to become familiar with the outward tokens of His presence; to use language which has no meaning apart from Him; to forget that He is the Lord and Giver of Life, without Whom Holy Scripture, the Church, the New Birth, the New Life, would be empty phrases. If nature is full of interest and wonder; if the bodily frame which we inhabit, like the sea or the sky, are ever presenting to us new material for thought; much more is this the case with the mysterious depths of the human soul. And few things, perhaps, weight more heavily on those of us who know that life is already on the wane, and that the greater number of the years for which we shall answer hereafter must have already passed, than the recollection which at times steals over us, of that almost unnoticed multitude of thoughts, feelings, aspirations, pointing upwards and onwards, which have presented themselves in the presence-chamber of the soul, and then have vanished away, and left no trace behind. Whence came they? Those glimpses of nobler truth, those sudden cravings after a higher existence, those fretful uneasy yearnings full of wholesome dissatisfaction with self, those whisperings, those voices, which would not for a while allow us to rest, but which, as the years have passed, have died away into silence? Were these the whisperings of the Eternal Spirit Who marks predestined souls for His higher service; of Whom none can exactly say whence he comes to them or whither he is leading them; Who breatheth where He listeth, because he knows whereof each of His creatures is made, and apportions His service with the unerring decision of perfect Love and perfect Justice."

SUNDAY SCHOOL LESSON

CONTRAST BETWEEN FAITHFULNESS AND SLOTHFULNESS: Matt. 25:14-30.

Read Also: Matt. 25:31-46.

GOLDEN TEXT: "Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord." Matt. 25:21.

Teaching the Lesson

The lesson gives to us today another parable of the Kingdom of God. The man in the parable is Jesus Christ. His delivering unto them His goods refers to a very ordinary occurrence in the East where a departing land-holder distributes among his servants the responsibilities of the estate. The talent is an eastern measure of money and is equivalent to about a thousand dollars.

The immediate use made of his endowment by the man to whom was given five talents is commended by our Lord. Whatever we have is to be used in the proper way. There is no life, however meager may seem to be its endowment that does not have some talent, perhaps hidden, unsuspected but nevertheless discoverable to an earnest and persistent search. Such a life may be highly successful and greatly useful.

On the other hand, possession of great talents does not guarantee success. Coleridge was a most talented man. His life was in large measure a failure because of his refusal properly to use his talents. While he accomplished much, he fell far below his possibilities. Other men whose ability is mediocre, by diligent use of their one talent achieve outstanding success. The point which the teacher should emphasize is that Christ expects us to apply to the work of His kingdom as much ingenuity and intellectual vigor as the children of the world apply to their business. Too many people have the idea that the work of the church and religious activity in general can be done in a "goody-goody," slipshod manner, that would guarantee the bankruptcy of any business within three months. There is no place in the Kingdom of God for slothful, careless servants. What would you say about a Clerk of Session who keeps the Session minutes in such slovenly way as would be a disgrace to the proprietor of an up-to-date peanut stand? What of the careless and loose handling of the Sunday school collection and keeping of records? Should the fact that there are few trials for the embezzlement of funds in church circles make us easy and indulgent in these matters? Verse 29 seems to be harsh. It is, however, the statement of a law of life. If we fail to use our gifts they are taken from us. Physical and spiritual abilities atrophy if not used. It is true of the eyes of the fish of Mammoth Cave, and of the muscles of the arm. It is true of faith, of appreciation of music. It works in every field of life.

Verse 46 contains words which of course could have been spoken only by the Master. He alone deals in eternities, all the rest of us traffic in time. Only He can speak so shortly, so finally, so authoritatively upon so tremendous a matter. In *fourteen words* He disposes of the two great classes of men for all eternity! The two clauses of the verse balance exactly, and embrace in their thought the two extremes of the universe. The verse gives us supreme tragedy and perfect triumph, abject misery and unescapable glory, blackest night and brightest day, deepest sorrow and highest joy.

Verse 21 indicates the principle of stewardship on the part of the Lord. There is infinite grace, infinite generosity, trustfulness, assurance and patience. The steward must be faithful in character, in use of opportunity, in use of money, and in representation. His responsibility is personal and also social and collective. One can chase a thousand, two chase not two, but *ten thousand*. We are under responsibility to *cooperate* in movements for social righteousness with fellow believers.

SERMON TO YOUNG PEOPLE

THEME: *The Ascended Christ.*

TEXT: Luke 24:51.

The story of the Ascension is given three times in the New Testament; in the Gospels according to St. Mark and St. Luke, and in the opening chapter of Acts. All these accounts are marked by extreme reticence and reverent brevity. There is an absence of any detail. The thing was too big to be understood by men still living on earth. Perhaps the disciples held the notion of our own childhood's days, that Christ went up and up into the skies, far beyond the most distant star. Such an idea hardly stands the test of mature reflection. We must rather think of the Lord of life as stepping through the veil that hides from us the eternity all around, entering at a single step the unseen universe of which this is but a shadow and a dream. For it need hardly be said that if Jesus of Nazareth did indeed rise from the dead, as we firmly believe, then it is equally certain that "He ascended into heaven."

Why did He do so? His own words make answer: "It is expedient that I go away: for, if I go not away, the Comforter will not come to you." Had He remained on earth, He must have been resident in one place, whether Jerusalem or another. Thus the Church could never have become truly universal, and sight would have taken the place of faith. It was "expedient" for the Church that her Master should go away, to deepen faith, to strengthen independence and self-reliance, to offer scope for the work of the Spirit.

Moreover, the Ascension gave a new dignity to men and women. In the wondrous fact of Christ's sitting at God's right hand we see the exalted Man and the preparation of a heavenly place for us, that "where He is, there shall His servants be." There He dwells, our great High priest, resting from His labors, yet still making intercession for us, bearing our sins upon Himself, blessing us with the gifts of His Spirit, living still on earth within His Church, no longer a local Jesus but a universal Christ. "Jesus comes no more as an outward visitant. He crosses in visible form no earthly threshold, and sits at no man's board, but He comes to every believer in a visitation nearer and more intimate. He enters not into the home; but, passing through all natural barriers into the very heart. He becomes a presence transfused through the inmost soul of the believer."

Without the Ascension, neither the Church nor the individual disciple could ever have reached that high level which is our Christian inheritance

today. Goethe makes the chorus of angels sing, in his poem on this great theme:

"From the lap of corruption
Lo! Christ has ascended!
Rejoice, for the fetters
That bound you are rended!
Praise Him unceasingly,
Love one another,
Break bread together, like
Sister and brother.
Preach the glad tidings
To all who will hear you;
So will the Master be
Evermore near you."

SERMON TO CHILDREN

THEME: *Arithmetic.*

TEXT: Matt. 6:33.

In school, there are many subjects we have to study. The longer we go to school, the more there seems to be. Still, boys and girls, these things will come up outside, even in church, and we can be glad we know something of what we are talking about. We are going to think a little bit about arithmetic this morning. Our text is the same as last Sunday, the thirty-third verse of the sixth chapter of Matthew, only this time, we are going to take the whole verse, "Seek ye first the kingdom of God and his righteousness: and all these things shall be added unto you."

Our text talks about something being added to something else. That means arithmetic and addition. Now to add, we must have something to start with. Jesus says what we must have first is the kingdom of God. If we have, then many other blessings shall be ours.

1. Choose God's will first. That is the most important thing to do. When we start out to do a certain thing, we must put forth every effort to get it done. Everything else should have second place. A boy sent to find his lost brother should not turn aside to play a game or pick blackberries. Either of these other things is good, but the important thing is to find the lost boy. You and I must decide what is the chief thing to do and never be satisfied until that thing is done. Christ says, first comes God's kingdom. Then in seeking it, do not let us be led astray to stay home from church or Sunday school to go fishing.

A boy was once working for a man who was putting telegraph wires in a building. The workmen had about finished and told the boy to go up on the roof and nip off some ends of wire and go home. They told him to be sure to put the tools back in the workshop before he left. "Do not leave any of them lying about, whatever you do," said the foreman. While the boy was at work on the roof, he slipped on the slates, and fell to the ground unconscious. An old lady saw him there. She came and shook him, and

thinking he was some bad boy in the neighborhood, sent for the policeman. The shaking he had received roused the boy and what do you think he did? He staggered up the stairs and on to the roof, gathered up the tools and took them down. When he reached the ground, he fainted. The policeman, when he came, saw something was wrong and sent him to the hospital. Soon he was well again and able to work. That boy was eager to obey orders. We should be just as anxious to keep God's commands.

2. Now comes the strange part of our text, but I wonder if you little people think it is strange. If we seek first to do God's will, other things shall be *added* unto us. Religion is a matter of addition. So many think it is subtraction. They say to do God's will, they must give up so many things they like to do. To serve Him means taking away so many of their pleasures. Christ says it will add to their blessings. We, who have learned to love Christ, know which is right.

The happiest man I have ever met is a Christian. Before he became a member of the church, he was a great baseball umpire. He was also a fine musician. After he became a Christian did he lose all the fun out of life? You should just hear him talk to his class of Sunday school boys about playing baseball and you would know. You should see him umpiring a game at a Sunday school picnic. Happy! He is the happiest and liveliest of them all. There is this difference in him now; he always sees the good in everything. Any one who sees the good in everything is always the happiest. An outfielder misses a ball coming right into his hands and loses the game for his team. Everyone is hissing him. My friend, however, remembers the many splendid catches he made during the game and encourages him. A musician plays a difficult violin solo and plays one harsh note. While the others are thinking of that one mistake, my friend forgets it in the fine way the solo has been rendered. This habit, the very finest any Christian can have, has made him happy and many others happy besides.

Remember then, my children, to start out by doing God's will and great blessings will be added to your lives.

EVENING SERMON

THEME: *Standing Watch.*

SCRIPTURE: Hab. 2:1-20.

TEXT: Hab. 2:1.

INTRODUCTION: No mistaken idea more paralyzing than the notion that in our religious life, we need not constantly be on the alert. We stand watch on our business and social life, the activities of our home and the education of our children, but think that our religious development will take care of itself. Lowell's lines express an attitude of many,

"'Tis heaven alone that is given away,
'Tis only God may be had for the asking."

We "ask" and expect God to answer without any more effort on our part.

I. *The Necessity of Watching.* Religious fatalism is not dead. Quite active in many lives. Moral laziness and irresponsibility do much to kill

the power of the Holy Spirit in our lives. We like to think that religion is free. We do not like to recognize our responsibilities. Is your interest in God becoming weak? Perhaps your interest in other things, good in themselves, is crowding out that other interest. A little more earnest thought rightly placed can do much to put life into your religious experiences. It is necessary that we stand watch over these supremely important things of life.

II. *The Example of the Writer of Scripture.* Over against this indifference stands the voice of the man of God. Personal initiative is recognized by him. The writer of the Psalms affords the same warnings, "As panteth the heart after the water brooks, so panteth my soul after the living God." "My soul is athirst for God." "Blessed are they that keep His testimonies and that seek Him with the whole heart." The Master, Himself would call attention to this attitude, "Behold! I stand at the door and knock." But the door in the picture is opened only from the inside. Our hands must pull the latch that will let Him in. "If any man . . . open the door, I will come in and sup with him." We have a part to perform.

III. *The Results of Standing Watch.* The prophet's picture is the wall of a castle, with the sentinel on watch lest the enemy approach suddenly or perhaps watching for reinforcements from the ally. Or, we may visualize the watch on deck of the ship peering into the distance to find the pilot that will take the vessel into port. No worthy general or good captain of his ship awaits the moment of danger to know what he will do. His plans are made and his watch set.

CONCLUSION: A little serious thought and watchfulness concerning the forces that are confronting us to break down our religious activities is a sure way to entrench them.

MID-WEEK TOPIC

THEME: *What Kingdom Do You Seek?*

TEXT: John 3:1-8.

Christ is speaking to this inquisitive lawyer of a new order of things. He is inviting him to be born into a new kingdom. He is suggesting that he be lifted out of the material into the spiritual realm. Christ was trying to connect that which was in Nicodemus with that which he knew to be in the person of God, a new spiritual freedom, a new spiritual liberty, an antidote for the sinister influence of material existence. What kingdom do you seek?

I. Do you seek the material kingdom? If so, you perhaps will find it. You will find gold, you will find silver, you will find precious stones. The Prodigal Son sought the kingdom of material things, so his father divided his income and gave the young man his portion.

"I have gained gold," said a friend; "I have lost love. God is love. In gaining the physical, I have lost the spiritual."

II. Do you seek the kingdom of knowledge? A farmer boy finds a rock in the plow furrow, carries it to a fence corner and pronounces it a

nuisance. Later he goes to a University and studies geology. He goes back to the farm, examines the rock and sees in its soil a rich deposit of ore, or a trace of gold. He has gained knowledge. Most of us know less than enough.

III. The kingdom of the spirit. In this kingdom you will find love. Love is spiritual, therefore it is found in a spiritual realm. In this kingdom, you will find truth. Truth is spiritual; hence we find it in a spiritual realm. You will find peace. Peace is spiritual, therefore it is to be discovered in a spiritual realm.

I will not attempt to minimize the material kingdom, or the kingdom of knowledge. I am making a special plea that we may be reborn, born into the spiritual kingdom, that the Church may keep her place as a spiritual institution.

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U. (Consecration Meeting).

Intermediate: How Can I Get People to Like Me? Matt. 7:1-5, 12.

Junior: God's Gift—My Body. Dan. 1:8.

Young People: June Topic, LEADERSHIP.

How Avoid a Summer Slump in Our Society Work? Heb. 10:24, 25.
WALTHER LEAGUE

June Topic: Dr. C. F. W. Walther.

Helpful Reading

STIDGER: Personal Power.

CADMAN: The Christ of God.

EGGLESTON: Womanhood in the Making.

EGGLESTON: Fireside Stories for Girls.

EGGLESTON: Around the Camp Fire with Older Boys.

JUNE 8, 1930

PENTECOST SUNDAY

CALL TO WORSHIP: "O magnify the Lord with me and let us exalt His name together." Ps. 34.

PSALM: 61.

ANTHEM: Peace I Leave with Thee.—*Roberts*

Saviour When Night Involves the Sky.—*Shelley*

OFFERTORY SENTENCE: "Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate." 1 Tim. 6:17-18.

OFFERTORY PRAYER: We learn from Thy Word how useless are the things of this world for the purposes of everlasting life, unless they are used to feed the hungry, clothe the poor, and to create good will and love among men. A portion of that which was given to us by Thee is offered for the Glory of Thy Kingdom. Accept our offering and Bless it to Thy use.

BENEDICTION: Grace be multiplied unto you, and peace, through the knowledge of God and of Jesus Christ our Lord.

MORNING SERMONS

(Children's Day)

THEME: *A Dedicated Home.*

SCRIPTURE: Deut. 20:1-9. *TEXT:* Deut. 20:5.

HYMNS: O Holy Lord, Content to Fill.—*Abends L. M.*

When, His Salvation Bringing.—*Rotterdam 76,76,D*

I. INTRODUCTION.

1. Setting of the text as suggesting the idea of dedication. Here is a list of things that should be given preference even over warfare: an undedicated home, an unharvested vineyard, a fiancée unmarried, a faint hearted soldier who may influence others. The importance of having the home dedicated is the theme the text suggests.

2. Look up the term "dedication" in the concordance and note the different things to which it is applied.

II. DISCUSSION.

1. Bible instances of dedicated homes.

a. Job: 1:1-5. Mingled social joy and religious concern. Spiritual guardianship over children. The father's systematic, continuous attention to their religious and moral needs.

b. Abraham: Gen. 18:19. Authority and command. Always for "justice and judgment." "Keep the way of the Lord." Too often our way. God's confidence in Abraham. Need for authority within love and for love sweetening authority.

c. Jacob: Gen. 35:1-4. Return to early ideals. Jacob's early experience with the homelife established by Abraham and Isaac. His experience at Bethel as a young man. The intervening years and their accumulation of wives, wealth and gods. A spiritual housecleaning in view of the return to old associations. What was your bringing up and where are you today? Are we ashamed of old truths?

d. Joshua: Joshua 24:14-15. A home dedicated to God and Country. A national occasion. Joshua adopts an example for the nation. Vast importance of this today with us. Observance of service of God and of the laws of the state. American democracy as a thing to be included in the discipline of the home. Failures due to over-control and lack of self-discipline.

e. Bethany Home: John 11:1-5. A place where Jesus felt at home. Relate His customary visits. The congenial spirits and their value to Him. The extreme beauty of this event. Their time of need. Their natural turning to Christ. The obligation He owed to Mary and Martha for their devoted acts. The simple way the news was given: no appeal, no claim urged, just "He whom thou lovest." His remarkable comment. The statement of his loving interest. Surely a dedicated home where Jesus felt at home.

2. Two typical cases, one dedicated and the other not. Every minister in the course of his experience has known of homes dedicated and undedicated and he may at this point profitably picture two such homes. Let him characterize the points of difference as to their spiritual value to the church and community and effect upon the children.

3. Marks of a dedicated home.

a. They should be homes ruled by church ideals. 1. The church influence on the home. 2. The principles of religion: moral rectitude, spiritual culture, unselfish living, neighborly kindness, community welfare. 3. The personal presence of Christ. Note Mary's and Martha's home and Christ's place there. Influence of that home in Bethany and Jerusalem.

b. They should be homes that sustain the church. 1. Compare the church with other institutions in the community: hospitals, orphanages, schools, lodges, factories, and stores, public government buildings. If these were removed the church would remain. If the church was removed these would die or deteriorate. 2. Duty of church homes to maintain the Church as a community asset. Attendance, loyalty in speech, example and conduct. Boost it! 3. The community is the spirit of the community. A soul, the composite of all souls in it. The home through the church may keep this fine.

c. They should be homes with a sense of the community as a whole. 1. Christ saw Capernaum, Chorazin, Nazareth (compare boyhood and manhood viewpoint), Jerusalem as communities. 2. Church homes should have sense of community needs. Responsibility for every member, child, no matter what race, social position, job, or sect. Sense of other homes not of the church, not happy, not even decent. "The Christian and well-to-do homes should seek to better the home conditions of the toiling classes. A man's home is his haven of rest and the place where he should find the best that life offers. There can be no healthy civic or social life of wholesome home conditions for the people are lacking."—Dr. Walter Rauchenbusch.

III. CONCLUSION.

1. Appeal for the use of the summer to take time for home religion at camp and cottage since the church often unavailable.

2. Appeal for recognition of God everywhere and particularly where the two or three of the home are gathered in His name. "There am I in the midst."

(Pericopes)

THEME: *The Power and the Promise of Pentecost.***SCRIPTURE:** Acts 2:1-13. **TEXT:** John 14:26.**HYMNS:** Spirit of Mercy, Truth, and Love.—*Federal St. L. M.*
Lord God, the Holy Ghost.—*Durham, S. M.*

Pentecost is said to be one of the oldest of all religious festivals. A textbook that I own says that it has been kept for at least thirty-three centuries, for fifteen as a Hebrew festival and more than eighteen as a Christian feast. We sing a hymn that has a mighty swing to carry it along which says: "Faith of our fathers, living still, in spite of dungeon, fire and sword." Our observance of Pentecost is a testimony to the truth of that hymn. The religion that we love is not a mushroom growth that sprang up over night. Ours is a faith that reaches back through the centuries and that looks forward into eternity. Our fathers kept this day, we shall keep it, and, pray God, our children shall do the same. Shall not that fact, the thought of the age of this festival, the sacred memories that cling to it, make it doubly precious in our sight today?

I. Pentecost is, first, a story worth telling and retelling to those who are members of the Christian Church in all ages.

After Jesus had been crucified the disciples were like sheep without a shepherd. Though convinced of His resurrection, they seemed unready to give themselves to the work he wanted done. Perhaps they were just tired. Or they may have been waiting for someone else to do the work to which God was calling them.

On Pentecost, the fiftieth day after Easter, they were gathered with one accord in one place. Just why this particular fact should be carefully mentioned we are not sure. Is the inference this that before the Holy Spirit can baptize the hearts of believers they must first stamp out all quarrels and jealousies that might keep them apart? Whether it is or not, it might be good that, in seeking the Spirit's gifts, Christian disciples do the thing mentioned here, namely, that they first encourage unity of opinion and mutual good-will.

Gathered together in this fashion the Holy Spirit came upon them. The immediate facts in the case are not as clear as are their after-effects. These disciples became changed men. Lethargy and laziness disappear. They find a leader, the man Peter. They find work to do. They begin the great task of evangelizing the world. They perfect a church organization. From this time on they become so bold in the service that no danger daunts them. A baptism unto bravery, a baptism unto service, that was the power of that first Pentecost in the lives of the disciples.

II. But Pentecost is more than an incident in history, a story worthy of being told and retold. It is a spiritual feast that brings to our attention the great work of God, the Holy Spirit, in His effort to deal with individuals and their needs.

Jesus, in human form, was necessarily limited in His endeavor to the place His physical person might be. Now, however, that Jesus is no longer on earth in physical form, His activity is greatly extended since

the Spirit, God's own Holy Spirit, is now taking the treasures of Christ and bringing them to men throughout the world, wherever the Gospel is preached, wherever the sacraments are administered.

Here is a soul under duress of sin. This man grieves every day over what he has done. He is honestly sorry. This man happens to enter a Christian church. He hears the preacher declare that if we confess our sins God will forgive us. He hears that message, he believes it, he says to himself: "I have sinned, but I will repent. I trust in the redeeming merits of Jesus and now I will sorrow no more." The man is correct in all he does. As Jesus once forgave sinners, so the Holy Spirit today is bringing forgiveness to men through the medium of the Gospel. And it is God, the Holy Spirit, who does this gracious work and who makes it all possible.

It is the blessed work of the Spirit that was poured out to comfort the troubled hearts of men. We say: "Don't weep, don't mourn." The Spirit takes the words of Jesus and binds them upon our hearts. "I am the resurrection and the life." In place of the physical Christ who once served men in their needs, the Holy Spirit now serves them and lifts them up and draws their hearts to Him who is the Great Healer.

We know less about the Holy Spirit than about other matters in our religion. And yet, so far as daily duty is concerned, there is nothing that we need more than to know and to have the ministrations of the Spirit. Tomorrow your heart may be broken by some great misfortune. Sin or sorrow or both may lay you low. How needful, how good, it will be if, in your time of testing, above all the tumult of this world's hurry and haste, you can hear the Holy Spirit speaking and saying: "Fear not, for I am with you even unto the end."

III. For a final thought Pentecost is worthy of our interest because it emphasizes the unseen yet abiding presence of God.

Pentecost says to us: God is a Spirit, the Holy Spirit. He is real though He comes as Spirit. He is your life, the power of your goodness, the heart of your faith, the promise of God's grace to you for all time to come. Because He is hidden from your eyes, do not forget your need of Him. Because you cannot handle Him with your hands, do not starve your life by trying to live apart from Him.

How many of us, when the strain of daily work and toil rests heavily upon us, pause amid our exertion to say: "God is with me. He will help me bear my burden?" How many? Yet, if we could only say that, how much easier it would be for us to do our work and to gain the final victory.

A certain blind man once did a strange thing. He walked down the busy street, through the crowded traffic, straight ahead. Never once did he miss his step or stumble at the curb or strike some one else. How did he do it? This is the answer. By his side there walked a friend who guided him, a friend whom he did not see, but who served him most helpfully all the while.

Traveling through this world we are often to be compared to that blind man who walked down the crowded street. He did not walk alone and we do not walk alone. There is one whom we cannot see who guides us on our way, who is always anxious to guide us and who will always

strive to lead our souls God-ward. That one is the Holy Spirit whose power and promise are brought to us on this anniversary of Pentecost day.

PRAYER

Almighty God, Our Father, we are gathered here to do homage to Thee, to ask Thy forgiveness for our shortcomings, and to appeal to Thee for help in the days ahead.

In accordance with Thy commandments, our routine of life has been going forward from one generation to another, each growing more acceptable in Thy sight. We try to learn Thy Word, just as the disciples of old learned from Thy Son, Jesus Christ, but we need the same inspiration and wisdom that came to them in tongues of fire, in order to go forth to live and teach Thy Gospel. We commemorate the first coming of the Holy Ghost into the lives of Thy children, and pray Thee to let us share in a small way the grace of discipleship which came to them.

We need to carry with us into everyday life, into our homes, into our workshops, into the schoolrooms, yes, even our churches more of the spirit of Jesus Christ and the Comforter whom He sent to earth to carry on His work. With thy help we can accomplish any undertaking, even the conversion of our self-satisfied natures, and we ask Thee for light and courage to do this. We ask it in the Name of Thy Son, Jesus Christ.

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BENNETT: How to Make the Best of Life.

STIDGER: Personal Power.

ADDITIONAL OUTLINES

"And Jesus Moved with Compassion, put forth His Hand and Touched Him." Mark 1:41.

1. Jesus moved with compassion.
2. Jesus put forth His hands.
3. Jesus touched Him.

"This Do in Remembrance of Me."

1. A divine command.
2. A commemorative event.
3. A proclaimed fact.
4. A continuous duty.

OTHER TEXTS:

"Wait for the promise of the Father." Acts 1:4.

"Then are ye heirs according to the promise." Gal. 3:29.

"What he had promised he was able to perform." Rom. 4:21.

"He is faithful that promised." Heb. 10:23.

SEED THOUGHTS

If the Lord of a forest gives me a tree, it is fit I should be at the cost to cut it down and bring it home, if I will have it. I cannot say that I deserved the tree, it was another's gift; but my labours must lead me to enjoy that which was freely given me. Neither can the conscience have assurance of eternal life, so frankly bestowed in Christ, without a good conversation. Faith justifies, and words testify that we are justified. In a clock, the finger of the dial makes not the clock to go; yet the finger without shows how the clock goes within. Our external obedience is caused by our inward faith; but that manifests how truly the clock of our faith goes.—Adams.

Good works cannot go before regeneration. Effectual grace is that which builds the soul into an habitation of God; holy temper and holy obedience are the furniture of the house; and a house must be built before it can be furnished.

Good works, like the golden ear-rings of the Israelites, are valuable in themselves; but if once erected into a golden calf, to be worshiped and relied upon, are damningly pernicious.—Toplady.

Take a man that is now become a learned critic, turn him to the same author which he perused when he was a young student; he will find the selfsame matter, but see a great deal further into it, because he has now got further light. So it is here. The things which the Holy Ghost discovers are no other for substance, but those very things which are contained in the written word; only He affords regenerate persons clearer light to discern them.—Arrowsmith.

SUNDAY SCHOOL LESSON

JESUS IN THE SHADOW OF THE CROSS. Matt. 26:31-46.

Read Also: Matt. 26:1-30, 46-75.

GOLDEN TEXT: "He went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt." Matt. 26:39.

Teaching the Lesson

Verse 33 makes us understand what a brother man Peter was. Impulsive, confident, overly sure, even as you and I. In the garden of Gethsemane Christ comes to close grips with sin. All the powers of hell are facing Him. The waves of darkness surge in from the depths of infinite night and threaten to engulf him. Verse 39 is very significant. Christ was not afraid of the *physical suffering* of the cross. Martyrs have sung as they faced death. Was Christ less brave? No. He was recoiling from the putrid flood of the world's sin that was surging over Him. It might be illustrated by the story of the father who sets out to rescue his child. Finally he sees his little son on an island in a stream which

carries the sewage of a city. Through this he must go to reach the babe. It is a repulsive figure, but even this does not express adequately the deep recoiling of the soul of the Master from the hideous mass of sin through which His spirit was struggling as He voluntarily took upon Himself the burden of the world. There are those who say that his prayer, "Let this cup pass from me," was not a prayer to avoid the cross but a prayer for strength. They believe that He was afraid He would die on that spot; that the very tissues of his physical body were in danger of dissolution then and there. They think it was a prayer for life long enough to *reach* the cross. An angel ministers unto Him, strengthens Him. The mystery of the cross lies in the mystery of the character of the condemned man. Pilate found no fault in Him.

Christ knew men. He knew life and He knew eternity. Nicodemus recognized Him as a teacher come from God. The world's greatest teacher, miracle worker and man *on the cross!* The cross was easy after Gethsemane, for it was there the battle was fought and won. Notice in verse 41 how quick Jesus is to excuse His disciples. Even in His own extremity His thought is of them. No doubt the heroism of Peter in after years dates from this dark night. The kindness of Jesus here and at a later hour of the same night when "Jesus looked on Peter" strengthened the heart of that disciple, and sent him out to defy rulers and kings in the name of the King of Love and of Life. It was a night of destiny for all concerned. Judas went out, and it was night, *in his soul!* John 13:30. They went out, Matt. 26:30. Peter went out, Luke 22:62. Consider carefully the differing destinies to which they "went out."

SERMON TO YOUNG PEOPLE

THEME: *What Nicodemus Learned.*

TEXT: John 3:8.

In every sect will be found men of lovable nature; and even in the ranks of His enemies our Master had followers. Such a one was Nicodemus, a rich rabbi belonging to the exclusive Sanhedrin.

Cautious and timid by nature, he came first to Jesus by night, fearing his reputation. We do not know the place of meeting, but it may well have been the flat roof of some house in Jerusalem, on which a light "guest-tent" had been erected for the Master's comfort. We picture our Lord sitting there alone, gazing down on the twinkling lights of the city at his feet, and Nicodemus slipping along the shadows, his face hid in the folds of his mantle, and ascending by the outside stairs for this momentous rendezvous.

Jesus saw at once the man's spiritual need; and without prelude He uttered the tremendous truth, "Except a man be born again," anew, from above, "he cannot see the kingdom of God." The idea staggered and bewildered Nicodemus. And even today it is still sarcastically dismissed by many who profess to be Christians, as "the cant of evangelicalism." Yet the idea of such rebirth is found in many religions, and in the Old Testament as well as the New. Jesus explained to the inquiring Rabbi

that the power by which such a miracle of grace is wrought was the power of the Spirit. The Christian must be baptized, not only with water, but with the Holy Ghost. The Master sought to bring home the truth of this to Nicodemus by a parable. These two felt the spring breeze of evening striking fresh and clean upon their faces. "Marvel not at my words," said Jesus. "The wind bloweth" (or "the Spirit breatheth;" there is a play on the words which can be translated in either way from the original Greek) "where it will: the voice thou hearest, but knowest not whence it cometh, and whither it goeth. So is everyone that is born of the Spirit."

We know the truth of this in the realm of nature. The wind is an incalculable force, untamed by man. When I was a Gas Officer in the army during the Great War, part of my duties consisted in keeping careful records of wind direction and force. But one could never anticipate the movements of the air currents, which "God bringeth out of His treasures," and alone can hush to sleep with the commanding word: "Peace, be still."

So is it in the realm of the Spirit. As we read the Bible, we say, "It breatheth where it listeth." How various is the sound of God's voice in its inspired pages; now with the roar of the thunder storm on Sinai, now gentle as the Spring breeze upon the Mount! The same thing is true of the Spirit's guidance of the Church, of which we think on this Whitsunday, this anniversary of Pentecost, the birthday of the Christian fellowship. There have been many cross-currents of fanaticism and disunion in its history, but the Holy Ghost has ever been in the midst. And so, too, is it with the individual soul. We cannot tell how or when God kindles it to new life; but this, we know, is true: we must be born again.

SERMON TO CHILDREN

THEME: *But!*

TEXT: Gen. 3:3.

Surely you will be satisfied with your text today, for it is only one word. Look and see what is the first word of the third verse of the third chapter of Genesis. What is it? Yes, it is the word, "But." Adam and Eve have probably been in the Garden of Eden for some time. Satan is anxious to have them displease God, so he comes and asks questions of Eve. He asks if God has allowed them to eat of everything in the Garden. To this Eve replies, "We may eat of the fruit of the trees of the Garden, *but* of the fruit of the tree which is in the midst of the Garden, God hath said, 'Ye shall not eat of it, neither shall ye touch it, lest ye die.'" I believe Eve is a little dissatisfied as she answers Satan. She thinks of all the wonderful and delicious fruit everywhere but then she thinks what a pity that even one is denied her. That was the beginning of her disobeying God's law.

Perhaps it may not be correct to say that all sins start that way, but a good many do. This little word, "but," interferes with our happiness and sometimes even causes us to do wrong. Tomorrow, we shall say, will happen to be a warm and bright day. There is only one more week

of school and then you shall have two whole months of freedom. One little fellow knows this, "but," he says, "this is a lovely day. I would rather be outside than in that old schoolroom." So he plans to play truant.

Our elders are exactly the same. They have six days of every week for work or pleasure. "But," they ask, "why can we not have the seventh day, too?" So they use the seventh and on Sunday they go pleasuring or try in some way to make more money. Thus they disobey God and break one of His commandments and chiefly because they are dissatisfied. Our best way is to think of the many wonderful things we have and, in thinking of them, we may forget the things we should not have.

A fable is told of a thorn bush that had become discontented. "What a pity," it said, "that I should have so many thorns." As it grumbled and complained about its sad condition, it seemed to hear a voice saying, "Wish what you like and it shall be yours." Immediately it wished for leaves of gold. How glorious it looked in the early morning, with its lovely golden leaves. Soon, however, a thief passed by and filled his pockets with the leaves of gold. The poor thorn bush was more forlorn than ever. It was then given a second wish. This time it wanted leaves of glass. The next morning when the sun came up it looked more beautiful than ever. It was just like a tree of diamonds. However, it did not remain that way long. The wind began to blow and all the leaves of glass were shattered to pieces. All stripped and bare, the thorn tree was a sad looking sight. Next it wished for leaves fresh and green and the cattle came and ate them. At last, the bush decided it was much better as it had always been.

Even so was Eve, very much like this thorn bush. She was not satisfied with what she had and thought something else would be better for her. Beware then, children, of the sin of discontent.

Two sisters lived in a very beautiful home. They had lots of dolls and often went driving in their lovely car. Everything they could wish for was theirs, but still they were unhappy. Their mother took them one day to a children's hospital. There they saw a great many boys and girls but none of them were well. Some were crippled, others had a high fever and all of them were unable to run about and play. The sisters felt very sorry for them and thought how happy they themselves should be. When they reached home, they gathered together all their dolls and toys and sent them to the sick children in the hospital. Often they called and tried to cheer them a little. Thus they lost their discontent by trying to make others happy.

Let us do the same thing, little people, for we will find that if we can make others happy, our discontent is gone.

EVENING SERMON

THEME: *Inspiring Power.*

SCRIPTURE: Acts 2:1-21.

TEXT: Acts 2:4.

INTRODUCTION: Beginnings are important. With all its weakness, no wonder the church stands with such an outpouring of power at its

inception. That mysterious inspiration at the start is the source of its power throughout the ages; the condition of its success today and guarantee of its existence throughout all time.

I. *The Circumstances of that Inspiration.* The spirit of unity was there. "With one accord." There was no splitting up of the forces that might be used by the Master. The Master had prayed, "That they all might be one." There was visible unity, spiritual unity. This must be present in any group that proposes to follow in the steps of the first "congregation." Unionism is in the air. Methodism and Presbyterianism talking about it. No mere external organization can meet the challenge or take the place of spiritual unity. Men were ready for that outpouring of power, their hearts prepared. No circumstances that omit that one can pave the way for a development of power, in spite of all that may be said about duplication of effort and the cutting of overhead.

II. *The Manifestations of that Inspiration.* A supernatural moment. A new life was being born. Supernatural forces always present at birth as well as physical. God's breathing into the hearts of men spiritual life that was to manifest itself in a material world. We do not expect a repetition of the phenomenon today. A similar one is only too ready to manifest itself. If our hearts are ready, circumstances right, then God's breathing into us will be a reality. A moving force that will stir us to active service for Him and His Church.

III. *The Results of that Inspiration.* Men began to speak. The form the spirit took upon each is suggestive, a tongue. What a power the tongue may be for Him. These early Christians used it. We talk about everything under the sun; radio, "the talkies," travel, books, business, golf, baseball. Why not talk about our Christ and our faith. Talking things over always keeps alive the interest. True they spoke in many tongues, the Gospel was not merely for the Jew, but our one tongue and language is sufficient to do far more for Him than we ordinarily attempt.

CONCLUSION: The Church is weak today because we lack, congregationally, denominationally, Protestantly, both visible and spiritual unity. Because She is not stirred with the Spirit. Our hands are responsible for her future development and power.

MID-WEEK TOPIC

THEME: *Walking in Galilee.*

TEXT: John 7:1.

Jesus was always eager to travel in the direction of human need. There was an affinity between the enormous needs of humanity and the normal heart of Jesus.

I. He walked in Galilee for the purpose of service and salvation. Follow him as he travels across this circuit with his life aflame for those who need his ministry. We find him at Cana, attempting to serve and attempting to sanction. We see him in Capernaum as the master of mercy. Faith holds out its hope, and Jesus touches it into fruit. "Just

say the word and let my servant be healed," and Jesus could not resist. He makes a delayed trip to Nain where he heals the heart of a mother and fires the hope of a father. "Young man, I bid you rise."

"But warm, sweet, fender, even yet
A present help is He,
And faith hath still its Olivet,
And love its Galilee."

II. He did not dodge Judea because he was afraid of death. He dodged Judea because he had not finished with life. It was a case of reason and result. It was not time for him to walk the way of death. Had he felt the urge, he would not have done what he later did, travel into its very face, not in *fear*, but in *love*. He feels his call to Samaria, the despised province. Here a soiled woman needs salvation. Let us walk as He walked, not to demonstrate our heroism, but to demonstrate our love.

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U.

Intermediate: The Values of a Good Education. Prov. 3:3-18.

Junior: God's Gift—My Time. Matt. 25:1-13.

Young People: Prayer in the Life of Leaders. Mark 1:35; Luke 6:12.
(Consecration Meeting.)

Helpful Reading

BENNETT: How to Live on 24 Hours a Day.

SHEPHERD: Humanizing of Jesus.

BOUNDS: Prayer and Praying Men.

MURRAY: Prayer Life.

DODD: Prayer Life of Jesus.

JUNE 15, 1930

TRINITY SUNDAY

CALL TO WORSHIP: "Our soul waiteth for the Lord. He is our help and our shield, for our hearts shall rejoice in Him, because we have trusted in His holy name. Let Thy Mercy, O Lord, be upon us, according as we hope in Thee." Ps. 33.

PSALM: 63.

ANTHEM: Sanctus.—*Gounod*

God My Father, Hear Me Pray.—*Huerter*

OFFERTORY SENTENCE: "Render unto Caesar the things that are Caesar's and unto God the things that are God's." Matt. 22:21.

OFFERTORY PRAYER: Thy great love of us is reflected in our hearts and demands expression of gratitude on our part. That is why our gifts to Thee are joyously and freely offered. Accept them in the name of Thy dear Son, Jesus Christ. Amen.

BENEDICTION: Grace and peace be unto you through God the Father and Jesus Christ, our Lord.

MORNING SERMONS

THEME: *Man's Need of a Master.*

SCRIPTURE: Mark 10:17-31. **TEXT:** Mark 10:21.

HYMNS: I Need Thee, Precious Jesus.—*St. Christopher, 76, 76, D*
I Heard the Voice of Jesus Say.—*Vox Dilecti, C. M. D.*

I. INTRODUCTION.

1. What is your lack? Physical, mental, circumstantial, moral, spiritual? No lack consciously?

2. The young man's sense of lack, "How get eternal life?" Christ's answer, "One thing." That is everything, the same lack ours. Passage reveals it.

II. DISCUSSION.

1. Exegesis of Passage.

a. Repeat story.

b. Quality of the young man. 1. Of great wealth and high position. 2. Of good education and family. 3. Of fine spirit. Discernment: "Good Master." Reverence: "knelt." Enthusiasm: "ran." 4. Of clean record: His keeping of the commandments. His self-consciousness of rectitude. 5. Of high aspiration: Dissatisfied with all his qualities and possessions; Interested in Christ; Wanted eternal life.

c. Note Christ's love for him and His treatment of Him. 1. His love for him based on divine interest in everyone and especially on appreciation of the young man's qualities. 2. His treatment: the young man wanted to "do" something good to win eternal life. Christ gave him his chance. A costly prize requires a costly price, a great sacrifice, service, devotion. (Compare "deny self, take cross, follow me," with story of God testing Abraham at the sacrifice of Isaac.) Same required of all. The willingness wanted. Note words: "go," "sell," "give," "come," "follow." Imperatives. Christ the "good master." Christ takes him at his word. He has kept the last five commandments, but not the first five. An idolater of money, but deeper of self.

d. The young man needed a Master. His great lack was a lack of outside control. He had no master to whom he had submitted. Note his first salutation, "good Master." Christ's question, "Why me good, none good but God," therefore I am as God. Christ's command not capricious but in line with "eternal life" and the Kingdom of Heaven. A complete committal of himself required. Result, treasures in heaven. Compare verses 28 and 31.

e. The outcome. Two possible: went home, thought it over, troubled, uneasy, yields, drowns it out, adopts some falsehood as a life principle. The ruin of being his own master.

2. Special points.

a. Our need of imperatives. Amiability of the young man and lack of purpose. A desire, but not willing to pay the price. He feared the investment. Christ's imperatives to him also for us. The decalogue plus "go," "sell," "give," "come," "follow." Reasons: Ignorance, the groping uncertainty of many lives. Need directions, rules and regulations. The basis of law and government. Even love fails to stir. Indolence: coaxing, persuasion, argument, reward, the need of force behind morals.

b. Our need of a person behind the imperatives. 1. Discouragement of ideals. There is nothing more disheartening than to have held before us a beautiful ideal which we know represents our duty but which we feel unequal to reaching. We admire it and in a sentimental way wish we might realize it. It may steady us for a time, but we have no real power to attain it. It is like a menu without a waiter, a timetable without a conductor, a book of discipline without a commander. This marks the cause of failure in all man-made relations. 2. The power of Personal Touch: In order to realize ideals, we must have a leader who understands us and who can give us the feeling of his sympathetic interest and sustaining power. Recall the story of Gen. Philip Sheridan at Winchester, reorganizing the routed Union soldiers for victory. Recall someone's description of a college as a "log with Mark Hopkins on one end and a student on the other." We need a personal master in well nigh everything we do.

c. Our need of Christ as a master. 1. All arts and crafts have rival masters who have their day and cease to be. In the field of religion and life Christ has won a place supreme and undisputed. There are no rivals to Jesus Christ. He is the embodiment of all spiritual ideals and the representative of God in human life. He speaks with authority in all matters, and in His own right may bid us do as He will. 2. What He asks: (Review the story of the rich young ruler.) He demands that we surrender all that we own and are to His mastership, but He does this for the sake of what we may contribute to His own life purpose which is the highest good of mankind and the conquest of life by the kingdom of love. Compare the refusal of the rich young ruler with the unqualified acceptance by Paul of the same call to service. "Lord what wilt Thou have me to do?" The two men were much the same in all their training and life conditions. One refused and sunk into obscurity and the other accepted and became the world's greatest leader next to Christ Himself.

III. CONCLUSION.

1. Have you a master?

2. Who is he? All but Christ resolve themselves in the last analysis to some form of self-interest. *Christ* or *self* is the real issue.

3. The appeal of Christ as a loving Master.



(Pericopes)

THEME: *Who Is God?***SCRIPTURE:** John 3:1-15.**TEXT:** John 3:5.**HYMNS:** Holy, Holy, Holy! Lord God Almighty.—*Nicaea, Irregular*
Hail! Holy, Holy, Holy Lord.—*Harlech, C. M.*

According to the church calendar, today is Trinity Sunday. On this day we are asked to think about God, who He is, what He does, what our service to Him should be.

If there is one fundamental matter in our faith that perplexes many of us, it is this matter brought to our attention on Trinity Sunday. How little did Nicodemus understand God and the Saviour. Do we understand any better? If we were asked to explain God, might we not be compelled to take refuge behind the answer of the school-girl who said: "I know the answer well enough, but I am afraid I cannot express myself?"

Our inability in this respect may be more serious than we think. If we cannot express ourselves, how shall we ever teach the growing child in our midst about God? Suppose, this morning, for the benefit of any such growing child who might come to us in Nicodemus-fashion we try to fashion the words we might speak in giving our definition of God.

I. Who is God? To a ten year old boy or to anyone else asking the question, might we not follow the example of Jesus and say that God is our Father, that He is far more than any earthly father, that He is the great Father of all who bears all mankind upon His heart of love?

Behind the life of every child stands some father. Behind all life stands the Fatherhood of God. Our earthly fathers watch over us, care for us. They are grieved over our misfortunes. Some fathers spend their all in trying to help their children out of one difficulty or another. God is like a father of this kind. He loves us. When we are in trouble He is sorry. When we do wrong He is wounded to the heart. The Bible says: "Like as a father pitieth His children, so the Lord pitieth them that fear Him." For that reason, dear young lad, you with the happy light of youth on your face, write down this word about God: "God is your Father, He loves you, He will always love you, even when you have done wrong and forfeited His love."

One of our church-workers recently visited an orphans' home. "Boys," he said, "I have come to tell you about your Father." One little lad chirped up: "I'm an orphan. I haven't any father." That was just what this visitor wanted someone to say. At this point he replied: "Yes, you have. You may not have an earthly father. But each one has a Father, a Heavenly Father." And thereupon he told these boys all about God and His love for us. That is a correct way to state the case. Whatever our thought about God may be, we will do well, first of all, to think of God as Jesus did, to call Him by that expressive word, *Father*.

II. Who is God? He is the Heavenly Father. He is the Saviour.

How clearly does Jesus bring that truth out in dealings with Nicodemus! How plainly does He point to Himself as that Saviour!

To know God as our Father, to know Him but not to see Him, this is good, but it is hardly good enough. A little girl was once unable to sleep because she was afraid. "God is near you and watching over you," said her mother. "Go to sleep and don't be afraid." Everything was satisfactory for a while, but finally the young miss called out: "Yes, I know God is watching, but I want someone with skin on their face that I can touch."

The need of that little girl is really a deep need in every heart. We are glad to know about God as the Creator and the Father. But, after all, if doubts are to go and faith is to live, we want some one near us whom we can see and know and love. That need, dear young inquirer, God has met for you in the person of Jesus Christ. And so, when you have trouble in thinking about God, think about Jesus and how He came to seek and to save the lost, think of Him and say: "Jesus is God and what Jesus does that God does for me."

Jesus heals the sick and helps the poor. He gathers to His loving heart those whom the world neglects and forgets. He dies on the cross and yet as He dies He extends forgiveness to His crucifiers. He forgives you, it is His love that makes your forgiveness possible. For that reason write in your book this statement about God: "There is One who sacrifices Himself for me, one who takes all my sin and shame and sorrow away. That one is Jesus and Jesus is simply another name for God."

III. Who is God? The Father, yes. The Saviour, yes. And finally, as the church has tried to teach men and as Jesus taught Nicodemus, He is the Holy Spirit who is always present with us and is striving to guide our hearts to faith and truth and eternal salvation.

Trinity Sunday reminds us that God is Triune, three persons in one essence. Is that too hard for a child to grasp? Some think so. Yet often even little children understand spiritual truths better than their parents. And so we would not shirk the difficult task of trying to make clear to any person, even a child, how God is the Holy Spirit and how as Spirit He deals with us.

Can an inquiring child know about that mysterious voice called conscience that tells us what we ought to do? Can a child understand how God has given us the Bible and how, through the Bible, He continually points out to us His wish and will? Can a child understand how through different means God as Spirit influences our hearts and draws us into the church and persuades us to give our lives to Him? Children can understand these things. They often understand them far better than do some old and hardened sinners who listen and criticize but never learn.

Listen, youthful Nicodemus! God is not a million miles away in heaven. He is near you now and always. When you are tempted to do wrong and the remembrance of what is right restrains you; when you are encouraged by some teaching learned in Sunday School or at your mother's knee in prayer to do the right; when, in the course of the years you have come to find peace through obedience to the commandments of Christ, then,

know this, that God has come to you, even God, the Holy Spirit of whom Jesus spoke.

We cannot know about God all we would like to know. We can, however, know enough to be assured of His love and to walk His way and to find the assurance of our own forgiveness in His sight. Such knowledge is life's richest blessing. And such knowledge, my young friend and all my friends, may God the Father, God the Son and God the Holy Ghost grant you on this blessed Trinity Sunday.

PRAYER

Immortal love, rich in Truth, radiant in beauty, wonderful in wisdom, we praise Thee for the manifoldness of Thy manifestation in the order of the word and in the heart of man. But above all we praise Thee for the unveiling of Thyself in the home and the family, as the creative love of a Father, the brooding beauty of a Mother and the unfolding life of a Child, exalting the deepest love of life into a sacrament of revelation. O help us to live as the sons of Thy will, born of Thy redeeming love, in the consecration of Thy Spirit, making the home an altar of vision and prophecy. And may the grace of our Lord Jesus, and the love of God, and the fellowship of the Holy Spirit be with us all ever more. Amen—Joseph Fort Newton.

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ADDITIONAL OUTLINES

"Thou Hast Been In the Garden." Ezek. 28:13.

1. All privileged conditions of life are gardens of God.
2. The garden is a place of opportunity.
3. The garden is also a place of temptation.
4. The garden is a place of prayer.

"Be Ye Doers of the Word." James 1:22.

1. The Christian life is one of action: be ye doers.
2. The Christian life is to be directed by God's word.
3. Test your actions and learn if you have been deceiving yourselves.

OTHER TEXTS:

"Who is a God like unto thee?" Micah 7:18.

"There is none good but One. That is God." Mark 10:18.

"If God be for us who can be against us?" Rom. 8:31.

"Without God in the world." Eph. 2:12.

SEED THOUGHTS

During six years in my Boston pastorate I had observed in common with many others with profound concern the annual decrease in gifts to

mission work. This decrease had been accumulating in spite of every variety and every intensity of appeal, denominational loyalty, Christian service, Americanization, civilization, social betterment, altruism, loyalty to missionary heritage and emulation of missionary sacrifice and achievements in the past. During that six years I do not recall having preached more than six missionary sermons.

Constantly, however, the living Christ has been exalted. Unfailing emphasis upon His lordship in the Church and in the believer has been maintained. That has been the motive underlying all the preaching. The result has justified my expectation. During those years missionary giving through this church has increased more than one hundred per cent.

I employ this illustration because I profoundly believe it embodies an unvarying and eternal principle of success in the enlargement of Christ's Kingdom in the earth. Proclaim the *lordship of Christ, and obedience to the Great Commission follows as an inevitable sequence.*—J. C. Massee.

"The rising tide of social emotion," to use Benjamin Kidd's phrase, swept Ritschl back into the oceanic content of the New Testament itself. Here he perceived anew and lifted into clarity the three organic concepts of Fatherhood, Sonship and Brotherhood, which found authoritative expression in the Kingdom idea. The renewed study of the mind of the Master, on the lines laid down by Ritschl and by those who developed his teachings, has given a marked emphasis to the message of Christianity, not for the individual alone, but for the individual in social relationships. This is brought out in the Christian community, which is a fellowship of believers inspired by the consciousness of Christ, who for them is at once unique and supreme.—From this data Christian thinkers may construct the total view of the universe in terms of a spiritual idealism, which magnifies the redemptive purpose of the love of God in Jesus Christ, for the moral organization of humanity in the universal Kingdom of God.—S. Parkes Cadman.

SUNDAY SCHOOL LESSON

JESUS ON THE CROSS. Matt. 27:33-50.

Read Also: Matt. 27:1-32, 51-66.

GOLDEN TEXT: "Looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God." Heb. 12:2.

Teaching the Lesson

In the cross converge all the rays of God's love preparatory to redemption. From the cross radiate all the rays of God's love and blessing to man. The cross is at once the supreme tragedy of the universe and God's greatest gift to man. Here the holiest was seized upon by the most hellish. The heavens are iron, the horizons gloom, and below are soundless seas of sorrow.

Verse 33 speaks of Golgotha. The name means "skull shaped," prob-

ably referring to the configuration of the hill or because it was the usual place of execution, or both.

Verse 34 indicates a custom of the benevolent ladies of Jerusalem who prepared a soporific drink calculated to deaden the pain and to alleviate the suffering of the condemned. He refused to take it because He desired to pay the full price and to die in control of all His faculties. (1) The cross of Christ was a suffering cross. The physical suffering was not comparable to the spiritual suffering. The question is at once raised, if Christ knew He was going to rise from the dead, why did He hesitate? That *misses the entire point*. It was the *spiritual agony* of Christ as He bore the sin of the world that broke His heart—*this is the suffering* of the cross. (2) It was a vicarious cross. (3) It was a victorious cross. Slaves we are: He sets us free. Hungry: He is the bread of life. Lost: He is the way in darkness, He is the bright and morning star. Tossed: He says, "Be not afraid, it is I." Sick: He is the balm of Gilead. Dead: He is the resurrection and the life. Our victory and ultimate triumph is made possible because of His cross. Because He drank the cup of agony and endured the cross, we may drink the cup of blessing and step into the conscious presence of God. Because He was lonely, we have fellowship. "Lo, I am with you." Because He suffered spiritual torment as the world's sin shut Him off from God, we may have spiritual peace. "My peace I leave with you." He saved others, He could not save Himself. Had He done so we would have been lost.

"He saved others," the jeering rabble cry,

"Himself He cannot save."

True words! though they are meant
For scorn and mockery, as they behold

Him lifted there

'Tween earth and heav'n. With vile, low words
They challenge Him the cross to leave
If He be God's own Son.

O blind, wild mob! Ye cannot see

'Twas not your nails but His great love for you
That held Him to the tree.

"Forgive them, Father," was His plea;

"They know not what they do."

He could descend—all power was His.

With but one look He could have slain

The mad crowd at His feet. But no,

For this hour was He born;

To this strange end was His great mission bent—

That He might pay with His own life

The price of man's transgression,

Feel its woe, bear its dread curse,

The pledge was made; He could not take it back,

Though in that hour of awful agony

The cup mysterious trembled in His grasp.

His quivering human flesh, His quaking heart,
 Shrank from the bitter draught, and yet—
 O wondrous deed!—He drained it to the dregs.
 He would not spare Himself. The awful weight
 Of human guilt crushed out His life.
 He lifted not His hand to stay
 The sacrifice supreme.

Thus saved He others—all who own their sin
 And own Him as their Saviour; who discern
 Through death's deep way, the gate to life.
 Oh, strange transaction, that would give
 Love for earth's hate, hope for its deep despair,
 Light for its darkness dense!
 Oh, grasp the wondrous offer; take it now
 From that kind, nail-scarred hand, nor mingle more
 With that mad throng who crucify
 The Son of God anew.
 Soon shall He come, not now in humble garb
 As once He trod earth's dusty way.
 But as the King of kings, the Lord of lords.
 How changed the scene from that momentous day
 On Calvary's hill, when every refuge failed
 And He was left alone, forsaken even by His own!
 There shall be with Him now th' angelic host,—
 Ten thousand times ten thousand, yea,
 And countless more of holy beings fair.
 And there shall be a glad, expectant throng
 Of human hearts, who hail with triumph
 Their all-glorious King.

—Bertha Unruh.

SERMON TO YOUNG PEOPLE

(Children's Day)

THEME: *The Commandment with a Promise.*

TEXT: Ex. 20:12.

There never was greater need for emphasizing the Fifth Commandment than there is today. The growing sense of the value of child life, the need for its unfettered development, is most valuable, but it has tended to react unfavorably upon the place which father and mother should occupy in the kingdom of the home. It is no true kindness to indulge a child in every whim. The modern world is full of spoiled, over-precocious boys and girls, who suffer from a lack of true and wise parental control.

There is tragedy and retribution in the neglect of this Commandment. "And *this* is maternity," says one of Thomas Hardy's characters, "to give the best years and best love, to ensure the fate of being despised!"

"I don't know who would be a mother," says Mrs. Transome, in Felix Holt, "if she could foresee what a slight thing she will be to her son, when she is old." George Eliot has retold for us the old German peasant tale, of the ungrateful children who made their grey-haired father, dependent on them for a maintenance, eat at a wooden trough because he shook the food out of his trembling hands. Then these same ungrateful children observed one day their own little boy making a tiny wooden trough. When they asked him what it was for, he answered, that *his* father might eat out of it when *he* was a man and had to keep them. Such is the bitter Nemesis of those who despise the Fifth Commandment: "the first commandment with promise," as St. Paul calls it.

The human infant is dependent and helpless for a longer period, and more utterly, than the young of any other animal. Surely God has willed this, in order that our race may be bound from earliest years with the ties of family affection. It is from the early knowledge of earthly care and goodness that there is born in our hearts the capacity to believe in the Fatherhood of God. There is, therefore, a twofold call here; a call to fathers and mothers to show themselves honorable and able to win the love and respect of their children, and a call to those children to remember the claims of obedience, reverence, courtesy and affection.

Such human relationships point forward, as we have seen, to the divine. In the words of St. Augustine, "We had a father and mother on earth, that we might be born to labors and to death: but we have found other parents, God our Father and the Church our Mother by whom we are born unto life eternal." From the letter of this commandment, there streams out a living influence to sanctify all the rest of our relationships, human and divine. The honoring of parents involves the recognition of every sacred tie and association, and melts at last into that last and greatest of them all, of which the hymn speaks.

"Can a woman's tender care
Cease towards the child she bare?
Yes, she may forgetful be;
Yet will I remember Thee."

SERMON TO CHILDREN

THEME: *Congratulations.*

TEXT: Gen. 14:17.

Abram once armed all his servants and made war on the army that had taken Lot a captive. He was successful in battle and brought Lot back to Sodom. On his return, our text says, "The king of Sodom went out to meet him." We can find it in the seventeenth verse of the fourteenth chapter of Genesis. The king of Sodom came to meet Abram in order to congratulate Abram on his victory.

Well, boys and girls, another school year is over. Aren't you glad? Even those of you who are fond of school will be happy to get the two

months' rest. Just at this time, the one word we often hear is, "Congratulations!" Many people have been watching you in your school work and they wish to show you how pleased they are at your success. I, too, in this service of ours this morning, wish to congratulate you on finishing another year of school work. There are three kinds of school children I wish to congratulate especially today.

1. I want to congratulate those of you who gained prizes or led your classes in examinations. I am very, very glad for you and very proud of you. You have received your reward and you richly deserved it. We are looking to you to continue your success next year. But, remember this, my clever little people, in all your learning never neglect to learn all you can of God and His love and to seek to put that learning into everyday practice of pleasant words and kind deeds.

More particularly do I wish to congratulate those who tried for a prize and just missed getting it. I do not want to congratulate you because you failed to get it, but I want to say I am proud of you because you tried. Those of you who are in the group I am talking to now are like myself. It was my last year at college. In all my years of study, I had never won a prize. This time, since I had stood high in one branch of work the year before, I decided to enter in a competition for a prize in that subject. We were to prepare addresses and deliver them before the judges. This was done and the three of us, who had competed, were standing close to the door of the hall in order that we might hear the name of the winner. The time seemed endlessly long and then Jack's name was heard. I hastily gripped my friend's hand, for he was my special college chum, and hurried out of the building. I was glad for Jack but so disappointed on my own account, I could scarcely continue my friendship with him.

However, I am not congratulating you out of sympathy; you have not altogether failed. Once a boy was anxious to become a great swimmer, so he set about to learn. He was up in early morning taking exercises and practicing in the river. After months of hard work, he entered a race. It looked as if he would win, but just at the last moment, another shot by him and won the race. How disappointed he was. "All that work for nothing!" he said. A few days later, when walking by the river's side, he heard a scream. A little child had fallen in the water. Rushing in, the boy saved the little one's life. Has he not tried for that race, he would not have been the splendid swimmer he was. No, my little people, your trying, even though you missed the prize, has not been a failure. For you have learned much and gained much.

3. There is still a third group I wish to congratulate. They are the ones spoken of in the story I am going to tell. Jack and Tom, two brothers, were going home at the end of the year with their report cards in their hands. Jack was quite happy. He was leading in two subjects and stood seventh in his class. Tom, however, had not led in any subject and was fifteenth in his class. After their father had read the reports, he called the boys to him. He held his hand out to Tom and said, "My boy, I am proud of you. It says in this report, 'He has worked with

great pluck and perseverance, and has made distinct progress." As for you, Jack, I'm disappointed. It's true, you are first twice over, but your master's footnote reads, 'Jack has not done half as well as he might.'"

Boys and girls, to you who have done your best, I offer you my very heartiest congratulations.

EVENING SERMON

THEME: *The Third Person of the Trinity.*

SCRIPTURE: Acts 2:1-21.

TEXT: Acts 2:4.

INTRODUCTION: There is much that we cannot explain relative to the doctrine of the Holy Trinity, yet it is one of the fundamental doctrines of the Church. One that our faith alone can bridge its gulf. Yet Scripture is not silent relative to the person of the Holy Ghost. Our Creed expresses itself clearly in this regard also. The personality of the first person of the Trinity is more real to us because of the fact that the second person of the Trinity was manifest in human form. Our faith demands that we accept not only the personality of the first and second persons of the Trinity but also the personality of the third person. Our consideration, then, is of the Holy Ghost, the Third Person of the Trinity.

I. *Old Testament Indication of the Third Person.* In Genesis we read that "God's Spirit moved over the waters." In Judges, the Spirit comes with power that the judges may be empowered to bring God's message to the people. In Samuel, the Spirit's transforming power is evident. In the Psalms, the Spirit is the source of wisdom, life. The same is found in the book of Proverbs. Isaiah presents the Spirit of God as in the Godhead and communicated to men.

II. *New Testament Indications of the Third Person.* In Luke, the Spirit inspires Zacharius. Simeon and John the Baptist are also empowered. The Spirit was present at the Baptism of the Master in the form of a dove. In John's record we find the Master speaks of the Spirit as the "Comforter." Throughout the New Testament we find the Spirit of God speaking to men, instructing them and interceding for them.

III. *Equality with the First and Third Persons Evident.* Masculine pronoun used not the neuter. Ananias and his wife lied to the Holy Spirit. Matthew warns that he who shall speak against the son shall be forgiven but not so for him who speaks against the Holy Spirit. The character ascribed to the Holy Spirit in the Hebrews is "eternal;" in Corinthians, "Omnipotent and sovereign." In Matthew in the Baptismal Formula we find equality with the Father and Son.

CONCLUSION: The power of the church today is through the Holy Spirit as at first. Men's hearts rebel against His power. If we are to be wholly Christ's, we must not only recognize the place of the Third Person of the Trinity, but we must find place for His message in our hearts. Recognize, attend, and act upon His instructions through the Word.

MID-WEEK TOPIC

THEME: *Liberty Through Submission.*

TEXT: John 8:27-32.

Someone has said that need gave birth to religion, and the parents were "need for security," and "need for liberty." As dependent beings, we need protection from the dangers which beset us. As responsible beings we need scope for the exercise of our powers.

I. A new demand for freedom and liberty. There is a quest today for freedom in the realm of the mind, and freedom in the realm of the will. As we glance back over the history of civilization we can observe our deliverance from many forms of slavery.

II. What are the obstacles to our freedom? Where are they to be discovered? I shall not enumerate them. I only mention the chief obstacle, Your own self. You need not only a new environment, you need a new self. Whether we are to be free personalities or floating parasites, we must determine largely by our own attitudes and our own motives.

III. Jesus offers freedom through surrender. "I do always those things that please him. And as he spoke these words many believed on him."

And Jesus assures this believing group that if they continue in such an attitude they are to be his disciples, that they are to know the truth and that the truth is to make them free. Jesus is not attempting to destroy the will to live; he is only attempting to direct it. Many of us are willing to live if we can live in our own way, but oftentimes such a life is death. As we substitute our petty opinions for his inclusive and controlling purposes, we come to richer and deeper understanding. It is liberty through submission.

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U.

Intermediate: What Is Will Power and What Does It Do? Acts 5:29; Eph. 6:13-15.

Junior: *God's Gift*—The Out-of-Doors. Psa. 19:1-6.

Young People: How Great Leaders Served Their Generation. Acts 20:17-25; Eph. 3:14-19.

Helpful Reading

CHAPPELL: Sermons on Old Testament Characters.

CHAPPELL: Sermons on New Testament Characters.

BEDFORD: Livingstone of Africa.

STIDGER: Personal Power.

What a man does not believe can never at bottom be of true interest to him.—CARLYLE.

JUNE 22, 1930

SUNDAY AFTER TRINITY

CALL TO WORSHIP: "O taste and see that the Lord is good; blessed is the man that trusteth in Him." Ps. 34.

PSALM: 75.

ANTHEM: O Taste and See.—*Goss*

O Come to My Heart Lord Jesus.—*Ambrose*

OFFERTORY SENTENCE: "What shall I render unto the Lord for all His benefits toward me?" Psal. 116:12.

OFFERTORY PRAYER: We are come to Thee in all humility with a portion of Thy great gift to us. Accept it to Thy use, our Heavenly Father, and bless us for Thy service.

BENEDICTION: The Lord and Saviour Jesus Christ, be with you forever.

MORNING SERMONS

(Commencement)

THEME: *Wanted, Youth for Christ.*

SCRIPTURE: Acts 9:1-20. **TEXT:** Acts 9:6.

HYMNS: Beautiful Saviour, King of Creation.—*Schonster Herr Jesu, 557, 557*

Saviour, Like a Shepherd Lead Us.—*Shepherd, 87, 87, 47*

There's a Friend for Little Children.—*Edengrove, 86, 76, 76*

I. INTRODUCTION.

1. The future of the world depends upon the quality of its youth as they are effected by home training, public education and social conditions.
2. The need of the world is always for Christ. If the world is to have Christ, Christ must have youth first as His helpers.
3. Case of Paul laid hold of by Christ for world leadership. As Christ laid hold of Paul, so He is today asking youth to serve Him for the redemption of the world.

II. DISCUSSION.

1. Christ's right to youth.

a. His unique person and special task for them. The difference between Christ and the rest of humanity is not so much one of kind or degree as of function. He had a universal task that touched mankind everywhere and always. He has done something for us that no one else has done or could do. Roosevelt, for example, did something for the United States and therefore for the world. Christ accomplished little for the Jews, but everything for humanity. He showed us God's will for mankind and how to do it.

b. His dealing with youth. Case of Paul in passage and in his life. 1 Tim. 1:12-17; 2 Cor. 8:9; Gal. 2:20. The call of the disciples:

Peter (Cephas), Nathaniel, Matthew, Philip and Andrew, Rich Young Ruler. Call of Christian workers always and everywhere.

c. His interpretation of discipleship. Case of James and John. Mark 10:35-45. Not for Himself but for humanity. The needs of humanity always voice the call of Christ. Hospitals, teaching, social service, Missions, church work, etc.

d. His plan and His Task. God's dependence on us. Infinite length and breadth of Kingdom of God and the patience and devotion demanded.

"Say not the struggle naught availeth;
The labor and the wounds are vain;
The enemy faints not nor faileth;
And as things have been, they remain.

For while the tired waves vainly breaking
Seem here no painful inch to gain;
Far back through creeks and inlets making,
Comes silent, flooding in the main.

And not by eastern windows only
When daylight comes, comes in the light;
In front the sun climbs slowly, how slowly;
But westward look, the land is bright!"

2. Christ's demands of youth.

a. Repentance. Christ calls upon youth today to turn from the allurements and deceptions of the world around them. To give up things that break down their strength and come to terms of peace and obedience to Him. They cannot serve Him and the world at the same time; they who come under His authority get infinitely more joy out of the world than without Him.

b. Regeneration. This is an old word, but it means a real thing. It means a complete new set of motives and ideals modeled upon His own. It is a new nature created in us by the power of His Spirit. In the heart of youth it is sometimes represented by a very vivid experience; sometimes by a quiet development.

c. Reverence. For Him and all that concerns Him: Sabbath, Bible, church (building), God's people, human beings everywhere as in His image. This in conduct as well as in thought.

d. Refinement. He bids youth come to Him for the refining influence of His personality. He bids them learn of Him the truth necessary for an understanding of life. He wants them to find easement for their restlessness in sharing His aims and ideals. Many years after Paul's conversion he said, "Ye have the mind of Christ." That is the highest refinement of which we are capable, but it comes only as a result of constant contact through prayer, and study of the mind of Christ.

e. Reliance. Our strength to live the Christian life comes from Him. Some things we can do alone but not this. Difference between self-reliance and God-reliance. Both good in their place. Our need and

use of both. His great commission and its final word. "Lo, I am with you alway, even unto the end of the world." "Not by might, nor by power but by my Spirit." Must have our own Christian life, but from Him.

f. Readiness. 1. As to life service. Recall the old picture of the ox standing between the altar and the plough, and the motto, "Semper paratus." You must be prepared in heart and also in mind through necessary training. 2. Three possible kinds of service. a. Service for Christ in the ordinary affairs of life: home, school, society, business, etc. Honesty, industry, decency, courtesy, helpfulness. This for all always and everywhere. b. Service for Christ as rendered on the side, so to speak, in the church and in other welfare work. Teaching class, Y. P. S. C. E., any religious work. Giving and helping in church work. c. Life dedication. Its meaning and demands. Some special lines; ministry, doctors, teachers, nurses, agriculturalists, matrons, lay workers, and secretaries, religious education work, social service work, field work. Christ stands behind the call of human need today and asks for youth.

President Lent of Elmira College on a Commencement occasion made this statement to his students: "There is one thing therefore that each of you should do: give yourself wholly to God, pledged to be like Him, to love Him and to use your entire life to further His plans. This should be for you the hour of joyful, solemn dedication to His service. The world needs you, God needs you. This consecration calls for no abridgement of your thinking and development but rather for the achievement of fullest freest personality. Every consideration summons you to fellowship with God in the making of the world."

III. CONCLUSION.

1. The opportunity and challenge.
2. What shall the answer be. "I gave my life for Thee," etc.

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(Pericopes)

THEME: *When Wealth Becomes a Curse.*

SCRIPTURE: Luke 16:19-31. **TEXT:** Luke 16:19.

HYMNS: Come Thou Almighty King.—*Italian Hymn*, 664, 6664
Take My Life and Let It Be.—*Patmos*, 77, 77

How deep rooted is the desire for wealth. The instinct to acquire is said by the scientist to be as primal and natural as the instinct to preserve self. Guided by our text let us think about one important phase of the case, "When Wealth Becomes a Curse."

I. To begin, please do not misunderstand the choice of this subject. Our purpose is not to deliver a tirade against the rich. I am not a Socialist nor the son of a Socialist. I do not believe that all rich people are bad because they are rich and that all poor people are praiseworthy simply because they are poor. To divide all wealth or to turn all private property

over to a public control does not appeal to me as any real solution for the world's need. I may pity the Russians but I do not want the United States to become a Russia.

One popular sport with many is to criticise the rich. "Yes, he gives a million to charity and the next day up goes the price of the gasoline he controls." Let us not indulge in this criticism either now or any time. Sometimes those who condemn are not as good as those who are thus indiscriminately condemned. We must be fair to all. Moreover, people who spend freely on gasoline in the interest of their own pleasure, what right have they to find fault with the man who sells that gasoline if he uses a good part of his profit from its sale for charity? Is he not doing the thing they are not good enough to do and which they could do as well as he?

Riches need not be a curse. There have been many rich men who were good and who were acceptable to God. We must avoid unfounded judgments lest they prove our own condemnation in the end. But, even so, riches often are a curse. They often drown men's souls in destruction and perdition. Sometimes the most abject poverty is better than the most comfortable prosperity. When is this?

II. In the first place, riches are a curse when they lead to trivial living and rob life of a high and holy purpose.

This rich man of our text clothed himself in purple and fine linen and fared sumptuously every day. Quite plainly, he lived for but two things, clothes and food. He was one who measured time by the hours and minutes to the next meal. No, he was not a bad man or a criminal. But he was not a good man. His life was so purposeless. He lived only for trivial things.

God has created man for something more than ornamenting his body and feeding his face. Man is more than a stomach with accessory parts. Man is but a little lower than the angels and, like the angels, is sent to do good and to serve God. When wealth defeats this purpose it is a curse.

Unexpected wealth or early financial success are often invitations to idleness, laziness, selfishness. Even though he has the money to meet all his needs, a man ought to work. Such work will be good for the health both of his body and soul.

Our women of today are said to be in danger of trivial living. With every bodily need cared for, with help in the home, with nothing to do but to amuse themselves, let them be on their guard. Let them find some good service to which to give themselves. Let them find some way to justify their existence in this world.

III. Wealth is a curse when it dries up the well-spring of human sympathy.

This rich man clothed himself in purple and fine linen and ate big meals and all the while a poor beggar was slowly starving to death close by. Why did this rich man not help? Wealth had dried up the springs of sympathy in his heart. It had caused him to think so much of himself that he forgot about others.

The great danger with prosperity is that it dominates a man's time and attention, removing him from scenes of sorrow and suffering. It was not so much sheer cruelty that caused this rich man to refrain from helping Lazarus. He was simply too busy getting dressed up in his purple robes to know there was a Lazarus. He wanted the dinner on time because guests were coming and he could not worry about beggars.

A certain rich society girl once happened into the charity ward of a great hospital. "I never knew before what suffering there was in the world," she said in relating her experience.

This girl is really a picture of many a man and woman today. Many of us have been removed by our wealth from the scenes of suffering and, not seeing them, we have forgotten they exist. For lack of use the spring of sympathy has been going dry. Let such people beware lest, in the end, their wealth become, not a blessing, but a curse to their souls.

IV. Wealth is a curse when it robs a man of his religion, his Saviour, his God.

Our text, in plain, terrible words, speaks of this rich man as having gone at last to hell. What does this mean? During his lifetime this man remembered every day that he had a body but he forgot he had a soul. He put on fine clothes but he never put off ugly sin. He grabbed earth's wealth with a greedy hand but he forgot Him who is the Giver of all. He knew the best society people in town but he failed to cultivate the acquaintance of Him who alone can redeem human hearts and fit them for heaven. This man reaped what he sowed. He lived without God and he died the same way. He lived for the lower things and the lower things claimed him at last.

Some people read this story dealing with hell and want to know its details. Is there a hell? What is this flame that is mentioned? Is there no escape? How can God punish so? These are hard questions. The text does not answer them. Moreover, there are other questions here which it were better to inquire about. How about these questions: That of your wealth? Is it causing you to forget God? Is it leading you away from rather than to Him? Answer these questions satisfactorily and you will not need to bother about the others.

Wealth, gained or given, ought to inspire gratitude, it ought to quicken sympathy, it ought to lift our souls to God. Is that what your wealth is doing for you?

The time when a man may need Divine help the most is often when he thinks he needs it least, on the day of prosperity. God guard and keep us when poverty bows us low and steals life's joy away. May He also guard and keep us when the sun of prosperity is beaming brightly and when our stomachs are full and when we are tempted to think we are sufficient unto ourselves in all things.

PRAYER

We pray Thee, Almighty God, to keep us humble in all our undertakings and all our successes; keep us mindful of our frail and sinful

natures apart from Thy help and strength; lead us into hard places where our souls will develop and grow strong in Thee, so that we may have sympathy with those of Thy creatures who are less fortunate than we. Demand of us great things in return for the infinite blessings Thou hast bestowed upon us; demand of us true leadership so we may repay Thee for the opportunities of learning Thou has placed within our reach.

Grant our prayer, O Lord, and make us worthy of Thy great love. Amen.

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ADDITIONAL OUTLINES

"He Brought Me Forth Also Into a Large Place." Ps. 18:19.

1. This is the story of all God's people of all ages.
2. It is based on self-development. A Christian spirit is expansive.
3. Christ is still calling and leading into largeness of life.

"I Will Arise and Go to My Father." Luke 15:18.

1. The beginning of Conversion.
2. Detailed inspection of the heart and life.
3. After looking at your real self study your ideal self.
4. Deliberation followed by definite decision.
5. Go to your Father.

OTHER TEXTS:

"He that is not rich toward God." Luke 12:21.

"Charge them that are rich." 1 Tim. 6:17.

"Do good and be rich in good works." 1 Tim. 6:18.

"The deceitfulness of riches." Matt. 13:22.

SEED THOUGHTS

I think no man could have his arm rot and drop away, from wrist to shoulder, and not know it; but you shall find numberless men whose consciences have rotted, from circumference to core, and they know nothing about it. They are less concerned about themselves than when the corruption first began. This silence of the hollowing out of a man, this noiseless process of preparing him for destruction, is an element of very great fearfulness. It fills me with grief and sadness, as I look on men, to know that as the snow falls, flake by flake, and no sound tells of its accumulation, that as the dust sifts in, and no noise warns of its choking rise, so silently, so surely man is heaping to himself wrath against the day of wrath, and does not know it.—Beecher.

A little to the righteous, says David, is better than great riches to the ungodly. For when a man has found the heavenly riches, he cares not for earthly riches, no more than he that walks in the sun thinks whether the moon shines or no, because he has no need of her light.
—Henry Smith.

SUNDAY SCHOOL LESSON

THE RISEN LORD AND THE GREAT COMMISSION: Matt. 28: 1-10, 16-20.

Read Also: Matt. 28:11-15.

GOLDEN TEXT: "Go ye therefore, and make disciples of all the nations." Matt. 28:19.

Teaching the Lesson

The three days are up and Christ rises from the dead. Consider His word in verse 9, "All Hail." It is difficult for the writer to express the feeling of exhilaration that came over him as he read this word and the significance of its meaning dawned upon his mind. It was a word of *reassurance*. Christ is saying, "*Be not afraid of the life beyond the grave.*"

A pilgrim once, so goes an ancient tale,
Old, worn and spent, crept down a shadowed vale,
On either hand rose mountains, bleak and high,
Chill was the gusty air, and black the sky.
His heavy eyes upon the ground were cast,
And every step seemed feebler than the last.
The way was rugged and his feet were bare.
His weary face was seamed with pain and care.
The valley ended, where a naked rock
Rose sheer from earth to heaven, as though to mock
The pilgrim who had come that toilsome way;
And while his dim and weary eyes essay
To find an opening in the mountain side
A ponderous sculptured door he spied.
Tottering toward it with fast failing breath,
Above the portal read, "The Gate of Death!"
He could not stay his steps that led thereto.
It yielded to his touch, and passing through
He came into a world all new and fair!
Blue were the heavens, and balmy was the air;
And, lo! the blood of youth was in his veins
And he was clad in robes that held no stains
Of his long pilgrimage! Amazed, he turned.
A golden door behind him burned.
And with eyes, now lusterful and clear as those blue skies,
Free from the mists of pain, of sin and strife,
Above the portal, read, "The Gate of Life!"

It was a word of *comfort*. He had come back from the spirit land. He had been walking through the shadows and the realms of disembodied spirits, peopled by our imagination with so many unknown terrors. His message to his friends was one of reassurance and of comfort. There was about Him an air of peace more profound than had at any time before enveloped His life. There was about Him no haunting terror, no aroma of mortality, no fear in His eyes, no decay breathed from His presence, no trace of having passed through desolating wastes of spiritual loneliness, but a sense of indescribable elation, of deep-seated joy as He said to them, "All hail."

It was a word of *instruction*. It is to say that our bodies shall be raised. It was a word of *challenge*. There we shall develop and grow. Heaven is a place of growth. The resurrection is the cornerstone of the Church. If Christ be not risen from the dead, then as Paul sets forth in Cor. 15:14-22, a long train of dismal and fearful consequences comes. There is no comfort in this world save that which springs from the empty tomb. It is God's seal of approval on the work of Calvary and the redemption that was wrought there. The entire missionary program of the church rests upon verses 19, 20. We must go (1) because Christ said to go, and (2) because man's need now is just as great as it has ever been. In the sheer logic of our faith, if God is what we know Him to be, we cannot acquiesce mildly in the fearful heathen ceremonies, the degradation, the physical misery and suffering, and spiritual destitution that characterizes some parts of the world. Christ expects a Christian world. He died for it. The love and saving purpose of God cannot be limited to any part of it. Psalm 2:8 which is God's promise to Christ, cannot be satisfied with any partial world evangelization.

A Christian world is the task of Christians. It is easy to say that every nation's own religion is good enough for it. A Christian missionary recently speaking before a group of converts gathered out of a number of heathen religions, was generously commenting upon the good things which were to be found in these heathen religions, pointing out, of course, that Christianity was much superior to them, in the final analysis. At the close of his address he was taken sharply to task by some of the students who had come into Christianity out of these heathenistic beliefs. They said to him, "Doctor, we failed to find the good things in that old religion out of which we came. You are entirely mistaken in saying they are there." In an attempt to be fair and broad minded, it is easy to "slop over" and say goody-goody things that are not strictly true. While there are, no doubt, broken lights of Christ and of God manifest here and there in heathen religions, the fact still remains that the hope of the world is Jesus Christ and the Christian religion. A Church that disregards Acts 1:8 can claim no part in the promise of Matthew 28:20. Any individual church or Christian who turns away the face from the pagan poor cannot hope to look with unveiled face upon the glory of Christ. A dying church is not a poor struggling church, but is any church high or low, rich or poor that allows the cobwebs to form over the aperture of the missionary collection box.

SERMON TO YOUNG PEOPLE

THEME: *Kindness to Animals.*

TEXT: Prov. 12:10.

The Bible consistently teaches kindness to animals. It opens with an idyllic picture of Adam and Eve naming the beasts in the Garden and living in peaceful companionship with them. When the Flood swept over the earth, animals as well as men were saved from destruction. The Mosaic law enjoined mercy to the lower creation. The rest of the Sabbath was to extend to them: the ox that trod out the corn was not to be muzzled, nor the sitting bird taken from its nest.

When we turn to the New Testament, we find that He Who was cradled in a manger among the cattle enjoined the same laws of love upon His followers. He reminded them that though four sparrows were sold for two farthings, not one of them was forgotten before God. He called Himself a Shepherd; and it was upon a lowly ass that He rode into His royal city to die.

Let us not forget that animals have their own undoubted rights. We must show them not only mercy but also justice. To use them ill is not merely ungenerous, but also unrighteous. The breath of God kindles them as well as us. Ruskin said that "there is in every animal's eye a dim image and gleam of humanity, a flash of strange light through which their life looks out and up to our great mystery of command over them, and claims the fellowship of the creature, if not of the soul." "Man," said Bacon, "is the god of the dog."

It is natural that our character is shown in our treatment of the dumb creation. We trust, instinctively, the man who is kind to his dog or his horse. Much of our cruelty is due, no doubt, to the lack of thought and imagination, but that does not make it less sinful. To go on a holiday, and leave the domestic cat to starve, shows that we do not understand the meaning of Christian stewardship. Though bull-baiting and cock-fighting may no longer be favorite pastimes, at any rate in Anglo-American countries, there is still cruelty enough in our midst, ministered to by the fashions of women and the sports of men.

The friendship of the more domesticated animals is proverbial. There is a beautiful legend about Adam. When Adam was turned out of Paradise and sat overwhelmed with grief, his head buried in his hands, it was a dog that brought him new comfort by licking his hands. A picture, very popular in this country during the War, showed a wounded soldier with his arms around the neck of his dying horse, whispering into its ear a final good-bye. The same instinct of friendliness should be shown to all God's creatures. Some animals, it is true, are to be destroyed, whether for food or protection, but even here it is not permissible to torture, but only to remove, as painlessly as possible.

This story is told of Mohammed. Rather than disturb his cat, he cut off the flowing sleeve of his robe on which it had gone to sleep. That may be an exaggeration but it points a wholesome truth. We are followers of

a Greater than Mohammed, One who loved every living thing. We owe them much, these dumb friends of ours; the clothes we wear, the food we eat, the music of birds. They suffer in silence for they cannot communicate their sorrow. They look up to us with longing, patient eyes. Let us use our powers bountifully and well to the glory of God.

SERMON TO CHILDREN

THEME: *Hypocrites.*

TEXT: Matt. 7:15.

Let us come at once to our text and learn it first. It is in the seventh chapter of Matthew, the fifteenth verse. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Jesus is warning us against some of the people we may meet on the Road of Life. There will be prophets, or teachers, who will come to us with kind and gentle words, but in their hearts, they are wicked and cruel.

The story that illustrates this lesson in the best way is one every child has heard. I am thinking of the story of Little Red Riding Hood. This little girl had been sent to her grandmother's house with a basket of good things. Going through the woods, she loitered a bit and there she met the wolf. If we met a wolf today, we would be very much frightened, but Little Red Riding Hood was not. The wolf assumed a very pleasant voice and talked kindly to the little girl. She told him where she was going and in a roundabout way, he reached the place first. He killed and ate the grandmother, and almost killed Little Red Riding Hood too when she arrived at the house. This wolf pretended to be gentle and kind while, in his mind, he was planning to kill the little girl. Surely we might describe him, in the words of our text, as a wolf in sheep's clothing.

Jesus would tell us, through our text today, that there are men and women in the world who are like that wolf. They pretend to be good but really are not; who do not try to do good for the people. What is a man like that called? A hypocrite. The one mentioned in our text is the very meanest kind of a hypocrite. He not only is bad himself, but he is going to try to lead others to live the same sort of life he does.

Perhaps you have heard or read this story. This story tells of a bright sturdy little fellow on his way to school one morning. He met a very pleasant man with an axe on his shoulder. The stranger smiled kindly on him and began to tell him what a splendid little lad he was, so strong and manly. Would the lad like to show how strong he was by turning the grindstone while he sharpened his axe? Under the influence of the many compliments he had received, the boy gladly consented to turn the grindstone. It was hard work but, being anxious to live up to the flattery he had received, the boy was determined to finish the task. The school bell rang, but still he kept at it. After the work was done, the boy turned to the man for a word of praise. Instead of the looked for flattery, the stranger said many harsh words to the lad and rebuked him for being a truant from school. The boy had learned his lesson. Never again was he so easily led by smooth words from one who tried to persuade him to do wrong.

You are being taught by your parents what are the right things and what the wrong things to do. Someday, someone will come to you with very pleasant words and try to convince you that your parents are wrong. Beware of such people. They are only trying to make you do what is not right.

We know a hypocrite is one who is not what he pretends to be. However, there is another type of hypocrite. This one is very kind and even anxious to help others, but hides it by being rough and unpleasant.

Boys and girls may easily be this sort of a hypocrite. A boy has been to church and, in his heart, he wants to love God and is earnestly seeking to do His will. Soon some boys band together and suggest doing something that is not exactly right. This boy hides his feelings for the moment and goes with the rest of the crowd. This manner of doing things is wrong and very dangerous.

A girl is asked by her mother to help with the housework. She intends to do so but puts it off from time to time, or is so unpleasant about it, that the mother does it herself rather than ask her again.

Whatever you do for others, do pleasantly and cheerfully. Don't be a hypocrite one way or another.

EVENING SERMON

THEME: *Three Effective Methods.*

SCRIPTURE: John 2:1-11. **TEXT:** John 2:5.

INTRODUCTION: Miracles not of first importance in the Master's life. He was not a professional wonder worker. Miracles served but as a background for the teaching of the Truth. In the thousands of years of Biblical history we find only a comparatively few number of miracles. Miracles are not breaks in Nature's laws, but an instance of greater understanding of these laws. Miracles attended the Master and were but flashes of His Divinity and superhuman powers. The hand of Jesus was potent as lightening, yet it never harmed. His first miracle was in the home. He was ever interested in the home problems of his own. Brief account of the circumstances of the miracle. Develop three effective methods suggested by the Master for actual service.

I. "*Fill Up.*" Wise servants, made no objections to a seemingly foolish command. Filled to the brim. Had they been but partially filled, there would have been less wine created. God gives us in proportion to our willingness to prepare ourselves for His blessings. There must be a "filling up" before there can be a pouring out. Information relative to the needs of the church and the call of her activities is a prime requisite for effective service. "Filling up" puts one in a position to render service. "Fill up," not as a miser hoards, but for others; hence the second method.

II. "*Draw Out.*" Wine was not preserved as a fetish. Used at the feast. Wine made in order that it might be used. Our lives have in them talents and capabilities that we should use. Much is being held back. Education is not merely storing knowledge, but the use of that knowledge. Our creed and faith may be of a noble character but our deeds and life far

inferior. Our lives are filled only that we may make them of service to others. A talent is not only a blessing, but it is a responsibility; hence the third effective method.

III. "*Bear to Others.*" Water freely turned into wine. The wine lacking for the feast supplied without any expense on the part of the host. Cost him nothing to bear to others. We have been given much that money will not buy; our heritage, physical, spiritual, mental. We have been richly blessed. Our responsibility is to "bear to others." Find the one that lacks and give to him of our supply.

CONCLUSION: The joy of possession is one thing, the joy of using what we have to bring comfort and cheer to others is another and far the more important thing.

MID-WEEK TOPIC

THEME: *Found in a Field.*

TEXT: Luke 8:4-8.

Jesus had studied the farm and that is one reason why he was so interested in the farm. He had listened to the call of the nightingale as he rested his nervous body under the arch of the sky. As he passed through the fields, his nostrils caught the odor of the fresh fallowed earth. He converted these homely experiences into parables, and because of their beauty, their simplicity, and their truth, the common people sought the sight of his face and the sound of his voice.

I. A sower goes forth to sow. There is no limitation so far as the sower is concerned, and there is no difference in the seed that he sows. The seed is always the same.

II. There is a vast deal of difference in the soil. Some of it has depth; it may be deeply plowed. Some of it is only the surface to conceal the limestone ledge. It cannot be fallowed at all; and so some hearts are rich and some hearts are poor; some hearts are progressive and some hearts are palsied. The fruits of some hearts indicate that the soil covers a rock. Some hearts indicate a hardness, analogous to the beaten path in the parable. You may choke the fruit of your heart with the thorns and briars of cares and worries.

So we find the difference in your heart and mine, and we understand the significance of the scripture: "Out of the heart comes the issues of life." Is your heart rich and deep, and fallowed for the sowing? If it is not, plow it, and the old field becomes new. Do not cast the word of truth into an unprepared heart and expect a harvest. A hundred-fold harvest will develop from a hundred-fold heart.

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U.

Intermediate: What Is Wrong with Bluffing and Knocking? Matt. 26:14-16, 47-49; 27:3-5.

Junior: God's Gift—The Bible. Psa. 119:105.

Young People: How Jesus Made Leaders of His Disciples. Mark 1:17; 5:18-20; 6:7; Acts 1:4, 8.

Helpful Reading

STURGE: Personal Religion and Service of Humanity.

CHAPPELL: Sermons on Biblical Characters.

BEECHER: Twelve Lectures to Young Men.

QUICK: Christian Beliefs and Modern Questions.

JONES: Master and His Method.

WARD: Master and the Twelve.

JUNE 29, 1930

SECOND SUNDAY AFTER TRINITY

CALL TO WORSHIP: "Make a joyful noise unto God, all ye lands; Sing forth the honor of His name, make His praise glorious." Ps. 66.

PSALM: 85.

ANTHEM: O for a Closer Walk with God.—*Foster*

Consider the Lilies.—*Topliff*

OFFERTORY SENTENCE: "Moreover, it is required in stewards that a man be found faithful." 1 Cor. 4:2.

OFFERTORY PRAYER: Our Father in heaven, our safety and peace are still in Thee. As we face the varied responsibilities of life, Thou wilt give us courage and faith. As little children Thou wilt lead us all the way, for Jesus' sake. Amen.

BENEDICTION: The Grace of the Lord Jesus Christ, be and abide with you both now and evermore.

MORNING SERMONS

THEME: *Consider the Lilies, or Something Worth Working for.*

SCRIPTURE: Matt. 6:19-34. **TEXT:** Matt. 6:28.

HYMNS: O For a Heart to Praise My God.—*Winchester, C. M.*

Teach Me, My God and King.—*St. Andrews, S. M.*

I. INTRODUCTION.

1. The lilies of the field.

a. The lily family includes trilliums, blazing star, bellworts, lily of the valley, false and true Solomon's seal, asparagus, day lily, tiger lily, hyacinth, wood lily, tulips, dogtooth violet, star of Bethlehem, onions, leeks, garlic. Many flowers bear the name lily that are not true lilies: pond lily, a family by itself.

b. Neltje Blanchan on "Wildflowers." Page 14.

2. Christ loved the wildflowers, the birds, the hills and the valleys of His native country and we can find in Him a sympathetic understanding if we too are willing to take time to find our way to God by what God has made. A word of encouragement for nature study and the delight and profit it brings. But this is not what He was talking about primarily. Nature full of messages for the soul. Christ looks at His audience with their faces seared with false aims, useless anxieties and futile effort and then looks at the flower-dotted hillsides and brings a lesson that can never be forgotten.

II. DISCUSSION.

I. Things worth being anxious about or working for.

a. Negative. Things not worth being anxious about. (What He observed in the crowd.) Money: The wealthy and the poor and their attitude and distinctions. Vs. 19-21. Sustenance: Food and drink. The well-fed and overfed and the hungry. Vs. 25-26. Clothing: The well dressed and ill clad. Vs. 28-30. Age or length of life: All ages in His audience. Vs. 27. Tomorrow: All these things made the morrow a dread. Vs. 34. Reasons: These things perishable, ineffective, worldly. God knows our need of them and asks our attention to something better.

b. Positive. Righteousness and the kingdom of God. (Text.) Reason: God will add all necessities if we set these first. Most of the misery and unhappiness and hatred and war and wreckage of human life is due directly or indirectly to our putting some selfish interest before the things the kingdom of God stands for. The kingdom of God today is thought of in terms of human brotherhood and good will in all the fields of human activity. Earnest, Christly minded men are seeking to inject these ideals into industry, politics, community life, business, and international relations. No less so in our everyday affairs. People trained in the churches to understand what Christ taught and lived are trying to be like Him in their domestic and neighborly affairs. If we put first in our purposes what Christ means by the kingdom of God we shall not lack for the real essentials of life and we shall have the satisfaction of knowing that our life is worthwhile and that we shall leave the world some better for having lived in it. If we fear that somehow God will not make good in reference to the externals of life we have this statement of Christ and its lesson from the flowers and birds, etc.

His emphasis on the toilless growth of nature in both the birds and flowers. They are not intelligent nor do they labor for what they have. Yet in the great treasury of nature there is abundant provision for them. The greatest marvel of modern science is not electricity or radio but the ceaseless miracle of life maintained in the countless forms of flower and tree and animal. "Are ye not much better?" We have intelligence, with its penalty of labor and development of raw material. God's care in nature and in our co-operation with Him for all life requires.

2. The appeal for Joyous and Confident Devotion to the Kingdom.

a. Personal life. To live for the kingdom of God is within the reach of anyone however humble through kindness and the understanding

mind and by making Christ the dominant fact in thought and life and career.

b. Business and daily affairs.

c. School and society. Standards of scholarship and work. Conditions in many churches, high schools for young people. Need for leavening the city's social life with aims and engagements better worthwhile.

d. Kingdom hobbies. Work in the church. Vast amount of time some spend in this way. Church dependent on it. Your place in the program.

e. Life work. Ministry, missions, social service, scientific study and research. Livingstone and his vow: "I will place no valuation on anything I may have or possess except in relation to the kingdom of Christ. If anything will advance the interests of that kingdom, it shall be given away or kept, only as by giving away or keeping of it I shall most promote the glory of Him to whom I owe all my hopes in time and eternity. May grace be given me to adhere to this."

III. CONCLUSION.

"Consider." Learn thoroughly. Give honest thought. Ask yourself if your life is concerned with things really worthwhile. Is it realizing its highest possibilities even as well as a flower of the field. Face it in the light that comes from the person and teaching of Christ. Check up the wasted time, the idle dreaming, the mere pleasure and self-indulgence and futility. Face its aimlessness and without reference to occupation get an aim that includes and makes foremost the kingdom of God and its righteousness. Then live whatever life is yours as unto Him.

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(Pericopes)

THEME: *How to Be Happy.*

SCRIPTURE: Matt. 5:3-12.

HYMNS: God of Eternal Love.—*Thatcher, S. M.*

O for a Heart to Praise My God.—*Winchester, C. M.*

The word "blessed," the key-word and the refrain of the Beatitudes of Jesus, has come to be a religious and theological word. We people talk about certain individuals as being fortunate or lucky or happy. We seldom think or speak of them as being "blessed."

The word "blessed," strictly speaking, is a finer and a more spiritual word than our common word "happiness." Yet, for many practical purposes the two are much alike. "Blessed is the man that walketh not in the council of the ungodly." The old Hebrews are said to have paraphrased that verse so that its accurate rendering really made it to say something like this: "The man who does not walk in the council of the ungodly, oh, the happiness of that man."

Jesus in the Beatitudes speaks of certain classes of men as being

"blessed." In making a kind of parallel statement He says to His disciples: "Rejoice and be exceeding glad." A natural conclusion to draw is that in the mind of Jesus the state of being blessed and that of rejoicing and being glad were one and the same.

One of life's great questions is, how be happy? Maurice Maeterlinck describes the quest for happiness in the story of the two children searching for the elusive blue-bird. The children are none too clever and the final catch always seems to be just a step beyond them. How true to life that is. How happiness does elude us. Well may we ask if we will ever win it at all.

I. Jesus, speaking of happiness, in the Beatitudes, points us first to the fact that it is a thing of inner wealth rather than of outward riches.

Read the Beatitudes again. "Blessed are the poor in spirit . . . they that mourn . . . they that hunger and thirst after righteousness." In not one of the Beatitudes does Jesus speak about worldly wealth or fine homes or great bank accounts. These things may be important. But Jesus passes them by. Why?

Happiness does not depend on what a man has, but upon what he is. Happiness is not riches in bank nearly so much as it is riches in the heart. Happiness is a heart that is at peace, a conscience that can say at close of day: "You faced temptation today, you did not yield, now be at peace and know that God is with you. The man with a good conscience, oh, the happiness of that man."

Jesus does not despise wealth. He does not expect that men shall work without pay. Still less does He expect that men shall do no work at all. But Jesus would emphasize the spiritual character of a truly happy life. Happiness is a matter of the heart, not a matter of possessions or wealth. A peaceful disposition, a prayerful spirit, love, patience, and purity, these are more necessary for the happiness of the average man than are houses, bank-stocks and yachts and country clubs. The man who has treasures within, oh, the happiness of that man.

II. In Maeterlinck's story the two children seek the blue-bird far and wide. Their search suggests the question: "Where is happiness to be found?"

Most people seem to think if they are ever to be happy, it will be in some other place than in the one where they now are. If only they can get away from their present work and worry, if only they can travel, if only they can live in another house, how happy they will be! Will they?

Happiness does not depend so much on where you are as it does on what you are. Some climates are more agreeable than others. Yes, we know that. But if man must take a troublesome conscience with him he is not likely to find happiness no matter where he goes. The grass on the other hill always seems greener than that on our own, and it might be that it were so if only we did not always take with us this burdened, aching heart of ours.

Are you unhappy? To change your residence will not help nearly so much as changing the state of your heart. Stop quarreling, stop envying, be patient, peaceful, prayerful: These practises will bring you more happi-

ness than all the balmy breezes that blow over summer islands or all the golden sunshine that smiles on seas of heavenly blue.

III. To the often asked question: "How get happiness" the splendid answer has been given: "The best way to get it is to forget it."

People who are pure pleasure-seekers are likely to be selfish and soft-minded. Seeking pleasure for its own sake, they are likely to come to a final disappointment. Let man forget about himself and the happiness his heart craves. Let him think about God's will and the example of Jesus. Such a man, in forgetting happiness, will find it. In doing the thing God sent him into the world to do, he shall automatically make himself one of that company of whom Jesus says: "Blessed are they."

Alexander the Great, found a wounded man in the forest and helped him to safety. In speaking of the incident, this great conqueror said: "This is the happiest day of my life. I have saved a man from death." Do not fret about happiness and whether you will find it or not. Go out into the wilderness of this world and help those in need. Lose yourself in loving service. Do that for a season, and lo, when you least expect it, you shall find the blue-bird building its nest over your door-way.

Jesus, as He stood in the shadow of the cross, spoke to His disciples of the necessity of abiding in Him as the branch abides in the vine. He said that if His disciples would only obey His commandments He would give them His joy and that their joy would then be full and that no man should ever take it from them.

The words of Jesus on this occasion and in our text points us to the royal road leading to happiness. Let a man make God's will the guiding star of his life. Let this man love others, let him live for others. Let him rest his soul on the love of Jesus, knowing that Jesus is God's call to all world-weary hearts. Such a man, walking the Master's way, shall have the Master's joy. There will be a light seen on his face unlike another on land or on sea. Many shall see it and seeing, they shall say: "Oh, the happiness of that man."

PRAYER

Lord, how very rich we are, possessing Thee. Thou art our wealth. We cannot feel poor, when among our possessions we have the Almighty, Everlasting, Everloving God. We are Thy people, and Thou art our God. Thou hast told us, "No good thing will be withheld from those who walk uprightly." Our demands here are temporary: our later needs will be eternal. We glorify God day by day as we grow in the riches of eternity.

We can be no other than happy and care-free in the great wealth of love Thou hast bestowed upon us, and the eternal riches we have in Christ Jesus. Amen.

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ADDITIONAL OUTLINES

"Thou shalt have good success." Josh. 1:8.

Church success means:

1. Loyalty to Church's belief.
2. Loyalty to Church's services.
3. Loyalty to Church's work.

"His disciples came and marvelled that he talked with the woman."
John 4:27-30.

1. The force of human prejudice.
2. The force of Christ's truth.
3. The force of individual influence.

OTHER TEXTS:

"The people had a mind to work." Neh. 4:6.

"Work for I am with you, saith the Lord." Hag. 2:4.

"Work not for the food which perisheth." John 6:27.

"I must work while it is yet day." John 9:4.

SEED THOUGHTS

You are definitely impressed by the wellgroomed Americans you see on the other side of the Atlantic. There is a neatness and finish about them which catches the eye. It is as if each of them had consulted the same tailor and had gone forth with noble docility to obey his behests. After you have gazed at many of these properly attired gentlemen, you may chance to have a British peer pointed out to you. Quite probably he will be wearing a coat of one suit, a waistcoat of another, and trousers of a third suit. There is no conventional connection between the garments. But each expresses something the wearer likes and so he goes happily along his way.

Speaking theologically, I find it difficult to avoid the conclusion that the man with the individual garments shows more signs of grace than the neatly obedient servant of tailors far away. When we begin to see and value things for what they are, rather than at the dictates of formal convention, we are more likely to find real and satisfactory meanings. For all about us are those who are willing to make up our minds for us, only we miss the direct gaze; we miss the lilies.—Lynn Harold Hough.

Suppose you are rich. A sense of the dramatic will show you how to handle your means wisely and handsomely. It will give you fine restraint in the showy luxuries that you are tempted to indulge in. Thus your abundance will not tend to excite envy. Best of all, it will show you where your gifts will count for the most. A true sense of the dramatic will free you from the platitudinous rules that dull-souled men din into your ears. Your sense of the dramatic will help you to visualize spiritual results just as you see possibilities in buying securities. You will see how to give much in this place and little in that; where to give as a stimulus, where as a curative relief.—James Madison Stifler.

We cannot believe in immortality unless we give values to life. When we give life its highest value a future life becomes easily credible.—Hugh Black.

"A boy had been studying in a Sunday school class *Uganda's White Man of Work*, which is a life of Alexander Mackay. When asked by his father what he had learned of the manners and customs of the people and of Christian missions, he could not say very much on these points, but he told his father he was tremendously taken with that man Mackay. 'Father,' he said, 'I would like to chalk my life up to his.' The great African explorer Stanley once spent three weeks with this missionary Mackay, one of God's true prophets. Writing afterwards, Stanley said:

"If ever man had reason to be doleful and lonely and sad, Mackay had, when after murdering his bishop, and burning to death his pupils, strangling his converts, and clubbing to death his dark friends, Mwanga turned his eye of death on him. And yet the little man met it with calm blue eyes and never winked. To see one man of this kind, working day by day for twelve years, bravely, and without a syllable of complaint or a moan amid the wilderness, and to hear him lead his little flock to show forth God's loving kindness in the morning and his faithfulness every night, is worth going a long journey for the moral courage and contentment that one derives from it."—Dr. Smith, in *The Desire of All Nations*.

SUNDAY SCHOOL LESSON

REVIEW.

GOLDEN TEXT: "Thou art the Christ, the Son of the living God."
Matt. 16:16.

Teaching the Lesson

Discuss with the class the implications of Jesus Deity. If He is indeed the Christ, the Son of the Living God, what should we do about it in our own lives? In bringing others to know and understand the truth about Him? Discuss, "What shall I do with Jesus?"

Point out that there are three things to be considered. (1) in a very true sense we *can do nothing* with Him. He holds the sea in his hand (Job 38:8; 41:31; Ps. 33:7). He sets mountains on their base (Ps. 65:6). He toucheth mountains and they smoke (Ps. 144:5). (2) In an equally true sense we *must do something* with Him. It is a question of life and won't let us stop to ponder. The fact is that we *are* doing something *now*. Every moment brings a decision for or against. (3) *What we do* with Him spells our *destiny*. This outline may be summed up in the three words—Impotence, Necessity, Destiny.

SERMON TO YOUNG PEOPLE

THEME: *Holidays and Holy Days.*

TEXT: Mark 6:30-31.

One of the leading thoughts in Mark's Gospel is that the life of our Lord was marked by alternate rest and labor, withdrawal and work. From

the retirement of Nazareth He comes forth to His Baptism; the forty days in the wilderness are followed by the Temptation; the watch in Gethsemane is a preparation for Calvary. The lone hillsides and quiet Bethany were often His retreat from the tremendous stress and strain of His work, and the importunate crowds that hemmed Him in everywhere.

But, with characteristic thoughtfulness, Jesus considered His disciples' needs even more than His own. In lesser degree, and with lesser powers, they had shared with Him the arduous labors of His mission. They had just received the news of John's death, and their nerves were on edge. Little chance was there for repose at Capernaum, with its comings and goings. We are told, with a graphic touch, that they had no time even to eat proper meals. It was needful that they should recover tone and bloom of soul. "Come ye yourselves apart," said Jesus. It is the echo of another and a wider invitation: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

These men were told to go "into a desert place." This is not a very happy translation of the Greek *oremos*, which means, rather, "a lonely spot," "a quiet place." Jesus was thinking, not of a sandy wilderness, but of the country lying to the east of the Sea of Galilee, low, rolling hills and grassy plains. The Master knew every nook among these hills, where He had wandered since boyhood days. He always found rest in nature. He never loved city life. Most of the world's best work has been done by the men who prepared for it in solitude; Paul in Arabia, Peter in Patmos, Bunyan in Bedford jail. Our holidays are in truth, as the name originally implied, "holy days," not luxuries, but necessities.

"Rest awhile," said Jesus to His disciples. That is no easy counsel for busy men. Today we have largely lost the practice of quiet, the power to rest. Our Lord knew that only in such a pause from toil could His followers gain a bird's-eye view of their work, see it in its proper proportions, and be truly "recreated" to pursue it with renewed vigor and greater knowledge. It is good for us all to put our tattered friendships in repair by enjoying the intimate fellowship of a holiday to go apart from the crowd, with its mass-psychology and disturbing illusions and false standards, to get into the healthful presence of the primeval things; the sky, the mountains, the sea, and there lift up our hearts in clean sincerity to God.

Jesus' kindly wish for His followers was, however, defeated by the importunity of the crowd. When the disciples rowed across the lake, they found themselves forstalled by a waiting multitude who had hurried on foot round the end of the lake. These men could not escape from their work, after all, for Christ was with them. We can never evade the privilege and duty of Christian service. There are no holidays from religion, we can never flee from God.

SERMON TO CHILDREN

THEME: *Our Garden of Eden.*

TEXT: Gen. 2:8.

This morning we are going to talk about something we all like. Every-

one loves a garden with its beautiful flowers and trees. When God created this world, He made everything very lovely. However that did not seem to satisfy Him for He made a garden He called Eden and that spot was the most beautiful place on earth. You may find all this in our text, in the eighth verse of the second chapter of Genesis. It tells us that "The Lord God planted a garden eastward in Eden." Today we are going to learn three great lessons from this garden.

1. If God took such care to plant a garden Himself, He must love every tree and flower and we should take good care of them.

A lady was once calling on a poor home. She noticed that there were very few clothes on the bed. Only the day before she had given some blankets. "Surely," said the visitor, "surely, you haven't sold them already." "No, madam," replied the poor woman, "but the weather is so cold, we took them to wrap up the rose house at night to keep out the frost, and please, ma'am, we are as warm as can be and we don't feel the loss of them." We do not have to do that, but we can do our best to take care of the flowers.

2. We must learn to do what little we can and be contented.

It is said that at a time when the trees and flowers could talk, a man went into his garden. Everything was lovely and he was very happy until he heard the things about him grumbling and complaining. The giant oak was wishing it were like the rose bush with her beautiful flowers. The rose bush was discontented because it was only a bush and had to grow thorns among its blossoms. It wanted to be tall and straight like the oak or the elm. So it seemed that everything in the garden was complaining and the man thought the sun was not as bright or the air as fragrant as when he first entered his garden. At last he came to a shy little pansy that was not making any complaint. Stooping down he spoke to it and said, "And, my little pansy, how is it that you are not grumbling like all the rest?" "Oh, sir," and the little pansy seemed to smile up at its master, as it replied, "I am far too happy to grumble. You would not have planted me here if you had not wanted me. So I am trying to be the very best pansy I can." So the man was more pleased with that little flower than any other growing thing in that big beautiful garden.

Boys and girls, we live in a wonderful garden and the words we speak and the deeds we do are like the flowers and trees that make it beautiful. Then we should do our best to be bright and cheerful and happy, and do all the good we can. Let us be like the pansy, content to do our best even if it does not seem very much.

3. To give you the third lesson, I must explain a little. As a boy I remember going into a public garden and on a slope of ground was a very special flower bed. In the summer, the plants were so arranged as to make a picture. Once it was a battleship, another time the flag of our country. That brings us to our third lesson. Our lives by their words and deeds, should present a picture to those who see us and that picture should be the one word, Love.

A man in a small town lost his wife and was left alone with five children. He tried his best to get a housekeeper but was unable to secure

one. At last he gathered his children about him and told them he would have to send them away to a Home. Then he went to a minister and made application to have his little ones put into a Children's Home in a city some distance away. On his return he found his twelve year old daughter washing the clothes of a little three year old. She threw her arms around his neck and said, "Papa, I am going to stick to you and help and try to take Mama's place." In a few minutes his six year old boy came in and handed him three cents. "I am not going to leave you, Daddy," he said. "Here are three cents to help you keep us at home. I earned this money by picking up scrap iron and selling it to the junk man." That father and that home were saved to those children right there and then.

My brave little men and women, you can do more than you imagine to make this world a better and more beautiful place to live in. Do your best and God will make your lives a lovely garden as He did Eden:

EVENING SERMON

THEME: *Living Epistles.*

SCRIPTURE: Rom. 12:1-21.

TEXT: 2 Cor. 3:2.

INTRODUCTION: The text is certain of one thing at least; that Christians publish to the world the message of the Gospel of Christ. A letter is an important indicator of the writer. To know the lives of great men, read their letters. Biographers may fail but the letters tell the truth about the writer.

I. *The Material Upon Which the Message Is Written.* Many substances used in the course of time for writing. Stones, skins, papyrus, parchment, mats made from grass, paper. One thing evident, the material had to be in some way refined and prepared for the written message. Not fit for that in its original state. Men's hearts need just that, preparation before they can be ready to receive the imprint of the Word. "Renewed in the spirit of our minds" before we can bear His message to men. Paper was once filthy rags before it was smooth and white. Remoulded, washed and prepared in a new form. The story of "rags to paper" indicative of the preparation and the change necessary in our hearts. Cannot expect those whose hearts are unclean to carry His message any more than that one may write on rags. The message of the Master is not upon parchment or stone, but upon human hearts. Make that heart clean that it may bear the imprint of Him.

II. *The Manner of the Writing.* Our Master left no monuments of stone with writing upon them. Only once He wrote and that was in the shifting sands. He left no store of literature. Rome with all her relics does not even suggest a bit of His handwriting. Yet His message was left for the ages. "Ye are His witnesses." "Ye are our epistles." The world will know Christ, know more of Him only through what it reads in the lives of those who are Christ's.

III. *The Message Written.* Some messages serve their purpose only for a time. Their message is for one age only. Other writings fade be-

cause the material decays or the writing fades. The world has lost much in this way. Words and expressions change in meaning. The needs of men vary with the years. But His message is eternal. Same throughout all time. Passed from generation to generation. Recorded in the lives of His saints in one age for those of the coming age. Some messages are of interest, or can be read only by certain people. His message is the same for all men: "known and read of all men."

CONCLUSION: "Let your light so shine that men may see your good works and glorify your Father which is in Heaven."

MID-WEEK TOPIC

THEME: *Rejoicing Under Adversity.*

TEXT: Acts 8:29.

This man was an Ethiopian, a eunuch, alone in a chariot on a deserted desert road. Philip who had been commissioned to the lonely road, joins himself to the chariot of the eunuch and guides him to an understanding of the Old Testament scripture that he was reading. He opened unto his mind and heart the secret of joy.

I. He preached unto him Jesus. Jesus can be found on a desert road. He will lighten the soul that has been made heavy by the dreariness of the desert if the opportunity is offered and accepted.

II. I believe that Jesus Christ is the Son of God. He not only professed a belief in Christ, he proclaimed his belief in Christ. "If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

III. "What doth hinder me to be baptized?" He not only professed and proclaimed, he proceeded to act. "I believe." "Here is the water. Let's go into it." He was baptized. It was an act of faith. He saw not only the symbol, he saw reality behind the symbol. When he began to do his part, he discovered God's secret of joy, and when his helpful companion was taken from his side, he lived in the glory of Christ's abiding companionship.

"Thou, O Christ, art all I want;
More than life in Thee I find."

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U.

Intermediate: Great Missionary Leaders. Heb. 11:32-40.

Junior: Crusaders with Christ in South America. Eph. 4:1-12.

Young People: Great Missionary Leaders. Eph. 3:7, 8; 4:11-13.

Helpful Reading

The Master Missionary Series.

Modern Series of Missionary Biographies.

JULY 6, 1930

THIRD SUNDAY AFTER TRINITY

CALL TO WORSHIP: "God be merciful unto us and bless us and cause His face to shine upon us." Ps. 66.

PSALM: 96.

ANTHEM: Turn Ye Even Unto Me.—*Harker*

Come Unto Me.—*Goern*

OFFERTORY SENTENCE: "For where your treasure is, there will your heart be also." Matt. 6:21.

OFFERTORY PRAYER: Hallow Thy name in our hearts, O God; make us divinely high-minded because we are truly humble. With simple trust and yearning love we offer our gifts, seeking in Thee our highest life and our deepest joy. Amen.

BENEDICTION: The peace of God which passeth understanding keep your hearts and minds in Christ Jesus.

MORNING SERMONS

(Independence Day)

THEME: *Christ the Great Emancipator.*

SCRIPTURE: John 3:28-36; 18:33-40. **TEXT:** John 8:31, 32, 36.

HYMNS: From All That Dwell Below the Skies.—*Duke St., L. M.*

O Worship the King.—*Hanover, 10,00,11,11*

I. INTRODUCTION.

1. Context. Verses 28-32: Their acceptance of Him as national Messiah at that point. His insistence on their "abiding" in all His word as a condition of true freedom. Their resentment at the implication that they were not free. His emphasis on the slavery of sin and the freedom given by the Son. Their final rejection of Him.

2. Application to human freedom. The principles Christ here sets forth apply to any condition in human life. The freedom He gives is the freedom to do right, not the freedom to do as we please, when we please to do wrong. This applies to individual lives and to liberty as a national American privilege. America needs to relearn the meaning of liberty reinforced by law.

II. DISCUSSION.

1. Human Slavery.

a. Illustration of slavery in America and Lincoln as the "great Emancipator." Slavery of South compared to commercial slavery of North. Bigotry and prejudice. Lincoln's relation to each.

b. A fact in the life of mankind. Personal liberty versus moral freedom: (verse 34). Note Paul's "Of whatsoever a man is overcome of the same is he also brought into bondage." "Know you not to whom ye surrender yourselves as servants to obey, his servants ye are whom ye

obey, whether of sin unto death, or of obedience unto righteousness." Every man is a slave to something. Bondage, intellectual, political, social, ecclesiastical, moral, spiritual. The law of habit as a physiological and moral subjection. Slavery to tradition. Case of Jews; of the church in its creeds and ceremonies; of classes. Wilson's word on this: "There is no dignity in a tradition which has lost its practical energy and our interest in traditions is that they should bear fruitage in the present and a still richer fruitage in the future."

c. What is your slavery? In what are you less than a free man? Worry, ill-temper, passion, drink, tobacco, amusement, grief, ill-health, self-centered living, belittling other people, gossip, sensitiveness, indolence, timidity, self-satisfaction, doubt, rejection of God? What your attitude toward them? Do you rather prefer to retain them and enjoy them? Or do you cry with Paul, "The good that I would I do not, but the evil that I would not this I do. O wretched man that I am, who shall deliver me from this body of death?" This the test of a Christian.

2. Christ's Method of Emancipation.

a. Through truth. "Abide in my words." "Ye shall know the truth and the truth shall make you free." Illustrate by "Light of the world," at the beginning of chapter; by light let into a room where we have been groping, by science in medicine, mechanics, nature facts. Superstition, quackery, idolatry, persecution, tyranny based on credulity, slavery, drink, lust, war, vs. education and Christ. All truth in every realm is Christ's truth. Nature and science are His revelation. Inspiration of all truth and of the Bible. "MY WORDS."

b. Through personal loyalty to Him and to His truth. Interview with Pilate. John 18:33-40. The kingdom of heaven a kingdom of truth, a rule of God and reality in men's hearts. Pilate's cynical question as expression of his age or any age that has not learned the certainty of Christ's words and rule. The Jews preferred the rebel leader Barabbas who represented their ideals of freedom. Where is our choice and which freedom do we want?

c. Liberty comes through slavery that is obedience to law and right process. Illustrate by planets, birds, railroad train on rails, efficiency in human action. Freedom of slaves was through obedience to laws. Christ Himself: Phil. 2:7-11. We are bound to be the slaves of something. We cannot serve two masters. It is in the last analysis either Christ or self. There is no such thing as human freedom except that we may choose who our masters shall be. "I do always the things that please Him." Or myself? This as a life ideal and purpose. There is nothing wrong from which He cannot free us, if we accept Him and abide in His words. Liberty through slavery.

III. CONCLUSION.

1. Application to our duty, to government, church, society.
2. Application to myself to give my life to Him for men in active, practical service for them.
3. Get to work for Christ.

* * * * *

(Pericopes)

THEME: *When the Church Becomes Careless.***SCRIPTURE:** Luke 15:1-10.**TEXT:** Luke 15:8.**HYMNS:** Teach Me, My God and King.—*St. Andrew, S. M.*Jesus, Still Lead On.—*Seelenbräutigam, 55, 88, 55*

The fifteenth chapter of Luke is glorious in beauty. It is a literary and spiritual masterpiece. A great deal of water has run down the stream since these words were penned. Dante's poems and Shakespeare's plays have pleased many. Yet, somehow, these Gospel stories have not been eclipsed. A modern scholar speaks of the parable of the prodigal and calls it "the most divinely tender and most humanly touching story ever told on earth." Another writer says: "It is more than words; it is fashioned from the love that endured Calvary."

The chapter comprises three parables, that of the lost sheep, that of the lost coin, that of the prodigal son. All alike teach the same great lesson that there is reclamation possible for the lost. All alike set forth the seeking love of God in Christ Jesus.

Among these three parables that of the lost coin is most neglected. There is something more appealing about the lost sheep, something more heart-stirring in the fate of the prodigal, and so the parable of our text, like the coin it describes, has been allowed to become a bit dust-covered for lack of use. Let us study it for a while this morning and see if it does not deserve a better fate.

I. First, who is this woman presented here, this woman who loses a coin and who turns the house upside down in an effort to find it?

In the first parable the good shepherd may easily be identified as the Master. In the last parable the father who awaits the prodigal with open arms may be regarded as a picture of the Heavenly Father. But who is the woman? I think she must stand for the church, for that great body of professedly religious people who ought to be the very first to care well for precious souls entrusted to their ministrations, but who very often grow careless and who lose these souls even as this woman did this coin.

In this connection, why do souls go astray and come to hurt and harm? Why do the lost become "lost?"

The sheep is lost through its own ignorance. The wilderness is great and the animal is dumb. And does not that also explain the loss of many today who ought to be the children of God? They think they are wiser than they are. They think they know the world. The lights of home grow dim. The call of the church is faint in their ears. In the end circumstances do not allow them to find their way back. Is not that life still today?

The prodigal goes astray through sheer perversity. There is no excuse for him doing as he does. The lure of the world and the lust of the flesh are his tempters. Do not many walk the same way today? The evil that is in them and about them draws them away when, in reality, there is every reason for them staying close to their Father's house.

But the coin cannot lose itself either through ignorance or perversity. How is it lost? Through carelessness. This woman is a poor housekeeper. Yes, there is dust on the furniture and dirt behind the piano and rubbish strewn about. A grand mixup, and the coin is lost. It is the woman's fault. She ought to be ashamed of herself. If she had been more careful this would not have happened.

And is not this just the way souls are still lost in the world? Careless church-people do not do what they easily might to claim and keep their brethren. "Why bother about sending the children to Sunday School! Why bother about always going to church!" Is not this indifference and carelessness a prime reason why the tide seems to be set against the growth of the church today?

The authorities electrocuted three young men in our town last week for murder. How did these youths become criminals? Were they simply ignorant? Yes, so it seems. Were they morally perverse? Yes, that was, no doubt, also true. But was there not another reason? Did these youths perhaps not go astray because the church is asleep on the job and because, when it comes to caring for the souls of the wayward, the most church people are little better than frowsy, lazy housekeepers with dirt under the davenport and rubbish piled behind the piano?

Tell me, Mr. Christian, how much support do you give the Sunday School where our youth are taught to know God and His will? None? I wonder if your indifference may not explain why some young men grow up as criminals instead of useful citizens?

Tell me, Mr. Christian, how often have you ever taken a growing lad in hand, put your arm about him and tried to guide and help him? How much money did you give last year that your church might do the work of Him who came to seek and to save that which was lost? Money for new radios, vacation trips, cars and luxuries and, at the same time, you could not find enough to pay a decent pledge to the church! I wonder if it is not this "saving" kind of Christianity that causes some young lives to be "lost" which might just as easily as not have been saved?

II. The careless housekeeper searches for the lost coin and finds it. Let that happy conclusion be a promise of what will take place when the church of Jesus bestirs herself and sets about seeking for that which is lost.

What shall the church do toward this end? First, let her keep her house in better order at all times. Let her not take too much for granted in regard to her members. Let her watch over them. If they are absent from church for a season let her inquire the reason why. We have some busy men in this church, but none so busy that they are to be excused from the all-important task of watching over and caring for the lives of young men and women who look to them as guide and example.

Let the church seek the lost with greater energy. Let her generously support ministers and mission workers whose task it is to reclaim any gone astray. Let the church keep the call to repentance sounding Sunday after Sunday. Let her show erring men and women that nowhere will they find such kindness and mercy and help as in the church.

A certain church, not a thousand miles away, has posted a sign over its entrance: "The Church of the Heavenly Rest is closed during the summer months." Maybe the members of that church think the devil takes a rest in the summer time. Let members of the church of the Master not entertain the idea. Let them work at their task without ceasing. Let them search diligently, not for a short season, but until the coin is found.

Let members of the church take heed unto their own hearts and lives. Maybe they are not always the bright and shining coins they should be. Maybe they have lost the brightness of the image Divine. Let them take heed unto themselves that they may become like Him who speaks to them in the words of this Gospel.

PRAYER

Almighty God, Father of humanity, we thank Thee for the heritage and privilege of our beloved Country, and for the wisdom with which Thou hast led it from its perilous beginnings through all difficulties and dangers to this day of grace; reverently we take it to our hearts as we lift our prayer to Thee, beseeching Thee with passionate tenderness that Thy people may be delivered from every evil, turned from every error, and kept in the highway of a divine vocation; that Thy will may be done in fraternal righteousness, and Thy purpose fulfilled in the amplitude, power and prophecy of a nation called of Thee for a vast and holy errand in the world; in Thy holy name. Amen.—Joseph Fort Newton.

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WATT: Representative Churchmen of Twenty Centuries. Lives of Church Leaders (Savonarola, Luther).
(Calvin, Wesley).

SMITH: Life and Letters of St. Paul.

ADDITIONAL OUTLINES

"What Hast Thou to Do with Peace?" 2 Kings 9:18.

1. You are Christian soldiers.
2. Your Captain calls to arms.
3. Your enemies are at the gate.
4. Your victory is sure.

"If God Be For Us, Who Can Be Against Us?" Rom. 8:31.

1. The fact, God is for us.
2. The challenge, who can be against us?
3. The question, what shall we say to these things?

OTHER TEXTS:

"Fight the good fight." 1 Tim. 6:12.

"Quit you like men." 2 Sam. 4:9.

"Do not war after the flesh." 2 Cor. 10:2.

"A time of war and a time of peace." Eccl. 3:8.

SEED THOUGHTS

A carpenter, when he is working, sees by his eye, when he applies the square to the wood, whether it be straight or not; but yet his eye, without which he cannot see, is not the judge to try whether the tree be straight or not, but only the square is the judge. So reason in man, without which we could not judge, is not the square to try what is right or wrong in order to salvation, but religion, the word of God itself, is the only rule and square.—Spencer.

Many of our troubles are God dragging us, and they would end if we would stand upon our feet, and go whither He would have us.—Beecher.

God never uses the flail, but when the corn wants thrashing.—Toplady.

A man may look over an artist at his work, and see that he makes bad strokes, but yet shall see that he is *to be* a good artist. The sense of his purpose is not marred by his imperfect execution. So a Christian may have an irritable temper, or be a proud man, and yet may live so that the impression is produced that he is trying to regulate his interior nature by the law of Christ. He is a Christian who is manfully struggling to live a Christian's life.—Beecher.

SUNDAY SCHOOL LESSON

ABRAHAM: Gen. 12:1-3; Heb. 11:8-10.

Read Also: Gen. 12:4, 5; 13:1-6; 17:1-8; 18:22-33.

GOLDEN TEXT: "By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went." Heb. 11:8.

Teaching the Lesson

Abraham was not a Jew. He was a Mesopotamian and was called the "Hebrew," which means "the crosser," so named because of his coming up from among his own people, crossing the Euphrates River and entering upon the great adventure to which he had been called of God. In a very real sense, Genesis chapter twelve *begins* the actual story of redemption. Prior to that the stage was being set for the great drama to be enacted thereon. His descendants were called Hebrews until 536 B.C. when they returned from the captivity. They were then generally called Jews which was a term of derision.

Abraham's migration occurred probably 2090 B.C. He was contemporarily with Hammurabi or the Amraphel of Gen. 14:1. The civilization out of which he came had many points of culture and of advance. Reading and writing were common. Papyri have been discovered from that age which indicate that the laws of Hammurabi were being used as a basis for their jurisprudence. The excavations in Ur from which Abraham migrated have been quite extensive and unusually interesting. The name Abraham occurs frequently in the records of that day stamped on the clay tablets of Babylonia which means "exalted father." Abraham was evidently married when he left Ur of the Chaldees, but was without

children. His father, Terah, was old, in his second century, when the start was made, and bidding farewell to his old home was of course a painful experience not only for him but for his family. Notice the promises of the 12th chapter. I will *show*, I will *make*, I will *bring*, etc. The teacher will be interested in reading "The Monuments and the Old Testament" by Price, and also Henry T. Sells' book "Studies of Great Bible Characters" page 9 following. The name Israel was given to Abraham's grandson Jacob. From the accounts, Ur of the Chaldees was a place of grossest idolatry, and while there were magnificent temples, beautiful palaces, and splendid libraries, while the arts were known, and there was a post office system and sealed letters could be sent, the general moral life and character of the people was degraded, due to the religion which they practiced. The class will want to discuss whether God has still an unfulfilled program and purpose for the Jews. The teacher should read "God's Method with Man" by G. Campbell Morgan.

SERMON TO YOUNG PEOPLE

THEME: *Liberty.*

TEXT: 2 Cor. 3:17.

While Independence Day is not, of course, celebrated in the "old country," it would be no exaggeration to say that we Britons feel almost as much pride and joy in the winning of their national freedom by our American kinsfolk, as they do themselves.

The word "liberty" has always power to thrill the heart of man. It stands for something very real and vital, a burning and undying fire within. Its quest is wrought into the very fabric of human life. Political freedom, for example, is the key to history. The life of my own Scotland has been moulded by its long struggle for national and religious independence. The same thing is true of economic freedom. Though Christianity has abolished slavery, our present social unrest is due to the fact that a large proportion of our population feel they are yet in bondage to unemployment, poverty, economic insecurity. Again, the undying spirit of freedom has been manifest at every stage of man's religious life. Christianity arose in that way, as a protest of the spirit against all priestly and man-made bonds. The Reformation was a revolt against coercion in religious matters, and spiritual stagnation.

Now when Paul tells us that "where the spirit of the Lord is, there is liberty," he utters what at first sight seems a paradox. The word "religion" means, literally, a "binding." Christ lays His yoke on men, and calls them to be His servants; literally, His "slaves." Perhaps that is why the enemies of our faith call it "a slave religion," and Reinach, the French Jew, termed it "a collection of scruples which impede the free exercise of our minds." But that, of course, is a fallacy, however plausible. "Man," writes Professor Gilbert Murray, "is imprisoned in the external present; and what we call his religion is the thing that offers him a secret and permanent means of escape from prison into a free world."

Christ plainly regarded liberty as an essential of His Way. He began His mission at Nazareth by quoting the prophet's words, "The Spirit of the Lord hath sent Me to preach deliverance to the captives, to set at liberty them that are bruised." He loosed His followers from burdensome traditions and laws, and the slavery of the world. He kindled His own Truth in their hearts, "and the truth shall make you free."

Little wonder, then, that Paul, who himself had enjoyed this liberating experience, could say that Christians are no longer under the law, but under grace, and could extol "the glorious liberty of the sons of God." But if he emphasizes man's free will and liberty, he also emphasizes the corresponding duties and responsibilities attached to this gift. License is not liberty.

The Church, if she is to regain the respect of mankind, must shake herself awake from a deadening lethargy that fears new ideas, and clings to authority. It's Lord ever recognized the need of a sacred quest for truth and liberty. He understood the men who ask, who seek, who knock, and promised that there would be answers to questions and opening of doors. "I am come to send fire on the earth" is His one wonderful challenge; for He died to make men free.

SERMON TO CHILDREN

THEME: *Beautiful Hands.*

TEXT: Matt. 6:29.

For our Easter sermon some time ago, we talked about the lilies. Look at the twenty-ninth verse of the sixth chapter of Matthew and read what Jesus says about them. He says that, "Even Solomon in all his glory was not arrayed like one of these." Remember these words, for they are our text.

Solomon was one of the great kings of Israel. David, his father, was a greater man but Solomon became more famous. He was very wise and people of other countries came long distances to find out how wise he was. To meet these famous visitors, Solomon had to be dressed in his best. He looked very splendid in his royal robes when these strangers came to see him. Jesus says one lily, with its pure whiteness, is more beautiful than all the royal splendor of King Solomon.

Little folks, can you guess what it is that makes the flowers more beautiful than anything else in the world? It is this. We can find it in one of your favorite hymns.

"He paints the lily of the field,
Perfumes each lily bell."

God gives to the lily and all the other flowers their coloring and that is what makes them so beautiful. God, who clothes the flowers in all their beauty, will also clothe us and make us beautiful too. Let us see, in a story, just how this is done that we may always be beautiful.

Three girls met one day on their way home from school. They were

very proud of their hands but, as they compared them, they could not tell which had the prettiest. At last they planned to come back in two weeks and see then whose were the most beautiful. One girl used to wash her hands often in a pure cold spring, thinking that would be the best for them. Another went out before sunrise every morning, scraped the dew off the leaves into a basin and washed her hands in it. The third girl washed her hands in the juice of strawberries to make them beautiful. When the time came, the girls met again, but it was no easier to tell which hands were the most beautiful. Just then a lady, bent double with age, came up carrying a heavy bundle. They called on her to help them decide, but she found it as difficult as they had done. While they were talking, another girl came to where they stood. When the three girls told her their difficulty, she unconsciously looked at her own hands, and the other three girls laughed. Her hands were clean but they were rough and calloused with work. The old lady then asked someone to carry her bundle to the top of the hill for she was tired. The three girls looked at their spotless hands and at the large and dirty package. They refused to help. However, the strange girl willingly lifted the bundle and carried it for the woman. When she reached the top of the hill and went to return the parcel, she found the old woman had disappeared and in her place stood an angel. Then the angel spoke to her and said, "Thank you, my dear. Those hands are always most beautiful when used in helping others."

As God makes the flowers so lovely, He will make us beautiful too. Others will see that beauty in us by the way we are eager to help everyone.

EVENING SERMON

THEME: *The Authoritative Word of Jesus.*

SCRIPTURE: Mark 1:14-22.

TEXT: Mark 1:22.

INTRODUCTION: There is in the Congressional Library at Washington, under amber glass, encased in a gold shrine, under constant guard, the Declaration of Independence. Not a copy, but the original document. The priceless words that brought freedom not only to the Colonies, but which throughout the ages has served as an inspiration all around the globe for others to find that same liberty. What if it had not spoken in those authoritative sentences! Our whole political history would have been changed. There is another Authoritative Voice that with Its speaking brought liberty. This Voice spoke with authority for these reasons:

I. *Its Creative Force.* Not in oratory or cleverness. But in character and wisdom. Scribes interpreted the law and their interpretation was dead and cold. Jesus' interpretation a new creative force. "It hath been said," the Scribes said. Jesus said, "I say unto you." The difference between the echo and the voice itself. It created a new concept of life. "It hath been said by them of olden time, love thy neighbor and hate thine enemy, BUT I SAY unto you, Love your enemies." This was all new to man.

II. *Its Certainty.* No guess work, no clouding of the minds of His

hearers with rabbinical tradition. Certainty was the keynote of the message. "I speak that which I have seen." "I came from God." "I and My Father are One." No Scribe ever dared to talk in that manner. They spoke what was handed down to them from their predecessors in office. This new Prophet had a certainty based upon personal relationship with God.

III. *Its Simplicity.* He would speak to them about deepest truths of life. Yet He presented these truths in a way that even the children were won. He would talk of the Father; a shepherd, a woman with a lost coin, a father, and a lost son; all these told the great truth of God's eternal and abounding love for mankind.

IV. *Its Understanding of Men's Hearts.* Jesus did not speak of or to "Humanity." He dealt not with the abstract but with individual men and women. He knew the personal needs of the many. He called His sheep by name. The woman at the well, the rich young ruler, each had a special message. "Come unto Me all ye that labor." And each came with his special burden to receive a special message.

CONCLUSION: There has been no abrogation of the Declaration of Independence. There has been no abrogation of His Authoritative Word.

MID-WEEK TOPIC

THEME: *Jesus and the Sinner.*

TEXT: Rom. 5:8.

Jesus always disliked sin, but he never disliked the sinner. He loved the sinner; he hated his sin. When a certain man was asked to become the mayor of a great city, he consented with the reservation: "I will take the city's affairs on my hands, but not on my heart." Not so with Jesus.

"O 'twas love, 'twas wondrous love
The love of God to me;
It brought my Saviour from above
To die on Calvary."

As Mrs. Cecil Alexander put it in her well-known hymn:

"He died that we might be forgiven,
He died to make us free."

I. His was a death, not only for righteousness, but for sin. Christ himself died for sin, once for all—a just man for unjust men, that he might bring us near to God. Paul, writing to the Galatians, said: "The Lord, Jesus Christ gave himself for our sins." The son of man himself has come, not to be served, but to serve and to give his life a ransom for many. He lived to indicate; he died to vindicate.

II. Christ's death manifests not only his love, but the love of His Father. Such a death is not only a crowning manifestation of Jesus' own love and self-identification with Himself, it is a demonstration of

the love of a holy Father God to his sinful children, for God proves his love for us by this, "That Christ died for us while we were still sinners."

Thus we see Jesus, the sinless Son of God, met death, not because of His own sin or fault, but for the sake of the redemption of others.

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U.

Intermediate: Joys and Dangers of Vacation Time. Eccl. 11:9, 10.

Junior: What Would Jesus Do Were He in Our Town? Luke 4:16-21.

Young People: *July Topic*, RECREATION.

Joys and Dangers When Away from Home. Gen. 28:10-22.

WALTHER LEAGUE

July Topic: You and Your Community.

Helpful Reading

WARD-EDWARDS: Christianizing Community Life.

PAGE: Christianity and Economic Problems.

PORTER: The Church in Universities.

ROBINSON: The Wage Earning Boy.

H. C. KING: Fight for Character.

JULY 13, 1930

FOURTH SUNDAY AFTER TRINITY

CALL TO WORSHIP: "And thou shalt worship before Jehovah thy God, and thou shalt rejoice in all the good which Jehovah thy God hath given thee, and unto thy house." Deut. 26:10.

PSALM: 150.

ANTHEM: Duet, The Lord Is My Light.—*Matthews*

Saviour When Night Involves the Skies.—*Shelley*

OFFERTORY SENTENCE: "Honor the Lord with thy substance and with the first fruits of all thy increase." Prov. 3:9.

OFFERTORY PRAYER: Our heavenly Father, we approach Thee in humility, feeling our great need, but thanking Thee for the privilege of prayer. Grant Thy blessing upon all those near us, remember in mercy the sorrowful and needy, and guide us in our activities, both in Thy temple and in every-day walks of life. Help us to do justly and to love mercy. Amen.

BENEDICTION: The Lord bless thee and keep thee, the Lord make His face shine upon thee and be gracious unto thee, the Lord lift up His countenance upon thee and give thee peace.

MORNING SERMONS

THEME: *A Burning Message from the Burning Bush.*

SCRIPTURE: Ex. 3:1-15; 4:1-15. **TEXT:** Ex. 4:2.

HYMNS: Father of Mercies, in Thy Word.—*St. Agnes, C. M.*

Jesus, Saviour, Pilot Me.—*Pilot, 77, 77, 77*

I. INTRODUCTION.

1. The life of Moses to this point.

2. Incident of the burning bush. The conversation and its outcome for Moses, Israel and us. A call to do definite service for God and humanity. Dramatic summary of long thought and meditation. Compare temptation of Christ.

II. DISCUSSION.

1. The excuses of Moses and God's answers.

a. Lack of confidence in self (3:11). "Who am I?" An outcast from Egypt. An exile from the court. An old man. A shepherd. A Jew. Ignorant of conditions. Apparent absurdity of the proposition. God's answer: "Certainly I will be with thee." Value of modesty. Apparent unfitness but "when I am weak then am I strong." "Lo, I am with you always," etc. The mistake of refusing an opportunity through self-distrust. Not what we are or think we are, but what God can make of us. God's use of poor tools. His call a guarantee of support. We must go ahead. "Ye shall serve me on this mountain."

b. Lack of confidence in God (3:13). Point of doubt shifts to God himself. No doubt of His being or ability or promise but as to God's relation to the Israelites. "What shall I tell them is thy name?" God forgotten, left out so long that they might not know him. God's answer: "The God of their fathers: Abraham, Isaac, Jacob." Our mother's God. The God of some true soul in whom we have trusted and who trusted in Him. "I AM THAT I AM." Absolute, self-existent being and personality; infinity, eternity, no tenses with God. Contrast man's "I am what I have been made by heredity, environment, etc., what I have made myself." God alone says, "I am that I am." No more, no less, "The same yesterday, today and forever." The value of this in life's duties and cares. A cure for worry, a guarantee for service, comfort and inspiration. Rest on it in doubt. God IS.

c. Lack of confidence in the people (4:1). "They will not believe me nor hearken unto me." Compare (4:31). Natural that Moses should think so. His long absence and memories. Condition of Hebrews, hard worked, sodden, irreligious. Compare Christ and the Nazarenes. Seeming indifference of those for whom we work. In gratitude and resentment. Fear of rebuff. Fear of minding some one's else business. Lincoln's confidence in the people. They can be trusted. Some will respond, some not, but work must be done for all. This the great commission.

d. Lack of confidence in speaking ability (4:10). Common excuse and troublesome one. Reality for the untrained, but not final before

God and duty. Christ's word to apostles: "Be not anxious what he shall speak for it shall be given you in that hour what he shall speak." Importance of this to testimony for Christ. To stand up and say the thing that must be said. Real difficulty with Moses not reached yet. Is the heart right and willing?

e. Lack of real willingness to obey (4:12-13). God's attitude a command not a request. So with us: not "Please go as a favor to me" but "GO!" Moses' final plea: "Oh, Lord, send I pray Thee by the hand of him Thou wilt send, send anyone but me." Some one else. The real difficulty is unwillingness. Patience of God up to this point; now His anger kindled against Moses. Doubt of self, God, people and speech can be met, but disobedience means God's anger. It was not perhaps a flat refusal that Moses gave but a flabby obedience. "Please get someone else." God's answer: still patient though indignant. The help and fellowship of Aaron. His ability to speak not so significant as his companionship. Compare Christ sending disciples two by two. Paul and Silas, Timothy and Barnabas, Peter and John. "Not good for man to be alone." Apply to our work. God wants us to bear one another's burdens. Get some one to go with you. "One shall chase a thousand, but two put ten thousand to flight."

2. The practical question of Means and Equipment.

a. The work to be done, the chances at hand and the kind of work needed. 1. Not merely a matter of so-called "church work." That needed. The numberless calls and kinds: Sunday School, ushers, sessions, societies, enterprises, etc. All need leadership and workers. This call to you. 2. God's work anywhere: Moses and Israel in Egypt. Near us is someone in need or trouble or sin. The burning bush in own homes and our neighbor's; in city and in country. "Every bush aflame with God." Every place and hour fraught with opportunity to serve. **THE MEANS ALWAYS AT HAND.**

b. The question of text. (Note the threefold emphasis.) 1. "What is *that* in thine hand?" The rod and what it meant to Moses. Note use in the plagues. Humble implement transformed by God's power into means of service. Others God has asked the question: Gideon, David, lad at 5000, Mary with the alabaster box, widow and mites, Peter fishing, Galileo, Cary, Sankey. We all have something: talent, power, testimony, experience, pen, book, good thought. Some special work: housework, office, store, shop, job, money, time. Question for any time: a hammer, needle, cradle; tomorrow at ten o'clock. God's burning bush is a call to us to use our affairs for Him and humanity. 2. "What is that in *thine hand*?" A personal question. Not what would we do if we had what is in some one's else hand. Beware of Moses' word, "Lord send someone else." (Press this.) 3. "What is that in thine *hand*?" We have our hand at least. God wants that anyway. Show varying uses: Cordiality, sympathy, uplift, fight, welcome, dismissal. We are more than anything we have or can do. If we are right at heart and willing the way to serve will appear. If not, nothing we have will avail.

III. CONCLUSION.

1. Review excuses and answers and apply to special needs.
2. The urgency of the world's needs and our obligation as Christians to meet it.
3. Exhortation to go forward with what resources we have, using them to the uttermost.

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(Pericopes)

THEME: *What Mercy Means.***SCRIPTURE:** Luke 6:36-42. **TEXT:** Luke 6:36.**HYMNS:** When All Thy Mercies, O My God.—*St. Fulbert, C. M.*
God Is Love, His Mercy Brightens.—*Stuttgart, 87,87*

What does mercy mean? Let us set out to answer that question by imagining a very desperate situation. Let us think of an individual who is to us what Judas once was to the Master. We know the mind and the spirit of this individual. We know, if he could, he would be quick and ready to betray us into the hands of harm for his own advantage. We see him, day after day, watching us with the furtive, evil eye of greed and of hate. Now, a question upon which our sermon for the day shall depend. In the case of such an individual what does mercy mean? If we are to be obedient to the Master's command to be merciful, how, in this instance or in any related incidents shall we set about the task?

I. In the first place, guided by the Master's own dealings with such individuals, let us notice that mercy here and elsewhere does not mean moral indifference. Jesus, who commands mercy, is Himself the incarnation of mercy. At the same time, Jesus does not minimize the guilt of Judas. Sin with Jesus is sin, a thing desperate and dangerous. Listen to the solemn warnings Jesus gives Judas. There is no mistaking the attitude and feeling of Jesus in them all. Jesus is merciful, but He does hate sin!

Study the conduct of Jesus on other occasions. He sees certain little children being led into evil by careless parents and elders. Does Jesus say: "We must excuse these people. They are simply too busy to look after their children?" Listen to Jesus' burning words as He indicts these people and as He says that it were better for man who leads a child astray that a millstone were hanged about his neck and that he were drowned in the depths of the sea. Merciful? Yes, but Jesus hates sin!

A certain man was once rich and selfish. While he feasted a beggar died at his gate for lack of food. Did Jesus excuse this rich man and say: "He must not be blamed because he did not know?" Christ might have said that, but, instead, He said that this man went to hell and that in hell he was in torment. Merciful? Yes, but how Jesus did hate sin!

A popular poem takes occasion to say that God's mercy is so boundless that every sinning soul shall repent and be brought home to God at last,

Judas with all the others. We hope the poet is right. But let even the poet be careful in stating his belief or telling his story. Whatever mercy means, it cannot be made to mean moral indifference without upsetting the plainest words that Jesus ever uttered. It cannot be made to mean that when the modern Judas betrays some innocent to death that we should all close our eyes and blissfully say: "To be sure he did it. But he had a brainstorm and so let us overlook what he has done."

II. In the second place mercy means that we should delay in passing judgments of utter condemnation and that, like the Heavenly Father, we should be willing to wait long and patiently for the sinner to repent and to return.

How God waits for sinners to repent! Not at the first lie, not at the hundredth, does God strike the sinner down with the lightning of his wrath. The thief steals again and yet again and there seems to be no justice to halt him in his tracks. How cleverly the libertine hides the shame of his life as the years run on. Is God asleep that these things continue? Is God a stupid grandmother that He is blind to the continued rebellion of His children? Not that. God spares these sinners, gross and vile as they are, because He does not want to condemn them, because He is merciful and hopes they will repent!

Like God, we need to be patient toward the sinner. Patience is the backbone of mercy. We are not to consign any sinner to hell so long as there is a single chance for his redemption. And to believe that such chance exists when no one else does, this is mercy.

It has been late in life when more than one wicked man turned his heart to God and found forgiveness. While life lasts the possibility for better things remains. To hope for a man's restoration, to work for it, to pray for it, this is mercy.

III. Mercy means the granting of forgiveness to those who need and seek it.

When God forgives He forgives. He wipes out old faults completely. Sin forgiven is sin that is gone for good. "As far as the east is from the west so far have I put thy transgressions from Me." What comfort in those words to the sinner seeking deliverance.

We are to forgive as God forgives. When we forgive we are not to say: "Yes, I forgive, but I can never forget." If there is anything that takes the meaning of forgiveness away and robs mercy of its blessing it is just such an attitude as that shown by the man who talks about forgiving but insists that he will never forget. True mercy never shakes a club like that. When mercy forgives it forgives like God; fully, cheerfully, completely and forever. A good definition for mercy is found in this expression: "I forgive the wrong done and I shall forget it forever."

IV. Mercy is self-sacrifice that broken relationships may be restored.

When God saw the human race estranged to Him by sin He set out to win the race through mercy. The means employed was that of sacrifice. In the likeness of Jesus He came to earth and gave Himself for men. The cross tells us what mercy means. It means broken relationships restored through some one's self-sacrifice.

A great many of us have perverted mercy. We have thought of ourselves, like Caesar, seated on a throne. Kneeling suppliants bow before us, asking for mercy. We look upon them, first with contempt and then with pride and a haughty air. "Go, slave. Your master forgives you." Is this forgiveness? This is pride, reeking, rotten, swollen pride, almost the very opposite to mercy.

Come with me and survey the cross on which the King of Glory died. They beat and abuse Him who was ever the kindest of men. Well might His lips curse them for their cruelty. But no, those are not oaths or curses that He utters as the nails pierce His flesh. "Father, forgive them, for they know not what they do!"

The love of Jesus, reaching out to serve and to save all, this is true mercy. When that love wins and fills our hearts, when we are willing to sacrifice ourselves that men may come to God and be His children, then, we shall know at last what mercy means.

PRAYER

We praise Thee for that diversity of gifts wherewith Thy Spirit endows the minds and souls of them that are sanctified; we beseech Thee to give us all the same spirit, that with one heart and one mind we may glorify Thee, speaking the truth in love, filling our lives with good deeds and faithful affections, and abiding steadfastly in Christ Jesus, our Lord. Amen.

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McFADYEN: Jesus and Life.

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ADDITIONAL OUTLINES

"Knowing, Brethren, Beloved of God, Your Election." 1 Thess. 1:4.

1. The candidate.
2. The vote.
3. The inauguration.

"Let Us Run with Patience the Race." Heb. 12:1.

1. The start.
2. The race.
3. The finish.

OTHER TEXTS:

"I have a message from God unto thee." Jer. 3:20.

"We have received mercy." 2 Cor. 4:1.

"That we may obtain mercy." Heb. 4:16.

"According to His abundant mercy." 1 Pet. 1:3.

SEED THOUGHTS

I need not remind you that faith in the triumph of right in human society received its impetus very largely from the fact that nearly two

thousand years ago a handful of men in Judea, when the whole world was still barbarous beyond our conception, dared to believe that a different sort of world was possible, one in which truth and love and justice should reign. Humanly speaking, there seemed no sort of chance that the ideals of these early Christians could possibly win out. When Jesus was put to death upon the cross, it must have seemed to all of his enemies and to most of his friends that his teachings, so subversive to the political and ecclesiastical order around him were effectively crushed. Only a few of his disciples felt that it were better to die with him than to live with those who had put him to death.

Yet for nineteen hundred years his has been the greatest influence working for the establishment of truth, justice, and love in human relations. Jesus was only a humble Galilean peasant whom the power of Rome could apparently easily crush; but all the power of Rome and of the Jewish Church proved insufficient to crush his teachings, while the very memory of the Caesars, the great ones of his day, is becoming obliterated from the minds of men.

While we must admit that Christ's ideals have not yet won out, still the world has been moving toward these ideals.—Charles A. Ellwood, Ph.D., LL.D., in *Man's Social Destiny*.

SUNDAY SCHOOL LESSON

JACOB (A Selfish Man Transformed). Gen. 25:29-34; 28:18-22; 29:18-20; 33:1-4, 18.

Read Also: Gen. 25:19-29; Chap. 27; 28:17; 29:1-17, 21; 32:32; 33:5-17; 19; 46:28; 47:12.

GOLDEN TEXT: "For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?" Matt. 16:26.

Teaching the Lesson

The character development of Jacob is one of the most interesting in literature. George Eliot's "Romola" is a study of character development in which Tito's character does downward and Romola's steadily upward. This story of Jacob gives to us, in a fascinating way, the course of his character development as it proceeded by slow and painful stages upward.

Not so lovable as Esau, yet manifesting depths and possibilities which under God's hand and love later made his Israel, the prince of God.

Esau, in spite of his hale, hearty disposition, lacked those deep-seated elements of stability and possibility for spiritual growth. Jacob's progress was slow and painful, but was none the less satisfactory. He had two natures struggling within him for the ascendancy. The story of his life is the story of the flight between these two natures. In the art museum of New York is a magnificent piece of statuary that depicts two mighty men wrestling. Every nerve and muscle is strained. It is a fierce and deadly fight. The face of one is bright, like the face of an angel. The face of the other is dark, like the face of a devil. The sculptor is depicting the

struggle between that which is high and which is low, that which is good and that which is evil in the heart of every man. Is it not true that any man can become temporarily insane or even permanently and entirely controlled by the forces of evil if he gives over the fight and surrenders the reins of his life to that which is evil? The class should discuss the prevalent plea of temporary insanity. Is it justified? Is it not simply cloaking in legal phrase the failure of men and women to resist evil?

Jacob's life was a struggle and finally the triumph of the better over the lower side of his nature is splendidly victorious.

Chapter 25 and verse 29 refers to a vegetable dish. The lentils of verse 34 grew on a vine similar to our pea vine. It is pulled up and not cut. It grows six to eight inches high. In the ancient Hebrew texts, dots appear over the words "and kissed him," in Chapter 33 verse 4. The old commentators used to say that these dots represent *the print of Esau's teeth* and that in reality, instead of kissing him, he *bit* him! It is difficult for those of us who are not orientals to appreciate the importance attached to the birthright blessing by the people of the East. Luther said in speaking of Jacob's deception of his father, "I would have dropped the dish!" The teacher should read the account of the struggle of Jacob with the angel and explain it to the class. It marks the great crisis and turning point of his life. From that time on he advances rapidly in his spiritual growth. He was left *alone* with his *sin*, with his *conscience*, and with *God*. The struggle that ensued was a spiritual one. Here he got right with God and when a man is right with God, he is right with the world.

SERMON TO YOUNG PEOPLE

THEME: *Martha and Mary.*

TEXT: Luke 10:42.

This little story of two sisters is one of the most delightfully human fragments in the New Testament. It centers round Jesus' first visit to a home He often loved to stay in afterwards; the house in Bethany, near Jerusalem, where Martha and Mary lived with their brother Lazarus. The incident is told not without a vivid touch of humor. Jesus has been brought home, unexpectedly, by Lazarus. (We men are popularly accused, by our women-folk, of being very thoughtless in these matters.) At any rate, Martha, the elder sister and therefore the housekeeper, seems to have become sadly flustered by this unexpected honor. Mary, who ought to have been helping her behind the scenes, sat at ease, entertaining their guest, while Martha was left to cope with the domestic perplexities singlehanded. We can imagine her face flushed with the heat of cooking and a peevish, irritable note sharpening her voice as she enters the best room and cries reproachfully, "Lord, dost Thou not care that my sister hath left me to serve alone? Bid her, therefore, that she help me." The spell is broken. Mary starts to her feet, ashamed perhaps of her negligence, yet sorry that the precious interview with Jesus has been so rudely interrupted. And the Master, with a tender smile that takes

away the sting of the rebuke, answers for her, "Martha, thou art anxious and troubled about many things, but *one* thing is needful and Mary hath chosen that good dish" (such is the literal meaning of the word) "that shall not be taken away." People have always been interested in the characters of these two girls, and ought to interpret them in their own way. An American author calls Martha "the ritualistic, proper, orderly Episcopalian; Mary the unconventional Methodist, zealous, impulsive, careless of precedent, and Lazarus the Presbyterian of the family, solid, sound, silent, philosophical." This is rather fanciful. It seems better to regard Martha as typical of the active Christian life and Mary of the contemplative. The former, busy and practical, supplies the prose of religion and the latter, quiet and thoughtful, its poetry. The one had many things upon her mind, the other but few, but they were the essential ones.

Both are needed. The two types stand together in the great affairs of the church; St. Peter and St. John, St. Francis and St. Dominic, Erasmus and Luther. It is perhaps "odious" to make comparisons between them. Our modern world inclines to sympathize with Martha, the organizer, the worker. We need not question her love for Christ, her desire to welcome Him worthily to her home. But she was so busy *about* Him, that she forgot to enter into communion *with* Him. That is the real danger in church life today, that amid the hum of ecclesiastical machinery, however well geared, the rattle of money and the routine of committees, we have no time to sit awhile at Jesus' feet.

Mary was quite different. She was not capable and assured and confident, but a gentle dreamer. Her one desire was to be a humble learner of the teaching of her Lord, that "good dish" at life's feast which alone can nourish the immortal hunger of the souls of men.

SERMON TO CHILDREN

THEME: *Habit.*

TEXT: Gen. 13:18.

If I had my way this morning, boys and girls, I would have you looking up texts. The first one would be the one I have chosen to speak about today. It says, "Abram built there an altar unto the Lord." You can find it in Genesis, the thirteenth chapter and the eighteenth verse. There are two others. They both come before this one in the Bible and are both about Abram. One says, "Abram called on the name of the Lord," and the other, "There builded he an altar unto the Lord." All of them mean the same thing. Abram has just gone through a trying experience and after it is over, as our text says, "he built there an altar unto the Lord." Why do you suppose he did that? Most of you would speak up quickly and say, "Because he loved God and wanted to worship Him." You are right, but I think there was still another reason. He did it because it was his custom. It had become a habit with him. He had become so used to worshipping God that whenever he came to a new

place, his first thought was to build an altar that he might worship God. Our text, along with the other two, would make us think that.

Habit is a strange thing. When you do a thing for the first time, it is usually very hard, but after you repeat it a number of times, you can do it almost without thinking. I shall never forget the first time I unharnessed a horse alone. You see I had lived in the city and had not been used to handling horses. I remember it took me a long time that afternoon. How slowly and carefully I worked. Finally, I thought everything was ready to take the horse from the shafts. I spoke to him and he went ahead. Then, too late, I found I had not unfastened anything. The horse would not stop and the harness was broken. Now, however, since I have been living in the country, I find no trouble at all. It has become a habit with me.

Abram had formed a good habit but we may form bad ones too. The good will help us, the bad will do us harm.

A man, traveling over the Alps, saw a deep chasm in the ice. He was anxious to examine it, so he got three men to lower him down in a basket. He went down several hundred feet and examined the place very carefully. Then he gave the signal for the men to draw him up. They pulled with all their strength but could not bring him any nearer the top. They had no trouble lifting the man in the basket, but the great length of the rope made it too heavy for them. They had to go for help before they could get him up again.

A bad habit is very much like that. We do something that is wrong. After we do it the first time, we have very little difficulty in keeping from doing it again. So, since it is so easy, we try doing that wrong many times. Then we try to break away from it and cannot. It has become a habit. The habit makes it too much for us to conquer.

One place where I lived, we used to get our mail from the next house. Instead of going out to the road and around, we cut straight across the field. In the spring the field was ploughed. That made the walking very rough and difficult. Soon, however, by our constant traveling back and forth, we had the path worn smooth.

Abram wore smooth the faith that led to God. Always it seemed his first thought was to worship God. We should form that same habit as early in life as we can.

EVENING SERMON

THEME: *Revealing the Godhead.*

SCRIPTURE: Rom. 1:1-32.

TEXT: Rom. 1:1.

INTRODUCTION: The doctrine of the Trinity, like the Incarnation and Atonement and all other distinctive doctrines of the faith, is difficult of explanation. They all surpass human understanding. No human mind invented them. That alone is evidence of the Divine origin. There are trinities in life that may reveal the Godhead as the text suggests.

I. Harmony. When the last work of creation was complete and the Sons of God sang in praise of the acts of creation, there was harmony. As

the firmament coursed along, there was harmony in every movement. The harmony about the throne of God and throughout the universe found its expression, in time, in the hearts of men, creatures of God's handiwork. Man had music in his soul, spirit for that was a counterpart of God's spirit. This developed through the ages until it found form in the great symphonies, masterpieces of harmony. We may not understand all the laws that govern the development of harmonic structures yet we accept and enjoy them. Because we may not understand its secrets does not cause us to cast it aside. Harmony in essence, expression and appeal.

II. *Beauty*. Conscious of abstract beauty. Difficult to define. The ability to appreciate beauty rests within man. If there were nothing upon which beauty could register, for that one it would not exist. We say, "It is beautiful." That involves

1. The abstract idea of beauty dissociated from any particular object.
2. The meeting of that ideal in the particular object.
3. The ability to recognize and appreciate that beauty exists in the particular object.

Thus a trinity of beauty, each distinct, yet making up the whole and we accept it.

III. *Words*. Crowning gift of God to man. Magic of spoken word lifts man from the level of the beast. Words to those of one race full of meaning. To another race mere sound. Word is means of conveying thought. Product of the mind in embodying thought. Transmits to another, one's ideas and feelings. A threefold function exists here. Parent of thought, to think words are necessary though unuttered. Thought expressed in sound. Means of transmission on air waves ideas. The spoken word finds within the soul of men an intelligent response.

CONCLUSION: Harmony, God the Father, eternal creator. Beauty, God the Son and His influence upon character and life. Words or the power of speech, God the Holy Ghost putting life into the hearts of men.

MID-WEEK TOPIC

THEME: *The Uplifted Soul.*

TEXT: Hab. 1:1-5; 2:2-5.

In the book of Habakkuk, the prophet carries on a dialogue in which he does most of the talking. He gives us a number of snap-shots of what he saw.

I. "The burden which Habakkuk did see." It was not what he had read, had heard, or had believed, "what I see," not in the darkness of the past, but in the revealing light of the present. Habakkuk wrote the biography of his soul. You can see God's face through the split sky-line when the soul is in tune with the infinite. Religion surges up out of the soul. We cannot load it on from the outside. Religion that is kept in creeds is apt to be stolen.

The prophet whose very name meant strong embrace could challenge us because of the revealing light of God he saw burst upon his own soul.

Impatience was one chapter in the biography. "O Lord, how long shall I cry unto Thee and Thou wilt not hear." Ability to see leads to impatience. We are never disturbed until we see. We have not truly seen if we know more about the fourth century than we do about the twentieth, if we know more about Amsterdam than we do about America, if we know more about heaven than we do about earth. We need a generation of men who can see and who will stand up and speak out, for impatience should lead to constructive criticism, and criticism that leads to correction.

II. How are we to see? "I will stand upon my watch and set me upon the tower and will watch." The soul of Habakkuk was both a telescope and a microscope. I will be on the lookout tonight. "I will sit through the darkness, because at any moment there may be a vision." While the world sleeps, the prophet is spying.

We need modern prophets who will search the horizons for signs of dawn, devastation and despair, men who refuse to frown at facts and who fail to be frightened by fancies. The revelation of God is always prepared for such a forward-looking soul. Such a prophet can write the vision and make it plain.

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U.

Intermediate: What Recreations Do I Like Best? Why? Mark 6:30, 31.

Junior: What Are the Marks of Good Men and Women? Acts 11:20-26.

Young People: Worth-While Hobbies. Psal. 8:3-9.

Helpful Reading

LUCAS: Playtime and Company.

CLOW: Christ in The Social Order.

Christian Citizenship in The High School.

JULY 20, 1930

FIFTH SUNDAY AFTER TRINITY

CALL TO WORSHIP: "But Jehovah who brought you up out of the land of Egypt, Him shall ye fear, and unto Him shall ye bow yourselves, and to Him shall ye sacrifice." 2 Kings 17:36.

PSALM: 148.

ANTHEM: My Task.—*Ashford*

I Will Lay Me Down In Peace.—*Gadsby*

OFFERTORY SENTENCE: "The earth is the Lord's and the fullness thereof, the world and they that dwell therein." Ps. 24:1.

OFFERTORY PRAYER: Give grace, O heavenly Father, to all who profess faith in Thee to give testimony to Thy teachings by both word and deed. Give to all Thy people heavenly grace, that with meek heart and due reverence, we may approach Thy altar. Use our gifts to comfort and succor all them in need, in trouble, sorrow, sickness, and other adversity.

BENEDICTION: Grace, mercy and peace from God our Father and Jesus Christ our Lord be with you always.

MORNING SERMONS

THEME: *Our Possible Selves: How Simon Became Cephas.*

SCRIPTURE: John 1:35-42; 1 Peter 5:5-11. **TEXT:** John 1:42.

HYMNS: Guide Me, O Thou Great Jehovah.—*Pilgrim*, 87, 87, 47
Teach Me, My God and King.—*St. Andrews*, S. M.

I. INTRODUCTION.

1. Modern psychology's revelation of the vast unused possibilities in human personality. Are we all we might be if we fulfilled the condition? Theme.

2. The familiar story of Peter and his transformation from a doubtful and self-distrustful blunderer into a powerful leader.

- a. The story of the passage.
- b. Christ's call to the fisherman: "Depart, a sinful man."
- c. Denial and restoration.
- d. Pentecost and work.
- e. Epistle and second passage.

II. DISCUSSION.

1. The real self vs. the apparent self.

a. Internal vs. external. ("As others see us" and as God sees us.) The outside members and the inner ego.

b. Eternal vs. temporal. Seen and unseen. 2 Cor. 4:15-18. The body and the garments. The babe and the man.

c. "I am a soul; I have a body." "Dust to dust, etc." "The spirit unto God who gave it." Made in His image, God is spirit.

d. Emphasis on latent and active, actual and possible.

2. Illustrations. Joseph the dreamer. The dreams of youth are the proof of youth's own possibilities, David the shepherd; Peter as Christ led him out; Saul of Tarsus and Jerusalem vs. Paul of Damascus and Rome. The great men of all lands and days. Lincoln and the rail splitter and the Emancipator.

3. How realize your possible self?

a. By believing in yourself. Three practical steps: visualize your possible self. Believe in yourself and your ability to reach it. Surrender yourself to it as your life purpose. Self-discovery, self-development. Sur-

render to your possible self is highest form of surrender to God. Find and trust His leadership.

b. By making the most of life's opportunities: home, education, friends, business training; suffering and hardship as a means of bringing out our possibilities. Cite experiences with trials and obstacles. Why should we resent hardship when it means self-realization and what Paul calls "glory."

c. By capitalizing our heredity. 1. By using our human heredity. The power and limits of human heredity. It gives a start but determines nothing. It gives material out of which to make a real character. The young man who indulges his bad impulses and then blames it on his grandfather is a moral slacker and a hypocrite. He has sold out his birth-right to a debased self-pity. It is a man's business to take himself as he finds himself and start something new and better. Let him remember that his children will blame him for what he handed down to them. Let him start a new heredity.

a. By using the divine heredity of the sons of God. Comment on Rom. 8:16-17. "Sons and heirs of God, joint heirs with Christ." Whatever our human heredity, we have our divine heredity as the supreme asset, the final offset of any evil tendency, and the promise of full realization for every good thing. Need of faith in God's power to bring out our possibilities and offset our weaknesses. This is salvation.

"Thou canst not know thyself until thou knowest God.
Within thy soul are unhorizoned realms so broad
That only He who made thee can thy greatness show.
Yield then to Him! that thou thyself may'st know;
May'st realize thy noblest powers; may'st joyful run
Thy native orbit like a planet round the sun.

—B.

d. By persistent hopefulness and faith. Every reason for us to be joyful, cheerful, hopeful, optimistic, courageous, determined, unfaltering in the faith that God is working in us and for us. If God be for us who can be against us. All things work together for good to them that love God. Let God rule your life every day. Give Him in the morning the supreme place in your heart. Seek first His kingdom and righteousness. Be joyful and glad in the supreme rights and privileges of a son of God, a joint heir with Jesus Christ, a servant of humanity, an all round cheerful, magnanimous, friendly spirit, victorious over sin, keeping your troubles to yourself, bearing your neighbors' burdens and finding the possibilities of your own soul by pouring it out in sacrificial service to those about you.

III. CONCLUSION.

1. Look beneath Simon; find Cephas waiting.
2. Faith in the power of Christ sets one free to become one's real and living self.

"Sing, my soul, sing,
Although thy wounds bleed,

Although thy voice break,
Sing thyself to faith and hope and love.

"The dust is no place for thee,
As though God had forsaken or forgotten;
He can do neither.

"Through these dark days
Thy Father holds thee in everlasting arms.
The night is dark but dawn will break,
Sing, my soul, sing."

—F. B. Meyer.

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(Pericopes)

THEME: *Working Where You Are.*

SCRIPTURE: Luke 5:1-11. **TEXT:** Luke 5:4.

HYMNS: Not What These Hands Have Done.—*Barnby's, S. M.*
Through Good Report and Evil, Lord.—*Hanford, 888,4*

Henry Ward Beecher, it is said, was out walking one day when he met one of his church-members leading a fine horse. "That is certainly a fine horse," said the preacher. "Yes," replied the owner, "he is, and what is better, he will work any place you put him." Then said Henry Ward Beecher, and I think there must have been a sly twinkle in his eye as he said it: "How I wish that horse were a member of my congregation."

Our subject this morning is: "Working In The Place Where You Are." Thinking not so much of Henry Ward Beecher's desired horse that did this so successfully, but looking into God's Word at the story of Peter whom Jesus once taught, let us try to learn what such service means when conceived in Christian terms. Let us also try to imagine what results would be forthcoming if such service as this were only more freely rendered.

I. In the first place, considering our text, it is interesting to notice that working in the place where you are meant for the disciple Peter the hardest kind of work and that, without sympathy or pity from the Master.

Peter has been earning his living as a fisherman along the shores of the sea of Galilee. Fishing of late has been none too good. He has toiled all night and taken nothing. It is not easy to work ten or twelve hours and not earn so much as a few pennies for bread. Peter is tired. Returning from toil, he tells Jesus a sad tale. Does he crave sympathy? He does not get it. Listen to Jesus' words: "Launch out into the deep and let down your nets for a draught!"

Why does Jesus deal thus with Peter? Jesus wants this Peter to be His disciple. He wants Peter to learn how to work in the place where he is stationed. He wants Peter to be strong and enduring. Jesus is here training Peter. He is stiffening Peter's backbone. He is putting the "never-give-up" spirit into Peter's heart.

There is a finer wisdom in Jesus' method than most persons, trained by this method, are ready to recognize at first glance. To quit is always easy. To pity one's self requires neither brains nor courage. But, Oh, the poor dividends such practises pay in the end! Suppose your lot in life is hard. Will it help you continually to lament your misfortune? Will it help for you to assume a piteous expression and to say with Peter: "I have worked so hard and gotten nothing for it?" Such a method of activity defeats the very thing you most want. The world has little or no use for those who cry and whine. If you will not somehow prove yourself a man in the place where you are the world is not likely to believe that you will do so in any other.

Hardship in this world is hardship, but often it is a blessing in disguise. As nothing else will do it, it will strengthen muscle and morale and stiffen a man's back-bone. Abraham Lincoln, raised in the lap of luxury, would never have been the Lincoln who stood strong and unwavering in those days when men's hearts failed them for fear. In the same way, Peter, sent back to toil again, was a stronger and a better man than he would have been had Jesus simply said: "Poor Peter, come and rest a while and may be you can borrow some fish from a neighbor."

II. In the second place, does not this story of Peter who worked in the place where he was tell us that when we have done all that we think we can do, it may still be possible for us to do more and better work in the very place where we are, if only we are willing to think so?

At first Peter seems to think all the fish in the sea had been already caught. However, he found later that there were still quite a few more to be had. The trouble, plainly, was not with the place where Peter was, but with Peter.

One reason why we people do such poor work for our God in his church is because we think we can do no better. We think our sphere of service is small or poor when in reality our spirit is small and our love is weak and impoverished. Think of people with fine homes and automobiles and wealth shaking their heads and saying they cannot possibly build up the church to claim souls for heaven!

Here we are this morning, pastor and members of this congregation. We think we are doing well when we attend church, what shall I say? Once a Sunday. Could we be more faithful if we really meant to be? Of course, we could. We think we are giving sufficiency when we bring a weekly offering. Could we bring more if we really wanted to? Of course, we could. You think, Mr. Preacher, that you are doing all you can possibly do when you preach and visit the sick and attend a few meetings. Could you do more and better service if you really wanted to? Of course, you could. In every case, it is not the place that is poor but it is the spirit with which we serve.

Because we can do little some of us want to do less than we can. Because good work is hard some of us want to be pious tramps and psalm-singing loafers. Lord Jesus, Thou who didst ever work so faithfully, speak to our laggard souls and shake us out of our sloth and self-indul-

gence. Say to us today as Thou didst say to Peter: "Launch out into the deep and let down your nets for a draught."

III. Peter, at the command of Jesus, launched forth. The result we know well enough. A miracle transpired and a wonderful draught of fishes was taken. Let that miracle speak to us and tell us that when we do what we can with the means that we have in the place where we are God will bless our effort and will enable us to do more and better work than we ever expected to do.

The history of the Christian Church offers many a proof of this fact. Depending on human strength alone, the church would never have endured. But weak men, trusting in God, have dared to do His will and the church has grown stronger as the years rolled on. How did Paul ever manage to preach the Gospel in a thousand cities? How did Peter dare to endure even crucifixion for the Gospel's sake? Our text tells us the answer. These men did what they could in the place where they were and God blessed their effort beyond all their hope and expectation.

No matter what your problem in life may be, you ought to be encouraged beyond measure by this story of Peter. Go, try the battle once more. Go, struggle and do not give up. Hide the tears. Forget weariness and discouragement. Pray for the help of Him who sends you forth into the world. In the end His love shall crown your effort and please your soul. You will know that He has blessed you and you will say with Peter: "Depart from me, O Lord, for I am a sinful man and not worthy of all the mercy Thou dost show me."

The miracle of His grace is for those who trust and obey. Far away duties may beckon and allure, but still there is glory for those who, like Henry Ward Beecher's horse, are willing to work for God in the place where they are.

PRAYER

Thou God of the nations, hear our prayer. We thank Thee for our beloved country and for the way in which Thou hast led us as a people. Our fathers gave themselves with courage and self-sacrifice to the work in hand. We acknowledge Thy guidance in all that has been accomplished. Raise up for our people, we pray Thee, God-fearing and law-abiding citizens to lead us on. Teach us to be just and fair, giving obedience to the laws of the land and the laws of Thy kingdom. We ask this in the name of Jesus Christ, our Divine Lord and Saviour. Amen.

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ADDITIONAL OUTLINES

"And the vessel that we made of clay was marred in the hands of the potter." Isa. 64:8.

1. The potter.
2. The marred vessel.
3. The new vessel.

"Stand fast." Gal. 5:1.

1. The fact.
2. The duty.
3. The danger.

OTHER TEXTS:

"The people had a mind to work." Nem. 4:6.

"Work, for I am with you, saith the Lord." Hag. 2:4.

"I must work while it is yet day." John 9:4.

"Work with your own hands." I Thess. 4:11.

SEED THOUGHTS

Down in the East Side slums of New York a cultured gentleman has been living for some twenty years, in a boys' club which he founded and which has now grown to over 7,000 members, taken from the toughest boys in that section. That man could have lived in the suburbs, for he was a man of means; but some urge of responsibility for those neglected boys carried him into the slums to give his life with no selfish end in view. A college student who had been working with him confessed to a friend: "I do not understand the Church's teaching about salvation, but whatever it is that takes this man down into the slums has certainly gotten me."—Robert Russell Wicks.

It is extremely superficial to discount the importance of creedal statements. Three things are vitally related the one to the other: creed, character and conduct. For just as the flower springs out of the stem, and just as the fruit grows out of the flower, so does character spring out of creed and so does conduct grow out of character.—Bishop Mouzon.

SUNDAY SCHOOL LESSON

MOSES (A Courageous Leader): Ex. 3:1-12.

Read Also: Ex. 1:8-14; 2:1-22; 3:13-14; 11:1-10; 32:30-35; Deut. 34:1-8; Heb. 11:23-29.

GOLDEN TEXT: "By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible." Heb. 11:27.

Teaching the Lesson

It is probable that Moses was saved from the bulrushes in the Nile by Hatshepsut, the daughter of Thothmes I. The teacher will be interested in reading G. A. Frank Knight's book "Nile and Jordan," page 136 following.

Give the class some idea of the historical setting out of which the story comes. It will do much to make it live for them. We must remember that between Genesis and Exodus, a long period of years intervenes. The children of Israel were in Egypt altogether 430 years. Most of that time they lived in great comfort and a remarkable degree of influence in the state. Joseph went down into Egypt in 1897 B. C., when he was seventeen years old. He was made Viceroy of the kingdom in 1884 B. C. in the latter part of the sixteenth dynasty, under the reign of Apepi IV. The exodus occurred in the eighteenth dynasty probably in 1445 B. C. under Amenhotep II.

Moses was called to a gigantic piece of work. His task was *religious*, to make a church with the underlying thought of one God. Second, *political*, to make a great nation living under wise laws. Third, *social*, to keep the individual and family pure and clean. His career was divided into three periods of forty years each. First, forty years in Egypt where he secured the best education obtainable in the country. One of the ironies of history and one of the humorous touches in the Bible is the fact that at the expense of the royal family, Moses was educated that he might later be equipped to turn the full power of his intellect and moral strength *against* the king. Moses played, during these years, under the shadow of the great Pyramid which is still standing. The second, forty years in the wilderness. Here he secured the diploma of the silences. The third, forty years in active deliverance of the nation, of Israel, and his leadership of them to the promised land. Moses endured as seeing Him who is invisible. The teacher should read Speer's "Servants of the King" for modern examples of heroic achievement in the kingdom of God. Wm. Taylor said, "I belong to God." Discuss with the class ways in which our own lives may be trained and made effective in the doing of God's work. God "called" Moses out of the burning bush. The same Hebrew word here translated "called" is used in 1 Kings where God is said to have "called" a man to do some decorative work in the Temple. God calls a man to be a painter or a salesman as truly as He calls a man to do what Moses did.

SERMON TO YOUNG PEOPLE

THEME: *Why Does the Church Exist.*

TEXT: Matt. 16:18.

This is a very big question. To discuss it at all is a sign of the times; a century ago, and later, it would have been thought foolish and irreverent. But things are different today. On every side we find a growing reverence for Jesus and His teaching; but alongside of it, in many cases, indifference if not open hostility to the organization founded by Jesus and His disciples, a little company of young men, as a revolution of the spirit against the cowardice and caution of the religious world nineteen hundred years ago. We might reasonably expect to find modern youth powerfully attracted by the Church's ideal outlook, its challenge to society, its program of service. That is, by no means, universally or even widely true. Why?

Jesus formed His Church on earth to be the organized society of all who followed His way. He gave it great power and authority. Its duty is to proclaim the Gospel and help to set the Kingdom of God. Its fellowship and discipline keeps us from being selfish in our religion, and keeps alive our sense of Christian brotherhood. But it is not merely a human society. Christ sent down His Holy Spirit upon it at Pentecost, called it His Bride, His Body, His representative on earth, endowed it with the sacraments and ordinances and means of Grace, the power of binding and loosing and prevailing in prayer, the functions of teaching and judging. But though the Church is divine, it works on earth through human means, and is not yet made perfect. Many of its branches are twisted and deformed, but as long as the living sap flows through them from the parent Vine, they share His divine life.

People sometimes say, today, "Oh, but Christ and the Church are two quite different things. I can be a good Christian without ever going to church." From the human standpoint, that is rather a selfish way of looking at things; like a man who is willing to play football, but won't join a team. But there is a deeper reason for distrusting such views. The idea that the essence of Christianity lies in an individual faith, and Church membership is quite unimportant, is nowhere found in the New Testament, which knows nothing of an unbaptised and non-communicating believer. "The Church Invisible" is not a vague, shadowy something, quite apart from the outward organizations of Christianity; it is the Church triumphant in heaven. It was an actual, outward community of ordinary men and women, many of them, no doubt, very imperfect, "tares in the wheat," which Jesus founded to teach His way and seek for His kingdom.

Young people sometimes complain of the Church's "baffling creeds." No institution can live without a "creed" of some kind, a profession of aims. But the real test of membership is not so much "orthodoxy" ("my" doxy!) as the fruits of true discipleship. Others say that the Church fails to attack social evils. That is, bluntly, untrue; but the church will lose her influence if she is attached to any political party. She is an anvil that has broken many hammers, and will do so again. She is still as strong as she is ancient, and has within her a supernatural power.

SERMON TO CHILDREN

THEME: *The Ideal for All Boys and Girls.*

TEXT: Matt. 3:17.

When Jesus was baptized of John in Jordan, a voice was heard from Heaven saying, "This is My beloved Son in Whom I Am well pleased." These words are our text. You can find them in the seventeenth verse of the third chapter of Matthew.

Two brothers, who were the same age, lived in a home in the city. Their father had many friends and often would invite them in to supper and to spend the evening. Of the men who came, two were singled out by these boys as the best. Each brother took one of the men for his ideal.

He wanted to be like his choice in the things he did and the way he looked.

Boys, yes, and I believe girls, too, are all like the two I spoke of. They see a man or woman they like very much and they often wish they could do and look exactly like the one they so much admire. It seems almost as if a person cannot help being that way. Then we must be very careful to make the best choice of the one we wish to copy. Our text tells of One who is our best choice. Jesus, as our text says, pleased God. Then we can do no better than to choose Him as our ideal and seek to do as He did.

A little girl, who lived in an alley, took a walk into the park. She was a very poor girl and not very clean. Her hair was uncombed and matted, her face was dirty, her dress was torn and untidy, and her stockings were hanging down over her shoes. As she went along in the park she came to a beautiful statue of a little girl about her own age. The little girl of the statue had a sweet face, as pure and white as the marble could make it, her hair was nicely combed, her dress hung in graceful folds, her stockings were in place and her shoes were neat and clean. As the little girl looked at the statue, she began to stroke and smooth out her hair, to brush her dress with her hands, to pull up her stockings and to improve her looks as best she could. That statue had become her ideal and, as she went home, she made up her mind that she would keep herself more clean and tidy. I am sure she became a better and happier girl because of it.

About a hundred years ago, there was a boy who was very anxious to become a British soldier. However, he was not strong enough and was not allowed to enter the army. It was a great disappointment to him all his life. Later he entered the ministry and became one of the best beloved preachers in England. One man who heard him often and loved him much, found it very difficult to do always what was right. At last he secured a picture of this minister and hung it up in the place where he worked. He said he could never do wrong when he looked up into the pure face of the preacher he loved.

I do wish, boys and girls, that you and I might make a mental picture of Jesus and hang it in our hearts. Then we, too, could not do anything wrong where our Saviour was. A builder needs a plan of the house he is building and we, who wish to build grand and noble lives, need a pattern by which to mold them. Jesus has been given as our Ideal. Let us copy His life and example.

EVENING SERMON

THEME: *At the Temple Gate.*

SCRIPTURE: Acts 3:1-26.

TEXT: Acts 3:1.

INTRODUCTION: A simple scene; two men entering the Temple to pray. A poor, unfortunate beggar and their manner of helping him. The side lights that play on this familiar scene abound in practical suggestions.

I. *The Suggestion of Companionship.* Close friendship of these two men. Partners in the fishing business, special companions of the Master.

With Him on certain outstanding occasions; the raising of the daughter of Jairus, in the Garden of Gethsemane, visitors at the Tomb. The companionship of these two with the Master a natural picture of God's great gift of friendship. Let every "Peter" find his "John" and together find the Master a Friend.

II. *The Suggestion of Common Worship.* Accustomed time of worship found them at the Temple. No appeal for a Puritanic observance of religious duty, but a deep appreciation of the privilege of worship together with our fellows. No excuses offered for not going to Temple because none were wanted to keep them from so doing. They were at the proper place at the proper time.

III. *The Suggestion of Contrasts.* A cripple, lame from birth, a picture of the ravages of sin. At the Gate Beautiful. Sin always produces these contrasts; what life was intended to be and life is made through sin. The unfortunate man, however, was placed where he might win the pity of men. Where the crowds were to gather. Would he have selected a Church door today? Perhaps the movie entrance. A contrast of what draws the crowds. We go where our interests draw us.

IV. *The Suggestion of Expectancy.* "Look on us." Something must be given the beggar after suggesting a receiving of a gift. He expected gold, but received something that money could not buy. "Such as I have, give I unto thee." We often expect from the Church that which we have no right to expect. Measure our blessings only in the material. Do not look for deeper spiritual blessings.

V. *The Suggestion of a Blessing.* The beggar put himself in a receptive mood. Then only could the Disciples give to him. He heard their words, and acted accordingly. Enters Temple and praises God. His Word has that power today, if we but listen and act.

CONCLUSION: Observe the hours of worship. Let your companionship lead you to, rather than away from God's House. Share your blessings with the unfortunate. Set the example of gracious praise.

MID-WEEK TOPIC

THEME: *Love Looks on Life.*

TEXT: 2 Sam. 18:35.

A commentator has remarked that this story is so full of life that if you should cut into the words, they would bleed, the words of a king, the cry of a father's heart. The story may teach many things, but let me suggest two:

I. The love of a father. Whether he be king or clown, whether he be prince or pauper, if he is a true father, he loves his son. The young man was physically striking, for the scripture says: "In all Israel, there was none so much to be praised for his beauty as Absalom. From the sole of his feet to the crown of his head, there was no blemish in him."

Such a man would be as popular as the Prince of Wales, but let us never forget that a beautiful body does not always indicate a beautiful

soul. A winsome face is not always evidence of a winsome spirit. A great outward display may be a camouflage for a great inward despair.

II. The son rejects the father's love. That is the tragedy, that is the cruel revelation. His own advantages had become his disadvantages. It is a great lesson and should be seriously heeded by modern parents. It is not always what you give your son or your daughter; it is what you assist them in getting for themselves that makes them great. We cannot be content with what we have if we have it all in the first eighteen years of our lives. What can we hope to do but set up a revolt, attempt to tear down something in order that we may have something to rebuild and something to re-thrill. That is what happened to the young prince. He could not wait until his father's death that he might ascend the throne in his own right. Rebellion offered a quick reward, and it is only necessary to read the story to see how advantageously he sowed the seed of discord, stole the affection that was justly due his father, and sinned against love.

The consequences of such conduct you will learn as you pursue the story, and it is not an ancient story; it is as current as a call from across the street.

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U.

Intermediate: What is Real Sportsmanship? 2 Tim. 2:5; 1 Cor. 9:24, 25.

Junior: The Hymn I Like Best and Why. Psal. 147:1-5.

Young People: Some Good Summer Reading. Eccl. 12:11, 12; 1 Tim. 4:12, 13.

Helpful Reading

EGGLESTON: Around the Camp Fire with Older Boys.

STIDGER: Personal Power.

MACKAY: Bible Types of Modern Men.

JULY 27, 1930

SIXTH SUNDAY AFTER TRINITY

CALL TO WORSHIP: "But as for me, in the abundance of Thy loving kindness will I come into Thy house: in Thy fear will I worship toward Thy holy temple." Ps. 5:7.

PSALM: 96.

ANTHEM: I Will Feed My Flock.—*Simper*

Solo: Jesus Lover of My Soul.—*MacDougall*

OFFERTORY SENTENCE: "The silver is mine and the gold is mine, saith the Lord of Hosts." Hag. 2:8.

OFFERTORY PRAYER: We bring Thee our gifts, O Lord, because Thou hast commanded us to do so. Thou in Thy wisdom knowest it is well for us to share with others that which Thou hast given us. We approach Thee with hope in our hearts; we appeal to Thee for help in our need, and we ask Thy blessing. Amen.

BENEDICTION: The peace of God which passeth all understanding keep your hearts and minds in Christ Jesus.

MORNING SERMONS

THEME: *Christ's Yoke.*

SCRIPTURE: Matt. 11:28-30; 12:1-13. **TEXT:** Matt. 11:28-30.

HYMNS: What Shall I Render to My God.—*Chesterfield, C. M.*
Just As I Am Without One Plea.—*Quebec, L. M.*

I. INTRODUCTION.

1. The universal search for the line of least resistance. Our natural instinct is to find the easiest course. We seek to avoid work and in general try to "take things easy."

2. The remedy a yoke, but an easy yoke. Appeals to our interest because of our burdens. Christ meets this human demand with a yoke, but he says it is an *easy yoke*. The old fashioned oxyoke is not, as often thought, the symbol of an added burden; it is the symbol of a means of bearing a burden more easily. Every one of us has his burden. God seldom takes it away, but He provides a yoke that helps us bear it more easily.

II. DISCUSSION.

1. What is Christ's yoke?

a. The emphasis in the text on "MY." Contrast the yoke of the Pharisees. Matt. 12:1-13; Luke 11:46; Acts 15:10. Yoke of ecclesiasticism and creedal conformity. Compare Christ's yoke. Matt. 12:7-8. Modern emphasis on Christian service as compared with formal religion. It was Christ's own form of religion. He commended to others.

b. Emphasis on "YOKE." Not an easy life but an easy yoke. Christ in this passage, while thoroughly sympathetic with the weary and heavy laden people about Him, had no intention of making them think that life could be freed from burdens and cares. Our temptation in applying this passage is to accept the word "easy" and reject the word "yoke," or at least the burden it is supposed to ease. He says, "Learn of Me." The more we know of Him and His spirit, the more we actually take on the yoke which enables us to carry on the burden.

c. Emphasis on Imperatives. "Come," "take," "learn." A command as well as an invitation. 1 John 5:3. "This is the law of God that we keep His commandments and His commandments are not grievous." The rich young ruler needed a master: "Go; sell; give; come; follow."

d. Obedience to law is the yoke of Christ. 1. His example. The will of God in His life. 2. Three kinds of law. Mic. 6:8. Moral law, "do

justly." Christian service, "love mercy." Personal, divine direction, "walk humbly with thy God."

2. Why is it easy.

a. Because it is obedience to law and is therefore easier than disobedience. This may seem arbitrary as a reason but He demonstrates that obedience to law is easier than disobedience. We always suffer when we violate natural laws. Gravitation is God's way of keeping us near the earth where our lives are more natural and happy. The sail boat must obey the laws of the wind and waves or be lost. We sacrifice foolish self-indulgence in the interest of health and strength. The laws of the state though often unwise in detail are in the main in the interest of the public good. Paul before his conversion resisted Christ and Christ said to him on the road to Damascus, "Saul, it is hard for you to kick against the goad." This remark is taken from the same figure of the ox and his load as is used in the text. It is easier to accept the yoke Christ gives us and not resent His persistent appeals for obedience.

b. Because it simplifies and centers life. 1. Christ gives as a reason for taking his yoke "I am meek and lowly in heart." Meekness does not mean a spirit of cringing, slinking acceptance of everything. It does not mean a "galley slave, whipped to his dungeon." Meekness means acceptance of the conditions of a normal life in this world. The engine and the train accept the restrictions imposed on them by the rails and in that way fulfill the purpose of their existence. Lowly does not mean inferior in position or condition in life. It means single in purpose, simple in tastes and ambition, concentrated in all life's activities upon the Christlike life. Compare Christ as described in Phil. 2:5-11, and Paul as described in Phil. 3:4-14. 2. Much emphasis has been put upon the simple life and the strenuous life. The two are not contradictory but merely two aspects of a really successful life. They imply a simple purpose strenuously worked out.

c. Because Christ helps us to bear it. He helps us by the example of His great sympathy for the people, by His complete sacrifice of Himself for their good and by the power manifested under God in all His life activities. He did not lay down a law and leave it for us to follow unaided. He put His own personality behind the law. Note, Rom. 8:3-4. Compare the doctor behind his prescription, the teacher behind the lesson, the father and mother behind the home, the president behind the law. So Christ puts Himself behind His requirements of us. He adds to the great commission, "Lo, I am with you always."

III. CONCLUSION.

1. The text as addressed to those who labor and are heavy laden. It means those who are heavy laden in their labor and need His yoke to make it easier.

2. He promises rest, which does not mean freedom from labor but the inner peace and contentment of the soul in the midst of it.

3. It is a glorious invitation. It is also a warning and a command.

(Pericopes)

THEME: *Proud Pharisees.***SCRIPTURE:** Matt. 5:20-26. **TEXT:** Matt. 5:20.**HYMNS:** God of Pity, God of Grace.—*Irene, 777,5*
O Bless The Lord, My Soul.—*Thatcher, S. M.*

One of the most fascinating characters that has come down to us from out the realm of Biblical history is that of the Pharisee. Say what you will of good or ill about the Pharisee, he had a character all his own and he commanded attention in whatever circle he moved. His was not a pretty-though-spineless piety. He was not a dead fish floating with the stream. The Pharisee may have been bad, yes, but he had a back-bone. He was alive. He knew how to fight, to enforce his opinions, to get the thing he wanted. Some Christians are so non-committal about the faith that is in them that the world never knows them as Christians at all. That was never the case with the Pharisee. What he was he was and the world always knew it. He was not afraid to live his religion and to glory in it every day.

The Pharisee gains his greatest prominence because of his antagonism to Jesus Christ. If Jesus had power and patience in His dealings with men, He needed such virtues in abundant measure in His dealings with the Pharisee. With a zeal that never flagged, with a hatred that grew the more bitter as the weeks passed, with a devilish kind of courage that amounted to the most supreme audacity, the Pharisee dared to fight Jesus. Though often defeated, he returned again and again to the battle. Nor did he abate his efforts until he saw Jesus, as he thought, safely nailed to the cross. For sheer wilfulness he stands in a class quite apart from all other villains of history.

That Jesus did not consider the Pharisee lightly is seen from His own words. Read the twenty-third chapter of Matthew. Its powerful denunciations, aimed by Jesus straight at the Pharisees and their crowd, stand unmatched in literature for bitterness and for fierce and flaming wrath. Studying these words, we may very readily allow our curiosity to be aroused that we should ask, how did such a feud as this ever arise? Why did the proud Pharisee hate the pure Jesus? And why did the pure Jesus, who came to serve and save men, so decisively reject the proud Pharisee?

I. The first difference of opinion between Jesus and the Pharisee came in regard to the nature of the kingdom of God. Jesus had the world vision. In His sight all men were the potential children of God. By faith even publicans and sinners could have a part in that kingdom. How the Pharisee hated any such broad-mindedness. To him Israel was a people set apart from all others. Geographically, nationally, spiritually, his own people were superior. "All men God's great family? This is heresy!" So said the proud Pharisee as he gathered his robes the closer about him lest he should be contaminated by touching some dog of a Gentile.

In this clash of interests we have set before us a kind of strife that is

still sifting out the hearts of men before God's great judgment seat. What is it that makes men good? What is it that makes them the children of God? Are there not those who still differ strongly in these matters, some who refuse to look at heart-values and who try to judge everything according to wealth, clothes, social standing and nationality? Are there not those who still would climb to heaven, if they could, over the bruised spirits of those whom they have always despised and tried to trample into the dust of the earth?

Think of Jesus openly praising the Samaritan whom the Jew called a mongrel. Think of Jesus being entertained as an honored guest in the home of a man like Zaccheus. Think of Jesus reaching out His clean white hand to the woman taken in adultery. If the church of today, with the zeal of Jesus, dared to show such consideration as this to certain outcast classes and people of today, might we not have strife on our hands and such a strife as might carry its tumult to the very altars of the church of God?

II. A second great line of cleavage between Jesus and the proud Pharisees came in the interpretation of the law. Jesus pleaded, Oh, how beautifully, for an obedience according to the spirit of the law. The Pharisee contended with an equal insistence for an obedience according to the letter of law.

One writer says: "The Pharisees were curious to wash their hands, but they cared not to purify their hearts, they would give alms, but hate him that received it; they would go to the temple, but they did not revere the glory of Him who dwelt there; they would fast, but not mortify their lusts; they would say prayers, but not labor for the grace they prayed for."

This indictment is terrible when applied, to the ancient Pharisees. Suppose it were applied to us. Would it give pleasure? How well would we receive it? Yet, how easy it is to go our way, not living true to that which we know is true, not doing with the heart those services of devotion which true sincerity requires.

A certain youth once applied to a rich man for a position. "And will you be honest if I hire you?" asked this rich man. This answer came back: "I will be honest whether you hire me or not." How easy to make our righteousness a matter of outward form, a thing to suit the present occasion. How easy to tell ourselves that we are good people because we have not violated the code of the land and invited the action of the local court.

True righteousness is a thing of the heart. A good man will be good even though he could sin without fear of discovery. And he will *be* good. That is to say, he will not merely conform to certain of the outward forms of the law. He will obey the spirit of the law and in his life will seek to serve the great purpose for which it was originally given. We have righteousness, is this ours? Or, on this score would the Jesus who fought the Pharisees be compelled to fire a barbed arrow at us?

III. Jesus as the Messiah, Jesus as the world's Saviour, Jesus as the eternal Son of God, oh, how the Pharisee hated Jesus for these ascriptions!

Jesus the bread of heaven, Jesus the water of life, Jesus the way and the truth and the life, Jesus the fulfillment of Israel's hopes and prayers,

oh, because of these assertions, how the Pharisee longed to get His hands on Jesus to throttle Him!

The fact that Jesus fought the stubborn Pharisee so determinedly is as fine an evidence of the saving purpose of Jesus as the heart could ever desire. Jesus fought the Pharisee that He might save him. Jesus only rejected the Pharisee when the latter, through continued rebellion, placed himself completely beyond the reach of grace. The fact that Jesus went so far in His efforts to claim the proud Pharisee will tell us how far His love will go to reach us.

After all, considering the badness of the Pharisee, is not salvation placed conveniently within our grasp when we are told by Jesus Himself: "Except your righteousness exceed that of the Pharisees, ye shall in no wise enter into the kingdom of heaven?"

PRAYER

Almighty God, we know Thee to be Creator of the universe; all that which is about us bows to Thee in praise and adoration. We are Thy creatures, and all Thou hast bestowed upon us is Thine. It hath pleased Thee to give us the will to do or not to do that which Thou hast commanded. We appeal to Thy great wisdom and strength for guidance in that which Thou wouldst have us choose.

We can see only that which is about us, we can know only that which Thou hast placed within our reach; because of our frailty and lack of courage, we would choose that which pleases our fancy and strength, unless Thou comest to our assistance and causest us to accept our yoke in meekness, dignity, and prayerful charity toward Thee and our fellowmen. Help us and multiply our strength, so we may serve Thee in Christ Jesus. Amen.

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ADDITIONAL OUTLINES

"The Ruler of the Race." Heb. 12:1-2.

1. Lay aside every weight.
2. Aim with patience.
3. Look to Jesus.

"Come and See! Go and Tell." Matt. 28:6-7.

1. Come and see, Challenges investigation.
2. Go and tell, Demands proclamation.
3. The king's business demands haste.

OTHER TEXTS:

"So run that ye may obtain." 1 Cor. 9:24.

"Run, not as uncertainly." 1 Cor. 9:26.

"The race is not to the swift." Eccl. 9:11.

"Let me run and bear tidings." 2 Sam. 18:19.

SEED THOUGHTS

Bishop C. P. Anderson of the Protestant Episcopal Diocese of Chicago recently received a legacy of over \$910,000 for his church work, because when a boy in college he halted a fight between two of his classmates. He acted as judge in the dispute, deciding against one of the contestants. After graduation he never saw either of the others again, but the one against whom he pronounced judgment remembering the justice of his decision, left the amount in his will to the Bishop's use.

WHEN "STONEWALL" WAS A BOY

At the Old Cummins Jackson Mills on the West Fork River, in what is now West Virginia, was living years ago a healthy boy who had very definite ideas of honor and a strong sense of right. Little Tom Jackson, like a good many other boys, was fond of fishing and equally fond of selling his fish whenever he could find customers.

In the village of Weston, three miles above the mills, Conrad Kerster kept a small store and market. He had agreed with the boy to give him fifty cents for every pike of a foot or more in length that he caught in the mill pond. The boy was only ten years old, but he made the contract in good faith; and, as the sequel showed, he knew how to keep it.

As time went on, a good many twelve-inch pike were delivered at the market, with mutual satisfaction to both parties in the trade. One day the boy was seen tugging through the village an enormous fish that almost dragged on the ground. It was two inches over a yard long. Colonel Talbot, a gentleman who knew the young fisherman very well, hailed him and complimented him on his success.

"A noble fish, Tom. Where are you going with it? I want to buy it."

"It's sold to Mr. Kerster," said the boy without stopping.

"That can't be. He hasn't seen it. Say, I'll give you a dollar for it."

"I tell you it's sold. 'Tisn't mine."

"What's Kerster going to give you for it?"

"Fifty cents," shouted Tom, still keeping on his way.

The Colonel called after him: "I'll give you a dollar and a quarter."

Tom turned a moment with an indignant look and replied: "If you get any of this pike, you'll have to get it of Mr. Kerster." And on he went, bending under his load until he reached the store.

"No, sir; it's yours at fifty cents," insisted Tom. "I'll not take any more. You've been kind enough to pay me for some that were pretty short." And fifty cents was the price paid for the big pike.

This story, Mr. Kerster himself in his old age gave to his nephew, Judge McWhorter, who gave it to the Chicago Standard.—The Lutheran Standard.

SUNDAY SCHOOL LESSON

DEBORAH (*A Leader in a National Emergency*): Judges 4:1-10.

Read Also: Judges 4:11-15.

GOLDEN TEXT: "Say to them that are of a fearful heart, be strong, fear not." Isa. 35:4.

Teaching the Lesson

In the military annals of the world, few women have achieved prominence. Deborah, however, ranks with Joan of Arc as the deliverer of her people. The times were troublous for Israel. Scarcely was one enemy repelled when another invaded the country. The Canaanites were the enemies which Deborah faced. The Judge, Ehud, was dead. The children of Israel lapsed into idolatry, and were punished by this invasion of the children of Canaan.

Deborah was a native of Ephraim. She arose "a mother in Israel" and wrought an heroic deliverance. Some of the other Old Testament women who played prominent parts in the political and military history of the people are Hulda (2 Kings 22:14, 2 Chron. 34:22), and Noahdiah (Neh. 6:14). These women were prophetesses as was also Deborah. Deborah evidently held court under a palm tree between Ramah, five miles north of Jerusalem, and Bethlehem. The Mount Tabor to which reference is made is a conical hill on the northeast side of the plain of Esdraelon. The teacher should call to the attention of the class the interesting military history of this fertile plain, indicating it on the map and describing the various conquerors who with their armies have marched across this ground. There is no other spot of equal size on the face of the earth that has witnessed so many battles and such an imposing procession of world conquerors. The teacher would do well to read "The Historical Geography of the Holy Land" by George Adams Smith, page 392, following, for a summary of the military exploits which this plain has witnessed. Gideon and the Midianites fought here. Saul faced the Philistines, Josiah and Pharaoh Necho met here with results fatal to the former. The Crusaders marched and countermarched across this plain and remains of their occupancy are to be found today. The Romans were of course familiar with it. The fourth century pilgrims built their cloisters here. The Moslems swept over it and were in turn driven off by the Crusaders. Napoleon came. It is the location, according to prophecy, of the battle of Armageddon, "And he gathered them together into a place called in the Hebrew tongue, Har Megeddon" (Rev. 16:16).

The class would do well to discuss the place of women in the deliverance of America from the drink evil. In 1871 the W. C. T. U. began their work, by praying on their knees in the dust of the street before the saloons. From that time on the growth was slow but none the less steady. Discuss the great victory of prohibition and the *importance of sustained persistent education* as to the evils of alcohol upon the human body.

Helpful Reading

ROBINSON'S "Leaders of Israel": Pages 88 following.

FISHER: "Prohibition at Its Worst."

SERMON TO YOUNG PEOPLE

THEME: *The Sabbath a Delight.*

TEXT: Isa. 58:13-14.

The growing abuse of the Lord's Day is one of the chief problems facing the modern church. Even among Christians there is much difference of opinion as to its proper observance, some holding that almost all the laws of the Jewish Sabbath have been transferred to it, while others maintain that the connection, if any, is much less complete. And while we have been wrangling among ourselves, it seems as if the outside world were ceasing to observe the weekly anniversary of our Saviour's death altogether, whether as a day of rest or of worship.

I think that, partly, the reason for this state of affairs is that we of the Church have too often adopted a scolding and negative attitude. Christ always said, not "Don't," but "Do." Can we not unite on a positive program for Sunday? The urgent question surely is, not what others should *not* do on that day, but rather what we, the followers of Jesus, *should* do, in order to fill every Lord's Day full and color it with a distinctive happiness.

1. Let us resolve on that day, morning or evening, to have family worship in the home. Many of our modern problems arise out of neglect of Christian teaching and example there. The Lord's Day provides a splendid opportunity for raising the family altar and opening the family Bible.

2. Sunday is the appointed day, not only of family but also of public worship. We should never absent ourselves without good cause from the place where Jesus promises to meet with His own. It is fellowship in Church life that keeps alive our sense of brotherhood in Christ. Christian people have no moral right to attack Sunday excursions and games and concerts, if they themselves go but seldom to the House of God.

3. Sunday provides a splendid opportunity for what the Scots Catechism calls "works of necessity and mercy." It is the day of Christian effort and Christian propaganda and we should plan it so that some part of it, at least, is given to active service for the Kingdom. It may be teaching in a Sunday school, visiting a sick friend, or the old home, or sharing the hospitality of our own home with some lonely and friendless stranger.

4. Sunday is the festival of the family circle, when parent and child, husband and wife, can take counsel together and get to know each other's point of view, in a way not possible during the busy week.

5. For ourselves, Sunday should be a day of personal meditation; an opportunity for reading the best books and hearing the best music; above all, for lifting our souls, for a little, out of life's valleys to the hilltops of the Spirit.

Such a positive program will always make Sunday a red-letter day, never coming too soon, full of happy joy, not boredom, "a Sabbath of delight" and if we observe it thus, God will indeed "cause us to ride upon the high places of the earth."

SERMON TO CHILDREN

THEME: *Advancement.*

TEXT: Gen. 12:9 (Moffatt).

For our text this morning, we must go to the twelfth chapter and the ninth verse of Genesis. This time, I want to give you the words in the way Moffatt has translated them for us. It reads, "Then Abram traveled on." Some years before this, Abram had been living in a distant land. There God came to him and told him to seek a country which would be pointed out to him. When Abram came at last to the country God showed him, he became prosperous. After being there some time our text tell us "Abram traveled on." Why do you suppose he continued his journey farther?

1. It may have been greed and selfishness that made him press on. He had received so much wealth already that perhaps he thought if he kept on going, he would receive even greater things from God. I do not believe that was the way Abram felt, but it might have been. We may need to be warned against becoming greedy and selfish.

A little boy once had a very fine supper at his own home. He had had plenty to eat but wanted a piece or two more of cake. His mother knew that more cake would be bad for him and would not allow him another piece. He cried and kicked and made a great fuss. He wanted some more cake. He did not care how sick it made him. Anyway, he would rather eat than anything else in the world and he did not see why he shouldn't have all he wanted. At last he became so naughty his mother had to send him to bed and there he lay crying until he fell asleep. Soon after a fairy came to him and said, "Come with me. I am going to take you on a long journey to a strange land." Before the boy realized it, he was lifted out of bed and carried through the sky at a great speed. In a twinkling of an eye he found himself in a new country. Everything was beautiful. Lovely trees were growing everywhere and pretty flowers as far as he could see. The sun was shining bright and warm and the little fellow thought that it was indeed a very pleasant place. At last they came to a large and wonderful orchard. The apples were big and rosy and the boy was eager to eat some of them. When he went to a tree to pick one he saw a man sitting in the shade eating apples as fast as he could. He was large and fat; so fat that he was very ugly. His face was all bloated and he could scarcely see out of his eyes. He was dirty. His face looked as if it had never been washed and his clothes had never been brushed. His hair was long and hung in a dirty mass all over his face. "Oh sir, who is that awful man?" asked the boy of the fairy. "That man," he replied, "is Mr. Greed. He never thinks of anything else

but eating. He stays under the tree all day and never does any work. He would rather eat than anything else." Next morning, when the boy awoke, he could not get that horrid man of his dream out of his mind. He told his mother about him and said that he would never again act as he had at supper the night before.

Boys and girls, it seems almost natural for us to be selfish and to try to get all we can for ourselves. Let us remember the story of the boy's dream and try to cure ourselves of selfishness.

2. Abram traveled on farther for a different reason. He had come from a heathen country to a land where he could serve God. He traveled on in order that he might get as far away from its influence as possible.

Let that be our reason too, that we may continue not for the personal gain we may receive, but in order that we may be good. A very little girl was very anxious to please Christ in every way she could. One night, before going to bed, she prayed, "And please, dear Jesus, make me gooder and gooder until I am as good as I can be." We, too, should be anxious to travel on, until we are better and better; until we are the best we can be.

EVENING SERMON

THEME: *The Sacredness of Human Life.*

SCRIPTURE: Psalm 91.

TEXT: Gen. 2:7.

INTRODUCTION: Life an awe-inspiring subject. All about us in varying degrees and kinds, exceedingly complex. Yet we are just beginning to know its mysteries. The savage has a faint conception of its wonderfulness. It may manifest itself only in a superstitious reverence of the phenomena. If anywhere in nature a shrine would justify man's bowing it would be "Life." Wonders of the creation in the vegetable, animal and mineral kingdoms. What science has been doing in these realms. The transformation of portions of one kingdom into that which will support and prolong life in the highest kingdom, man. The gap between the simplest form of life and the most highly developed life is marvelous. All is sacred because there is in each "life" that which man cannot create.

I. *Why Life is Sacred.* Sacred because of its origin, direct from the Creator. Sacred because of its character in the image of God. Sacred because of its destiny, to share throughout Eternity, fellowship with God. Sacred because of its capacities, achievement, service, labor of hand and mind, in the material world and sacred because of its spiritual possibilities; love, sympathy, understanding.

Man must ever be watchful to avoid those things that will destroy any of these God given attributes either of the material world or spiritual world in which we have life.

II. *What Life has Given the World.* Sublime imagery of Milton's works. The world's great store of literature, philosophy, history, drama. The liberal arts, the hands that carved the marble and stone or touched the canvas with the brush, or the strings of the instrument. All this is what human life has given. To say nothing of the less artistic and more

practical side of life; science and invention. The past twenty-five years, what an addition to man's surroundings. Life gave us all these.

But these all will fade. We will leave them all behind. A Life gave something greater than these. What He gave we can, and only that, take with us, our blessings of Eternal Life.

III. *Our Attitude Toward Life.* Virtually one with our attitude toward God. Cannot be right about life and wrong about God. Cannot serve Him acceptably and disregard the responsibilities of our life. Our lives cannot be all on the receiving end. We also must contribute. Perhaps for most of us in no spectacular way. Use life, His Gift, unselfishly. Be conscious of magnificent possibilities as measured in the spiritual balances.

MID-WEEK TOPIC

THEME: *Belief or Unbelief.*

TEXT: Heb. 3:12-19.

Emerson says, "Belief consists in accepting the affirmations of the soul; unbelief in denying them. We are slow to believe what, if believed, would hurt our feelings. We advise as others desire, and not as we believe. "Men willingly believe," says Caesar, "what they wish."

Better trust all and be deceived,
And weep that trust, and that deceiving,
Than doubt one heart that, if believed
Had blest one's life with true believing."

—Kemble.

Says Carlyle, "The fearful unbelief is unbelief in yourself." It is just as essential to know why we disbelieve as it is to know why we believe. We should stand ready to give a reason for the unbelief that is within us, as well as a reason for the hope that is within us.

You do not judge an orchard by one apple, nor a garden by one rose, so you should not judge Christendom by one Church, nor should you judge a church by one member. Do not fasten your belief to yourself or a friend; anchor your belief in Christ. It is not Paul or Apollos—it is Christ.

I. The cause of unbelief. "Take heed, brethren, lest there be in any of you an evil heart of unbelief." An evil, unbelieving heart bars the door to righteousness and changes the current of life's highest hopes and surest pleasures. It is essential that we measure the motive of the heart, that we may know whether or not the directing spirit of our unbelief be good or evil. When the heart is evil, fair judgment and faithful judgment become misplatitudes.

II. The results of unbelief—departing from the living God. It is to depart from all that life holds sacred and sure. To gain the gold of the world and lose the glory of God is an unfortunate exchange.

III. Escape from unbelief. "Exhort one another daily lest any of you be hardened through the distastefulness of sin. Today if ye will

hear his voice, harden not your hearts. For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end."

Caleb and Joshua believed, brought in a minority report and won their belief. The other ten spies brought in a majority report, but lost through unbelief.

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U.

Intermediate: See America! Matt. 10:1-6 (Home Missions).

Junior: Great Hymns Every Junior Should Know. Psal. 148:1-14.

Young People: July Topic, SERVICE.

Missions in Changing China. 2 Chron. 15:1-7.

Helpful Reading

SUTHERLAND: Annotations on Popular Hymns.

ARTHUR: David Livingstone.

BARON: The Servant of Jehovah.

SLEIGH: The Sufficiency of Christianity.

AUGUST 3, 1930

SEVENTH SUNDAY AFTER TRINITY

CALL TO WORSHIP: "How amiable are Thy Tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth for the courts of the Lord. My heart and my flesh crieth out for the living God." Ps. 84:1.

PSALM: 96.

ANTHEM: Beloved If God So Loved Us.—*Rogers*

The Day Is Ended.—*Andrews*

OFFERTORY SENTENCE: "But if any provideth not for his own and especially his own household, he hath denied the faith, and is worse than an unbeliever." 1 Tim. 5:8.

OFFERTORY PRAYER: May Thy will be the guiding light of all we do and say; may Thy will cause us to use our gifts in Thy service. Thou hast blessed us with ambition and with worldly goods, take both, O Lord, and use them in Thy plan for Thy Kingdom.

BENEDICTION: The grace of the Lord Jesus Christ be with you all.

MORNING SERMONS

(Communion)

THEME: *Life's Richest Offering.*

SCRIPTURE: 2 Cor. 8:12.

TEXT: 2 Cor. 8:5, 9.

HYMNS: Jesus, Master, Whose I Am.—*St. Chrysostom*, 77,77,77
Take My Life and Let It Be.—*Patmos*, 77,77

I. INTRODUCTION.

1. The first text, the self-giving of the Macedonians. They gave their money but it was an expression of their giving of themselves rather than as in so many cases, a substitute for it.

2. The second text, the self-giving of Christ. This is the great fact Paul uses as the basis for his appeal to the Corinthians. (Notice the phrase, "For ye know"). The spiritual meaning of the bread and wine of the communion service is fundamentally self-giving for others as exemplified by Christ.

II. DISCUSSION.

1. The gift of self.

a. How Christ gave Himself. Christ's gift of Himself meant a complete reversal of all the natural conditions of His divine life in order that there might be an equally complete reversal of the conditions of life in those for whom He gave Himself: "Though He was rich yet for your sake He became poor that ye through his poverty might become rich." As Paul says, Phil. 2:7, "He emptied Himself." The rest of the passage consists of a complete interpretation of this point.

b. Compare Christ's Followers. Paul and the Corinthians. Note 2 Cor. 11:23-31 and 12:15.

c. Self-giving carries all else with it: time, strength, talent, money, devotion. It is life's richest offering for it includes everything one is and has in the sacred bonds of spiritual stewardship.

2. The gift of self to Christ and Church.

a. "First gave themselves unto the Lord." This in some cases is a definite, specific act. In a moment of deep spiritual experience a man faces God alone and definitely commits himself and all he has to the service of God. In some cases it is a steady growth of fellowship with God, in which the life is more and more conformed to His will.

b. "And unto us by the will of God." This part of the text may well be taken to represent the church for Paul and his workers at that time embodied that institution in its formative period. It is significant how He couples these two things, the gift of one's self to God, and to the church as His representative organization.

c. To what do we give ourselves? 1. To the church we love. A relatively small proportion of church people really visualize the church as a whole. They are quite conscious of their own local church and those in it whom they best know. The best of them give themselves to their own local church as their expression of their loyalty to Christ. They realize that they owe it everything in the affairs of their lives and love it devotedly. When they are compelled to be away from it they feel toward it as the Psalmist did toward Jerusalem. Psalm 137:5-6. 2. To the world for which Christ died. The grip that foreign missions has secured upon the intelligence and devotion of the church is probably the most significant spiritual fact in the modern church. It comes the closest to expressing the mind of Christ in the church today. The evidence of this is the thousands of young people trained in the church who have given them-

selves to the work of foreign missions and whose records on the field are today the most glorious heritage it possesses. 3. But chiefly for the children. The older people in the church may give themselves to the church as an institution and its ministrations to the world. But its future depends on what it does with its own children. The training in the Christian home and the church, Sunday school, is our highest and most important home task.

The children in the ancient temple sang, "Hosannah" as Christ entered its portals only a few days before he was sacrificed upon the cross. The Pharisees tried to stop them. A comparison of the attitude today of the church toward the children is altogether to the credit of the modern church. What Christ has done for the children is significant. Our pagan ancestors in England are said to have taken a little child and put it in a basket; they then pierced it with swords and thought they learned the will of the gods by the way in which the blood flowed from the basket. The blood of Christ was shed to express the will of God that children should be saved from that sort of thing and permitted to live for Him. We carry out His will by our work for them.

III. CONCLUSION:

1. Refer to any particular needs or opportunities in the work of the local church, especially in the summer season.
2. Appeal for sustained loyalty to the service of Christ the year around wherever one may be.
3. Appeal in the name of the communion elements for the gift to Christ of life's richest offering, our own selves.

* * * * *

(Pericopes)

THEME: *The Question of Miracles.*

SCRIPTURE: Mark 8:1-9. **TEXT:** Mark 8:2.

HYMNS: How Sweet the Name of Jesus Sounds.—*St. Peter, C. M.*
Jesus, Thou Fount of Loving Hearts.—*Germany, L. M.*

Certain of the acts of Jesus which come to us bearing the name of "miracles" have been very harshly dealt with by members of our present critical generation. By some these miracles have been ignored, as though unworthy of serious consideration or as though they were fanciful legends that have come to cluster about the Saviour's glorious name. By others they have been ruthlessly torn apart, much after the manner of the man who heard some lovely violin music and then took the violin apart, declaring that music after all was nothing more than so many horse hairs scraping strings of cat-gut stretched over an empty box.

It is possible, in the contemplation of a great work of art to be so interested in flaws and small faults that the great beauty of the subject be missed altogether. It is possible for a man to allow himself to be so

upset by the story of Jonah and the whale that he never notices the commandments or the Lord's Prayer or the Twenty-Third Psalm. Did not Jesus mean to call our attention to such people and their habits when He spoke of those who strain at a gnat and swallow a camel?

For the miracle of today's Gospel to be ignored or abused or despised would be a fate altogether out of harmony with its beauty and grace. Perhaps we shall never be able to explain fully just how Jesus multiplied the loaves and fishes. But for that reason I hope we will not lose this miracle or choose to cast it aside. This miracle once provided food for the hungry bodies of men. In a manner equally marvelous it still provides spiritual food for souls that are hungry and for hearts that seek the bread that does not perish. In the interest of retaining a treasure which some are inclined to throw away, let me ask you to study this miracle for a while this morning.

I. First consider this miracle as an expression of the feeling of Jesus toward those who look to Him for needed help and support in time of trouble.

Seeing a great host of people out in the wilderness without food and in this plight because of their interest in Him, Jesus is filled with compassion. It is His intense feeling of sympathy for these people that leads Jesus to do that which is extraordinary in their behalf. Had Jesus gazed upon these hungry people and said: "I am indeed sorry for them," His words might have been altogether sincere and we might have been convinced by them. Are we not, however, far more impressed with His profession of sympathy when we see Him doing something for these people, actually feeding them, actually meeting their need?

If I might give a personal testimony I would say that I like the miracles of Jesus because I think they furnish concrete evidence of the sincerity of Jesus. The world seems to be full of people who profess sympathy and kindness and then do nothing! I like to think that when God feels sorry for men He does not merely feel and talk but that immediately He does something. I like to think that Jesus, when he feels sorry, does not merely weep and complain, but that immediately He does something.

Suppose it does take a miracle to relieve the situation. Suppose it does impose a terrific strain on the limited intelligence of the average man to figure out how needful help is provided. Is it not a comfort to know that we rest in the care of One equal to the situation? Is it not good, in the face of the doubt that so easily besets us, that clear assurance like that of this text be furnished us to convince us of the fact that God is indeed good, that underneath are the everlasting arms?

Are the miracles necessary to faith? They may not be in yours, but they are in mine. So beautifully do the miracles of Jesus illustrate His words that to me at least the one without the other would be more or less meaningless. A Jesus merely of words would seem something of a boaster. Supported by the miracles, I know His words are not idle talk. I know that in all that He has spoken He means what He says and can and will do all that He promises.

II. Again, consider this miracle as an evidence of the Divine power and authority that Jesus claimed for Himself.

How continually did Jesus assert His oneness with God. How plainly did He call Himself the Son of God. How insistently did He demand that men see in Him, not merely goodness, but the very likeness of God Himself. Nowhere does Jesus grant those acquainted with Him an excuse for not believing on Him. If Jesus' claims and demands rest on no other authority than that of boldness and presumption, then is not this the slenderest of foundations? In making claims and demands so great, does not even God owe it to men to display sufficient reasons for faith? If Jesus is the Lord of the universe ought His very works not serve to confirm the truth of His words?

"A God who cannot perform miracles is a God not worth believing in." There is substantial truth in that way of stating the case. God is greater than His works. Jesus is greater than man and He can summon to His service powers that man has never dared dream about. His superlative greatness and goodness are evidences of Divine origin and authority. They convince and they convert. They make faith both natural and necessary.

To accept the supernatural is hard. But, after all, not to accept it is harder still. How could God be God if He were limited to the strength and intelligence of man? How could Jesus do what He has done and be what we know He is if, after all, He was nothing but a splendid talker and great hand at "bluffing it through?"

III. The miracles of Jesus round out the full orb of His Deity and show Him as the Saviour who is sufficient unto all our needs.

Be the situation what it may, Jesus masters it. I like to think of the Saviour just that way. I like to think that He can teach me what I need to know. I like to think that He can feed me when I am starved. I like to think that He can blot out all my sins. I like to think that when death comes He can lead me, as the shepherd leads the sheep, through the dark valley into the light that lies beyond.

"Thou, O Christ, art all I want;
More than all in Thee I find:
Raise the fallen, cheer the faint,
Heal the sick and lead the blind.
Just and Holy is Thy Name;
I am all unrighteousness:
False and full of sin I am;
Thou art full of truth and grace."

I like to sing this hymn because its message seems to comfort and keep me. I like this hymn because it seems to be a very natural expression of faith in Him who has come to meet my deepest need, no matter what that need may be.

PRAYER

Thou knowest, O Lord, how strangely faith and fear mingle in our hearts, how we need Thy strength in every hour. Our hopes and our fears

are anchored in Thee and Thy will. Doubts assail us in hours of weakness, fear torments us in hours of weariness.

To Thine altar we have come harassed by care, pursued by fear, shadowed by sorrow, yet we know we may rely on Thy strength to give us courage, to replenish our strength and our hopes for another day. Make an entrance into our hearts, show us that we are bound to Thee with a bond of love that cannot be broken, and send us forth in gladness. We ask in Christ's name. Amen.

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DEAN SHALER MATHEWS: The Church and the Changing Order.

FRANCIS G. PEABODY: Jesus Christ and the Christian Character.

FRANCIS G. PEABODY: Jesus Christ and the Social Question.

WALTER RAUSCHENBUSCH: Christianity and the Social Crisis.

ADDITIONAL OUTLINES

"They That Wait at the Altar Are Partakers with the Altar." Cor. 9:13.
The manner of life affects life itself.

1. What you do determines what you are.
2. We all wait at some altar.
3. Ye cannot serve God and Mammon.

"If Any Man Thirst, Let Him Come Unto Me and Drink." John 7:37.

1. Man's need, thirst.
2. Man's personal approach, Come unto Me.
3. Man's faith, and drink.

OTHER TEXTS:

"Good measure shall men give." Luke 6:38.

"We will give ourselves." Acts 6:4.

"To give, every man according to his work." Rev. 22:12.

"Give thyself wholly." 1 Tim. 4:15.

SEED THOUGHTS

All students of the beginning of the modern period of missions will remember the historic question which was put to Dr. Morrison, the first Protestant missionary to China: "And so, Mr. Morrison, you really expect to make an impression on the idolatry of the great Chinese Empire?" "No," replied Morrison, "but I expect God will." He was one of God's true prophets, and although it was many years before he saw his first convert, his faith never failed him.

"The soul is dyed the color of its thoughts."—Marcus Aurelius.

"Not that which goeth into a man defileth a man, but that which cometh out of a man, that defileth a man." We all have two selves, an outer self to which we pay much attention, and an inner self which we

often leave to take care of itself. It is a mistake; it is a game which no one is clever enough to play consistently. Our neighbors know our real characters better than we suspect.—Dean Inge.

When Mary Moffat was asked by friends at home if she needed anything after nine years of seemingly fruitless toil in the heart of Africa, she replied, "Send us a communion service; we shall need it some day." She, too, was one of God's true prophets. It was two years later before the communion service arrived but it came just in time.

SUNDAY SCHOOL LESSON

NAOMI AND RUTH (a study in Racial Relationships). Ruth 1:6-10; 14-22.

Read Also: The book of Ruth.

GOLDEN TEXT: "And he made one of every nation of men to dwell on all the face of the earth." Acts 17:26.

Teaching the Lesson

In this study of racial relationships the class would do well to consider some of the pressing problems which Christianity must face and solve in our daily lives.

1. The Christianizing of business practice. The teacher might well point out the great advance made here as testified by the pension system and the compensation laws. The laws regulating hours and conditions of labor especially as related to women and children. The growth of Kiwanis and Rotary Clubs emphasizing the giving of service. All of these ideals and principles were born and first promulgated in the church of Christ.

2. The destroying of race prejudice. The teacher should remind the class that each race has an inherent feeling of superiority. This is true of the Chinese, of the negro, of every race. The white man frequently speaks of the offensive odor of the negro. The fact is that a negro detects an equally offensive odor about the white man.

The early symbol of the Chinese empire was the rising sun which indicated the central position of the Chinese people. Much of the unrest and bitterness of China today is attributable to their effort to beat back into a place of equality with the other races of the world. The teacher should familiarize himself with the extra territorial provisions of the government in China and the insistence of the European powers on the right to control large sections of the choice sea shore of the Chinese republic. A European, no matter how ignorant and degraded, has rights in some parts of China which a cultured and educated Chinese gentleman is denied. Is this right?

The story of Ruth is altogether one of the most charming in literature. Dr. Wharton tells of a distinguished literary man in England who was asked by some ladies to read to them the most touching story he had ever heard. Substituting modern names he read to them the story of Ruth. They were perfectly delighted with it, declared that it was the finest story they had ever heard, and asked who was the author! It is

the only book in the Bible which is devoted to the history of a woman and that woman a foreigner in Israel. Ruth has been called the Mary of the Old Testament. The days of the judges were hard harsh days. They have been called Israel's iron age. The Moabite girls, Ruth and Orpha, were allowed to marry Hebrews only in foreign lands. This would have been prohibited in the land of Israel itself. The girls accompanied their mother-in-law, as she began her return journey. In the East good-byes are seldom if ever said in the house but the journey is performed in some part before the final goodbyes are said. Naomi had no other sons else, according to the Hebrew law, they would have been required to accept these girls as their wives. Verses 16 and 17 are by far the most famous in the book and should be printed in poetry as follows:

Entreat me not to leave thee
 And to return from following after thee,
 Whither thou goest I will go,
 Where thou lodgest I will lodge,
 Thy people shall be my people,
 Thy God my God,
 Where thou diest will I die
 There also will I be buried.
 Jehovah do so to me and more also,
 If aught but death part thee and me.

It is said that a Senator from another state had spoken slightly of Andrew Johnson and his state of Tennessee. Andrew Johnson replied by describing the part which Tennessee had taken in the history of our country and closed by saying, "Tennessee is my foster-mother and with all the devotion of a loyal son I will say to her, whither thou goest I will go; thy people shall be my people," and quoted the entire passage.

The class might well discuss providence and the hardships of life. Trace the reason for Naomi's being in Moab, and how she must have felt about her sons marrying Moabitish women. Discuss the proper attitude of parents toward unwelcome in-laws. Was it necessary for Naomi to compromise her own religion in order to be kind to these Moabitish women? Which of the two, Orpha or Ruth, displays the higher type of womanhood?

SERMON TO YOUNG PEOPLE

THEME: *Christ and the Bystander.*

TEXT: John 11:42.

This was the only time in His ministry when Jesus offered a miracle, the raising of Lazarus, as a proof of His divine mission, to the unbelieving Jews who stood around the tomb. And on this occasion, also, He spoke to His Father aloud, "that they may believe that Thou hast sent Me."

Our Lord had always a deep sense of the value of the bystander; the man in the street, the unit in the crowd. Instead of laying down dogmas and programs, He applied Himself to the immediate needs of Zaccheus in

his tree-top and Matthew at his desk, the cripple beside the pool and the dying thief upon the Cross. He had a tremendous belief in the potentialities of every individual soul.

How few of us regard the bystander with Christ's sense of urgency! Our text is a call to the Church. "Because of the people that stand by, I said it, that they may believe" should be the aim of every preacher of the Gospel. But this saying is also applicable to all who teach the people by word of mouth or pen. Again, what a call is here to the journalism of our land! The modern newspaper has largely taken the place of pulpit and parliament as a moulder of public expression. On the whole it has shown itself worthy of the task; there is still a great need for courage, wisdom and restraint in the conduct of our public press; more sense and less sensation.

The same thing is true of our writers. We, as bystanders, thank God for those authors and poets who have spoken to us of great and beautiful things, and kindled thoughts and feelings in our heart which can never die. But unfortunately, there are other writers who would throw off every moral restraint with the defiant phrase, "Art is truth." The result, rarely either artistic or truthful, does great and permanent harm to many young and impressionable minds.

Finally, our text has a message for every one of us, emphasizing as it does the need for caution and circumspection in everyday conversation. The tongue, as James tells us, may be a little member, but it can kindle a great fire. Too often we forget "the people which stand by." The coming generation has reminded us that the world has shrunk into one vast whispering gallery. Once start a lie or slander on its way, and the truth can never overtake it.

In the end it all comes back to Christ Himself, as we listen again to these words of His, "Because of the people that stand by I said it, that they may believe that Thou hast sent Me." On the last day of his earthly life, when He was hanging on the Cross, there were many spectators who "stood by:" His own loved ones, their hearts torn with sorrow and fear; the callous soldiers dicing for His clothes. His vindictive enemies, taunting Him with abuse. And because of all these bystanders, friend, neutral, and foe alike, the dying Saviour spoke once more aloud to His Father in Heaven, saying, "Forgive them, for they know not what they do. It is finished. Into Thy hands I commend my spirit."

That Cross, that crucified Saviour, are still in our midst. To which of these three groups do you belong? Listen again to the words of life and love: "This is my well beloved Son, in Whom I am well pleased. Hear Him."

SERMON TO CHILDREN

THEME: *Be a Seeker.*

TEXT: Matt. 7:7.

Boys and girls, there is one thing of which you and I are altogether too fond. We like too well to have people waiting on us and doing things

for us. It may be because we are lazy or just because we like it. Perhaps a boy has stayed out a little late and is more tired than usual. He starts to untie his shoe but soon calls to his mother and asks her to undo it because it is in a "hard knot." All too often he does not even say "please." Then usually mother hurries over and soon the lace is unfastened. Now, if he had only thought so, the boy could have done it himself. His mother had been working hard and was more tired than he was. And, boys, let me tell you that girls are more often as hard on their mothers as you are. Then, from this Sunday on, learn to help yourselves as much as you can and make less work for mother.

But today I am thinking more particularly of a boy I knew very well. He had been delicate and had become accustomed to calling on his mother to do things for him. He never could find anything and mother was constantly being asked to find whatever he wanted. One morning he called downstairs that he could not find his stocking. His mother was busy getting breakfast and asked him to look himself. It was no use; he had looked and the stocking was no place to be seen. Later, when she rushed upstairs to his room, she found him sitting on a chair, apparently looking for the lost stocking. She found it underneath the very chair he was sitting on.

But why am I talking this way to you this morning? It is because Jesus has something to say about hunting for things. Look up our text, the middle part of the seventh chapter of Matthew. It says, "Seek and ye shall find." Any advice our Master gives us is always good to follow. Let us, then, be seekers and we shall be all the better for it.

Have you ever noticed this? If Jesus commands us to do anything, He usually promises us something if we do it. Here He tells us to seek for we shall find. But, remember this, Jesus does not say we shall always find the thing for which we are searching. However, be sure of this, if it is not what we are expecting, it will be something better.

A few hundred years ago, a man set out from Europe in a sailing vessel. He was looking for a new way back home again. Instead of finding what he expected, he discovered the new continent of America. That was much better, don't you think?

There are many wonderful things in this world just waiting to be found. Perhaps you may be the very one to find it. Who can tell! We often think of things coming to us by chance, but I want you to remember that God has everything under His control.

When George Washington was a little fellow, he ran out to the garden one spring morning and stood in amazement before a bed of cabbages whose tiny green shoots formed the letters of his own name, "George Washington." "Father, father," he shouted excitedly, "do come and see this." "What is the matter?" asked his father. "The cabbages are beginning to grow and are spelling my name," answered George. "That is very curious," said his father. "They must have grown that way by chance." The boy knew it was not so but that his father must have planted the seeds that way, and he had.

That is just it, boys and girls. Sometimes we are searching for some-

thing and we find something else more valuable, or we are trying to learn to do a certain thing and we find we have learned to do something else better. Some say it was all luck or chance on our part. That may be so, but if we had not searched, we would not have found; if we had not tried, we would not have been able to do other things. Then let us seek and try that Jesus may fulfill His promise of good things for us.

EVENING SERMON

THEME: *Tuning In.*

SCRIPTURE: Acts 2:1-21.

TEXT: Acts 2:2.

INTRODUCTION: This very moment "waves" are passing through this room, through our bodies, through walls and floors. Waves bearing beautiful symphonies, outlandish jazz, intellectual discourses and all that the broad range of radio broadcasting includes. We go to our homes, turn the dials and listen, change the program at will. We are as familiar with radio in our homes today as we are with the automobiles on our streets. Yet the great majority of us are not even amateur, to say nothing of scientific, in our understanding of the sciences of radio broadcasting and receiving. We are just radio "fans" or "bugs" according to our interest in the subject. To put it another way, even though we cannot answer all the questions a radio engineer might ask us about our set, and radio terms are merely "terms" to us, we do use and enjoy the benefits that come with a radio in the home, because we know a few simple rules for its operation and we follow those rules. There are many people who balk at Christianity, Christ, and the Bible because there are so "many things that seem impossible and that we can't understand." Rubbish! If I used in my daily life just that which I fully comprehended in all its ramifications, I would have to give up much more than I could keep in this complex existence of ours. Here are a few simple rules for "tuning in with Spiritual Broadcasting."

I. *Battery in Full Charge.* My set has a battery and an eliminator. There is no eliminator in the spiritual world. Nothing can replace a well-charged spiritual source of power. My battery has a little charger on it that is continually active, keeping the battery well supplied with power. Our spiritual batteries grow weak without our knowledge. There is no material spiritual ammeter that tells us when things spiritual are low. Check your spiritual power. Keep charging your spiritual batteries through prayer and private communion with Him and His Word. No perfect reception unless Batteries are fully charged.

II. *Tubes Must Function Properly.* The tubes may grow weak. They are the active energizing forces that may be seen in operation. Their glow is not brilliant but effective. Active service for the Christian need not be dramatic but, of course, must needs be effective. Keep busy for Him and His Kingdom. We pray, "Thy Kingdom come" and sit calmly by and do nothing to aid in the realization of that prayer. Active service for Him is necessary to the reception of His Broadcasting.

III. *The Set Must Be in Tune.* What I want and what I get on my radio is a matter of turning the dial. I can select my own programs. What I want for my life program is also a matter of personal selection. I tune my life as I will. To get His Program, my tuning must be in accord with his "wave length." Much calls for my attention in life. What I am is determined by what I select.

CONCLUSION: Radio puts us in touch with the world. Listening to His Broadcasting puts us in touch with the Infinite.

MID-WEEK TOPIC

THEME: *How Much Love.*

TEXT: Luke 7:36-50.

Which of them loved Him most? Their fruits offer the only authentic conclusion. The question in the mind of Jesus was not how bad these people had been, but how good they desired to be, and how hard they were striving to become.

I. The Pharisee with his closed mind and calloused heart was in the seat of the scorner. He could not see God revealing his presence through the ministry of this common woman. He had not learned that any view of life, to be Christian, should consider the proper attitude of man to man, man to God, and man to nature.

This closed mind could not comprehend the purpose of God within his world. He could not understand His energy that moved it, His life that animated it. His mind that directed and controlled it, His goodness that gave it value and His truth that gave it meaning. He had not been swept into service by the cosmic reach of God's purpose. He had not felt the universal sweep of God's love.

II. The woman loved enough to serve and to be saved. She had not only an active nature; she possessed an active faith. She was not only willing to declare her faith, she was willing to demonstrate her hope. Until we come to this woman's point of view, Christianity will be a laughing stock to those who live outside the fellowship, and it will be foolishness to those who profess to be inside the fellowship.

The story challenges us to express our love and loyalty, not only by our words but by our deeds, if our fellowship is to become effective in every form of human life, in every variety of social relationship.

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U. (Consecration Meeting).

Intermediate: Chances to Serve Christ in Summer. Acts 8:26-40.

Junior: Trips for the Stay-at-Homes; On the Road with Jesus, What

We Would Have Seen. Mark 2:23; 3:7, 13.

Young People: August Topic, SERVICE.

Chances to Serve Christ in Summer. John 6:1-14.

WALTHER LEAGUE

August Topic: Erasmus.

Helpful Reading

KIRK: The Religion of Power.

JOYCE KILMER: Poems, Essays, and Letters.

BALLARD: In the Form of a Servant.

CARLYLE: Oliver Cromwell.

MacNICOL: Tom Dobson.

AUGUST 10, 1930

EIGHTH SUNDAY AFTER TRINITY

CALL TO WORSHIP: "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Matt. 5:6.

PSALM: 99.

ANTHEM: Great Is the Lord.—*Maunder*

Show Me Thy Way O Lord.—*Roberts*

OFFERTORY SENTENCE: "Be not afraid when one is made rich, when the glory of his house is increased; for when he dieth, he shall carry nothing away and his glory shall not descend after him." Ps. 49:16.

OFFERTORY PRAYER: O Thou Who in the days of Thy flesh didst sit over against the treasury of the temple, marking the gifts which the worshippers brought, and commending the spirit more than the gifts of the givers, be pleased to bless these offerings which with humble and grateful hearts Thy people lay at Thy feet.—Hubert L. Simpson.

BENEDICTION: Grace, mercy and peace from God the Father, be and abide with you forever.

MORNING SERMONS

THEME: *Work, Rest and Religion.*

SCRIPTURE: Luke 10:38-42. **TEXT**: Luke 10:38-42.

HYMNS: Awake, My Soul, and with the Sun.—*Morning Hymn, L. M.*
Am I a Soldier of the Cross.—*Groningen, C. M.*

I. INTRODUCTION.

1. Use Millet's "Angelus" as suggesting these three elements of life, work, rest and religion.
2. The three elements as we commonly express them in our daily life.
3. Are they blocks to be set side by side or liquids to be mixed?
- 4: Timeliness of theme to the vacation period.

II. DISCUSSION.

1. The story of Mary and Martha and Jesus, (It is suggested that

the scripture passage be read at this point rather than before the introduction thus giving a more vivid relationship between it and the theme.)

2. Application to work and rest as symbolized by Mary and Martha and Christ's relation to them.

a. Martha as symbol of the work spirit. 1. Her good qualities: attention, industry, willingness, capability, a *hustler*. 2. Her faults: worry, irritability, self-pity, envy, complaining, fussiness over small matters. 3. Main point: Work equals our attitude toward it.

b. Mary as the symbol of the rest spirit. 1. Her good qualities: took time to be holy, heard Jesus, used a priceless opportunity, placed repose of heart above activity of hand. 2. Her faults: a dreamer, shirked practical things, willing Martha should do the cumbrous service. 3. Main point: Rest equals our use of it.

c. Christ as the symbol of the religious spirit. 1. His impartial attitude toward the women. 2. He throws the higher light on both work and rest. 3. How He relates the two. We work to rest and rest to work. We separate them, day and night, week days and Sunday, winter and summer. He consecrates both to Himself and sanctifies both. Hands wash each other, but both for head.

d. Neither work nor rest must so absorb us as to exclude Christ. 1. Strain, pressure, hardship, dull the heart and obscure Godlike clouds over the sun. 2. Idleness, pleasure, recreations, etc., have the same effect. 3. Then our need of God is greatest. The joy of knowing that we work with Him. Christ as a struggling Christ and a rejoicing Christ. So God today.

3. Application to active and passive religion.

a. Always these two kinds: the receptive and the active. Mary and Martha, we need both.

b. Need mutual. Active for expression of passive. Passive for energizing of active.

c. Greatest need today for passive or receptive sort.

d. Illustrate by deep breathing, relaxation, hills, lakes, etc.

4. Application to distinction between this world and next.

a. Martha stands for this world and Mary for the next in our common views.

b. How much does life beyond influence us? Almost none.

c. Christ's attitude of constant reference to it.

d. Our need of a larger view. Sin, sorrow, death, in its light.

e. Martha and Mary in heaven. Need for both and place for both.

The work and rest idea there.

III. CONCLUSION.

1. Once more the "Angelus."

2. Once more the Bethany home: Christ as our companion and guide in work and rest. Take Him with you tomorrow into your work; also into your vacation.

(Pericopes)

THEME: *False Prophets.*

SCRIPTURE: Matt. 7:15-23. TEXT: Matt. 7:15.

HYMNS: Zion Stands with Hills Surrounded.—*Holborn*, 87,87,47
The Church's One Foundation.—*Aurelia*, 76,76,D

"Beware of false prophets" In these words Jesus Himself is speaking. There is no humor or softness in His words. Do we draw away from a Saviour who is strict and stern and strong in His speech? Let us not do so. Jesus is speaking here for the benefit of all His followers, for your benefit and mine. Instead of drawing away, let us dare to draw near and to inquire what the warning is that He means to give.

I. "Beware of false prophets." In these words, first of all, we can very properly say that Jesus is warning His followers against those teachers and spiritual leaders who, under the guise of fair and soft words, play upon the prejudices and selfish desires of their hearers instead of serving their needs with the truth.

The Jews to whom Jesus speaks in this text are a captive people. They are held in bondage by their conquerors. They desire freedom though they do not deserve it. They want a new Moses to deliver them. In their desire to find a leader of this kind they are likely to follow some pretender, some upstart who is merely using their peculiar desires to exalt himself. "Be on your guard," says Jesus to these people. "Do not be lead astray by the fine appearance of things or by lovely promises." The wisdom of this advice, was it not fully proven a few years later when these very Jews despised the spiritual leadership of Jesus and followed their own priests and politicians who led the nation to the most complete ruin that has ever overtaken any people?

Jesus' original words had a special meaning for His hearers, and still they speak a warning that is good for all to hear. We people must not let our desires, whatever they may be, run away with our good judgment. We must not be misled by appearances. When men come to us in the name of high heaven offering us the world for a song let us look carefully to see if somehow there is not something amiss.

What a nice thing if there were no such things in this world as sin and sickness and suffering. How fine, if by thinking them non-existent, I could only make them so. Some of our human ailments are indeed imaginary, if only all of them were! As we wrestle mentally with this perplexing problem and as soft voiced teachers speak lovely words into our ears, let us be on our guard, even as Jesus once warned. Just because I do not like certain unpleasant realities that may come to me and which may come for my good, let me not foolishly declare them non-existent only to meet them and to have them destroy me in the end.

"It doesn't matter what a man believes just so he lives right." What a fine mouthful of words we have in this expression. And there is some truth in it. After all, it is hard to believe that God will finally and forever

condemn a man just because that man has not been able to believe all the fine points that the old theologians once spun out. Yes, but wait a bit. "It doesn't matter what a man believes" you say. Does it matter, do you think, whether a man believes in honesty or not? Does it matter whether He believes in kindness or not? In the forgiveness that Christ came to bring or not? Yes, it does matter. And because it does, shall we not once more heed Jesus' warning and be on our guard against those who, by clever words, would lead us away from the simple yet stern truths that lift life up and that lead it on to God?

The criminal, because of his crime and its penalty, loves to tell himself that his guilt is not as black as the law paints it. Are we not all like that? Before we have sinned sin is black and grievous. Immediately we have been tainted by it we begin to condone and excuse it. Shall we not again be instructed by Jesus' word of warning? Shall we not be careful lest our own sin be a false prophet who grows fat at our expense only to destroy us in the end?

II. Jesus in our text is plainly warning us against false prophets who come to us from without. Look deeper into His words and read them on to their conclusion. He is warning me against that false prophet that is within, my own deceitful and treacherous heart.

First Jesus says, "Beware of false prophets." Then He says: "Not every one that saith unto Me, Lord, Lord, shall enter the kingdom of heaven. Then comes this striking conclusion: "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name and done many wonderful works? Then will I profess unto them, I never knew you; depart from Me, ye that work iniquity." What do these words mean? Jesus is speaking about people who deceive themselves as to their own faith and righteousness. Yes, He is warning me against that greatest of all false prophets, my own often deceitful heart.

The devices my own heart employs in deceiving me, how ingenious they are, how specious, how hard to counteract. I hide guilt in my heart instead of repenting of it. I pretend to possess a holiness that is not genuinely my own. I tell myself that I can cover my sin and none shall ever discover it. And yet all this heresy and false doctrine. Instead of continually entertaining it because my own heart is the author of it, how much better for me if I would only listen more closely to Him who says: "Beware lest thou deceive thyself."

Can a man get along in life and make the best of himself by neglecting prayer, by refusing to listen attentively to the preaching of the Word, by neglecting the spiritual fellowship of the communion table? A man thinks he can. At least, no visible harm has ever come to him when he passed these things by. Yes, he can get along very nicely, going his own sweet way and letting God go His. Here again, is not my own heart deceiving me? Is it not catering to the wishes of the flesh and listening too much to the call of the world and forgetting the heart-searching appeal of Jesus as our text presents it?

III. By His warning word Jesus would win us away from all false prophets that we may follow Him as the True Prophet.

Unstable heart of mine, consider well the teachings that once fell from His lips. You do not like them because they rebuke your sin, because they expose your hidden faults and because in strict, stern fashion they point out the hard pathway of duty. You shrink from them because, in accepting them, you must accept the cross that He once bore. One thing, however, makes His Word binding upon you, the fact that that word is true and none can gainsay it.

Truth alone endures. Truth alone satisfies the heart and leads to God. The truth in rags is better than a lie clothed in purple on a throne. He is the *truth*. Therefore, my heart, up, and follow Him. Make Him thy prophet and let no false prophet steal away the honor due His holy name.

PRAYER

Almighty and ever-living God, who by Thy holy word hast taught us to pray and to give thanks for all Thy loving gifts, we beseech Thee to inspire us with the spirit of truth, unity, and charity. Grant that all they who do confess Thy Holy Name may grow in grace and godly love.

We beseech Thee to guide us in the selection and appointment of those who serve in official capacities in civic life; and those who minister Thy Word and Thy sacraments unto us; raise up teachers and writers who will be guided by Truth and righteousness, rather than monetary returns and social prestige. We need men and women who will apply themselves in the search for Thy truths in the same untiring manner as those who labor for the luxuries of this life.

Our heavenly Father, grant Thy grace to all men, and especially to those who worship Thee today; permit them to serve Thee in holiness and righteousness all the days of their earthly lives, and take them to Thee in heaven. Amen.

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ADDITIONAL OUTLINES

The Two Roads. Matt. 7:13-14.

1. Two gates: wide and strait.

2. Two roads: broad and narrow.

3. Two classes: many and few.

4. Two destinations: destruction and life.

"And All the People Gathered Themselves Together as One Man," etc.
Neh. 8:1.

1. The preparation.
2. The emphasis.
3. The program.

OTHER TEXTS:

"Many false prophets shall rise." Matt. 24:11.

"There were many false prophets among them." 2 Pet. 2:1.

"Many false prophets are gone out." 1 John 4:1.

"As sheep in the midst of wolves." Matt. 10:16.

SEED THOUGHTS

Read, "Which is the top side of a griddle cake" in Illustrative Stories, by William Melville Curry.

Read, "The Doctor," page 78 in New Story Talks, by Howard J. Chidley.

TRUE PROPHETS

There are people and conditions today like those that made Jeremiah's mission as the prophet of God very necessary and unpleasant, for instance, Jeremiah had the courage to go counter to such things and did it in God's name. The false prophet was a snare.

A right appreciation of Jeremiah and not a cynical sneer at him as a "crepe-hanger" and a "kill-joy" will cause us to put him among God's great souls whom Dr. Hillis thus described: In all ages when God would usher in a new epoch He has raised up some giant and set him in the midst of the people, and looking up the people have gone up to his level. That hero Moses explains the transformation of 3,000,000 slaves into a great nation. We account for Athens by the fact that God asked Homer to unveil Achilles in the sky, and looking up to that ideal hero, the rude Grecian youth emulated his example and soon the streets of Athens were filled with young patriots, poets and philosophers. We account for the marvelous success in Asia Minor by the flaming heart of Paul, of intellect and conscience all compact. Beholding Perpetua the Roman exclaimed: "What women these Christians have!" Not otherwise to Burmah God had sent the hero Judson. He found the people savages. One day the king's servants entered Judson's tent while he was sitting at his desk, struck him upon the head with a club, and while he was lying senseless and bleeding on the ground, bound his hands and carried him off to prison. The jail was a room 90 feet long and 30 feet wide, and was crowded with 100 prisoners, each tied to his stake. The roof was of thin boards. There was no ventilation, no drainage, no sanitation, only indescribable filth. When a lion in its cage near by died, Mrs. Judson obtained permission to have her husband confined in the cage. Released, he went forth among the savages on the hillsides, threading the forests, braving the swamps, daring the wild beasts. He was brave as a lion, he was gentle as an angel of God. Today his tradition is so glorious in Burmah that the natives speak of him as the "Christ-man."—J. H. String.

SUNDAY SCHOOL LESSON

HANNAH (*A Godly Mother*). 1 Sam. 1:9-18, 24-28; 2:19.

Read Also: 1 Sam. 1:1-8, 19-23; 2:1-11, 18; 3:1-18.

GOLDEN TEXT: "My son, hear the instruction of thy father, and forsake not the law of thy mother." Prov. 1:8.

Teaching the Lesson

Behind every good man of useful and honorable life there is a good woman, either a wife, mother, sister, or sweetheart. In the lesson today we study about Hannah, whose prayer of faith gave to Israel and to the world the great leader, Samuel. The lesson is taken from 1 Samuel. In the original, the books 1 and 2 Samuel are one book as is also true of 1 and 2 Kings and 1 and 2 Chronicles. The division in the English Bible was introduced by Daniel Bomberg, a Venetian printer in 1517. The divisions are entirely mechanical. The father of Samuel was Elkanah. He lived at Ramah (the heighth). He was a Levite (1 Chron. 6:22-28 and 33:38). He was sometimes called an Ephraimite because his family lived at Ephraim. The name of Samuel's mother means "grace" and Samuel means "asked of God."

Samuel is probably, next to Moses, the greatest man in the Old Testament. His influence upon the life of Israel is second only to that of the great law-giver. He made and unmade kings. It is true that a son bears all through his life the imprint given him by his mother. What then must have been the spiritual force and inherent power of the personality of this good woman? 1 Samuel 2:19 says his mother made him a little coat. It was probably a coat such as the priests wore, seamless, made of blue wool, with woven work about the neck, a circle of golden embroidery on the front and embroidered pomegranates and golden bells about the skirt. One cannot however so analyze the coat that Hannah made. It had in it the *blue cloth of love*. No man outgrows this coat. It had on it the *woven work of prayer*, and the *golden braid of consecration* and was decorated with the *pomegranates of hope*.

To be the mother of a child who shall be worthy her name and blood; a child who shall be a son of God through the indwelling Spirit of Jesus Christ; a child who shall personify all that is highest, noblest, best and worthiest among men; a child who shall stand valiantly for righteousness and truth; who shall set himself against all impurity and oppression, and bruise with indignant heel the head of the serpent; who shall be a light in the midst of the darkness of earth—this is the highest ambition any woman can have. This is the noblest work any woman can do. The angels in heaven covet this experience!

Do you know that your soul is of my soul such part
That you seem to be fibre and core of my heart?
None other can pain me as you, dear, can do.
None other can please me or praise me as you.

Remember the world will be quick with its blame,
 If shadow or stain ever darken your name.
 "Like mother, like son," is a saying so true,
 The world will judge largely of mother by you!
 Be yours, then, the task, if task it must be,
 To force the proud world to do homage to me,
 Be sure it will say, when its verdict you've won,
 "She reaped as she sowed, Lo! this is her son!"
 —Unknown.

In time gone by, we toddled to your knees
 And told the wonders of our childhood days,
 No gift we gave you was too small to please;
 No act of love too humble for your praise.

So, still, with older hands and hearts, we weave
 A golden garland for your silver hair,
 A garland of pure life and Christ-like deed;
 A witness to your Godly life and care!
 —Branch.

SERMON TO YOUNG PEOPLE

THEME: *The Romance of a Brave Girl.*

TEXT: Esther 4:14.

The Book of Esther, though a favorite among the Jews, contains no religious teaching and does not mention the name of God. Its date and author are alike uncertain, and many critics believe it is not real history at all, but a brilliant court romance with an elaborate plot. It seems to have been written to account for the origin of the Hebrew festival of Purim; and if patriotism is a virtue, then this book, though breathing in places, the spirit of vengeance, has its place in the Bible. Esther is the heroine of devotion to country. This "star" (for such is the meaning of the Persian word) has inspired heroic women in every age.

You remember the outline of the story. King Ahasuerus of Persia, in a drunken frolic, had required the attendance of his queen Vashti. When she refused, he deposed her, and chose in her place the beautiful young orphan ward of the Jew, Mordecai. It was a signal honor for a member of the despised and conquered race, but Esther's head was not turned by her sudden promotion.

Nine years now elapse. The "villain of the piece," the king's favorite minister of state, Haman, persuades his royal master to authorize a wholesale "pogrom," a massacre of the Jews in his dominions. Mordecai sees that in this terrible crisis, the one hope rests in Esther. He urges her to appeal to the king. At first she hesitates. She no longer enjoyed his on pain of death. Mordecai's response is contained in the words of our text. His moving appeal is effective and the young heroine answers in earlier favor; and in any case, none could approach the monarch unbidden.

words of touching sublimity: "I will go in unto the king, which is not according to the law; and if I perish, I perish."

Self-sacrifice is the first great law of the kingdom of God. Esther was in a terrible dilemma. On her forlorn hope hung the fate of two millions of her fellow-countrymen. But she risked all for them and succeeded.

Again, these words "If thou holdest thy peace" remind us of the cowardice of remaining silent when there are wrongs to attack or rights to defend. The bold line is the only safe policy. To compromise is fatal. Mordecai had faith enough to know that if Esther failed him, another saviour would arise, but he desired for her the honor of the attempt. There is no doubt of the final triumph of Christ in this world of ours. But woe to them who come not now to the help of their Lord!

Finally, mark the old man's closing appeal, "Who knoweth whether thou art come to the kingdom for such a time as this?" That clinched the matter for Esther. Her high position was the measure of her opportunity. We, too, born in this favored age, must surely feel the same. Vigor and courage and enthusiasm, the gifts of youth, are needed today, as never before, to free our land from irreligion and sin. It is in times of war that soldiers come to the front. It is in days of darkness that God's people must show themselves brave and true.

SERMON TO CHILDREN

THEME: *An Example of Obedience.*

TEXT: Gen. 6:22.

This morning, you will find our text in the sixth chapter, the twenty-second verse of Genesis. It reads, "Thus did Noah; according to all that God commanded him, so did he." It is rather long, so you need remember only the first three words, "Thus did Noah." The people of Noah's time were very wicked, but Noah was a good man. God was going to bring a great flood upon the land but, because of Noah's goodness, he and his family were going to be saved. God told him exactly how to build a great ark that would bear him safely over the waters. Noah did everything as God commanded. Noah's example is a splendid one for us to follow and we can do so in three ways.

1. We must listen to God. We cannot do anything good unless we know what God wants us to do. Noah had listened to God's voice. His grandfather was Methuselah, the oldest man that ever lived, and Methuselah had remembered Adam. No doubt his grandfather had often told Noah, when he was a little boy, many stories about Adam when he had been in the Garden of Eden. Thus Noah learned about God by listening to his grandfather. So we, too, can learn of God by listening to what our parents tell us.

A boy was sitting on the verandah, reading a book, when his father came up the steps. "Well, my son, what have you there?" he asked. The boy blushed, because he was reading the sort of book his father had often told him he should not read. However, he told his father the name of

the book. Then the man replied, "I am very sorry. You had better destroy such a story." Later, the father saw a light in the next room and went in to see who was there. He found his boy tearing up his book and burning it in the fire-place. When he asked the reason, the lad replied, "Why, you said I had better destroy it and I thought you knew what was best, so I am burning it." Surely that boy was listening to God through his father's counsel.

2. We must obey. What would have been the good in giving Noah all the most careful instructions about how to build the ark if Noah had only listened and had not followed those instructions? Neither shall we get any good from reading our Bibles or listening to what mother tells us is right, unless we learn to do as they teach us.

I have always wanted to be able to play the organ so that I could play some of the hymns I love. How can I learn? I had a girl of fourteen once, who played the organ for me in my church services. She had never had a lesson from a music teacher in her life. Some years before, she had bought a large book and studied from that. Now, supposing I got that same book and got away off by myself, perhaps in the attic where no one would disturb me, and there I memorized every word in the book. Could I go up to the organ in this church and play, "Jesus Loves Me?" "No," you will say, "of course not. You must study your book and then go to the organ and practice on the keys what you have learned." Even you, my little folk, if you are to follow Noah's example, you must not only hear good sermons, but you must practice what they tell you to do.

3. You must begin now. Noah was a hundred and sixty years building the ark yet he began it just as soon as God told him to. We should do the same. Don't wait until we are older. If we are going to do anything real big, we cannot begin too soon.

The mother in a certain home was going away for seven weeks. She had never been away before, and her youngest boy, who was fourteen years old, was feeling lonely at the thought of it. Just before she left, the little fellow came to her and said, "Mother, while you are away I am going to promise to go to church at least once every Sunday." He missed the very first Sunday, but he never did again. A year later, his mother died and since then, he had never taken back the promise. He has kept it. That boy is a minister today. We are never too young to begin to love God and to keep His commandments.

EVENING SERMON

THEME: *Esau; Jacob: A Character Study.*

SCRIPTURE: Gen. 25:27-34; 27:1-41. **TEXT:** 25:27.

INTRODUCTION: Family problems are always of interest. Our attention is drawn by its simplicity and its cunning. The relation of the two brothers with Esau directing the relationship is an old and ever present situation. A hunter returning from his hunt, weary and hungry. His brother's evening meal was inviting. A simple request is made by the

hunter and a sinister plan injects itself into the request. It was an absurd idea to sell birthright for a mess of pottage but Jacob knew his brother attached little value to his heritage. Had observed his brother's carelessness and worldliness.

I. *Compare the Characters.*

Esau. Thinks only of his physical need. Aroma of pottage blinds other senses. Careless of consequences. Selfish pleasure of the physical man is placed above spiritual privileges. Impetuous. Sees only today's need.

Jacob. Cool, crafty, would use brother's immediate need to further his own interests. Leads his brother on. Accomplish his own ends in spite of method that was base. Would make personal gain out of brother's weakness.

II. *Selfishness in Each Man.* Esau was selfish. A selfishness that was animated with a desire to satisfy the physical needs of the moment no matter what the cost was later. His selfishness led him into exaggeration. "Behold! I am at a point to die." Faint from fatigue and hunger, but far from death. His horizon of life was limited by today and the temporal things of that day. A picture of men today, who will accomplish their end by any means, of men who measure the real values of this life only in terms of the material.

Jacob was selfish, but in a different way. A cool, crafty, underhanded planning was his. Appreciated spiritual values but was not concerned with what method he obtained them. Willing to see another lose what was rightfully his, simply because that one was not sharp, not awake to his interests. Willing to take from another, under the guise of a "right," a purchase, that which could not be "sold." Men today are not much better than this one when they will twist the law so that it not only fails to protect the right, but becomes a means of safeguarding the criminal.

III. *The Folly of Selfishness.* Esau lost the thing of greatest value, his birthright. Jacob's life marked by moment of spiritual weakness. Selfishness does not do what it promises. We gain only to lose. We gain, but how we gain is more than gain itself.

MID-WEEK TOPIC

THEME: *Why Study?*

TEXT: 2 Tim. 2:15.

Paul writes to his young son in the ministry. This text seems to sum up, to gather together in a brief compass that which should be the controlling purpose of the young preacher's life. Such a purpose should dominate, not only the preacher, but every teacher, layman and officer in the Church.

In this text we hear the voice of experience admonishing the mind and heart of inexperience. A student who sought God's divine approval paid the price of his seeking and won a glorious victory, thus opening a way

of approach for young Timothy, and for all who are willing to endure hardships as good soldiers of Jesus Christ.

I. Study. How many of us arrive at our conclusions and state our doctrines without study. A young man who boasted of his atheism was asked if he had read a certain book on God. "No," was his prompt reply. "I cannot read such a book." "Then," said his friend, "you cannot say there is no God without exposing your ignorance."

II. "Rightly dividing the word of truth."

Jesus said, "I am the Truth." It must be embarrassing to Him as He observes our lack of discrimination. It must embarrass Him that we do not more often attempt to discover the reason for the hope that is within us. Why study? To separate the chaff from the wheat; to separate the sheep from the goats; to separate the light from the darkness; to separate the true from the false; to come in contact with that vital truth which shall outlast the stars.

III. Why study? "To show yourself approved unto God." Whatever men may say, let me hear my Master say, "Well done."

It was said of the students of Mohammed that they saw his name written in the sky. It can be said of those who seek the approval of God that they saw his name written in the heart of Jesus, and they heard his voice, steadying their disturbed nerves and their decaying faith, saying, "This is my Beloved Son in whom I am well pleased."

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U.

Intermediate: When Jesus Traveled: What He Said and Did. Matt 9:27-38.

Junior: Trips for the Stay-at-Homes: A Day Among the Indians. Mal. 1:11.

Young People: How to Become Truly Popular. Phil. 4:6, 8; 1 Pet. 3:8-11.

Helpful Reading

EGGLESTON: Womanhood in the Making.

STIDGER: Personal Power.

DAVIDSON: Pennell of the Indian Frontier.

KLEISER: Training for Power and Leadership.

Call your opinions your creed, and you will change it every week. Make your creed simply and broadly out of the revelation of God, and you may keep it to the end.—BROOKS.

AUGUST 17, 1930

NINTH SUNDAY AFTER TRINITY

CALL TO WORSHIP: "Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my strength and my redeemer." Ps. 19:14.

PSALM: III.

ANTHEM: The God of Abraham Praise.—*Shelley*
The Lost Sheep.—*Foster*

OFFERTORY SENTENCE: "For the Lord, thy God bringeth thee unto a good land, a land of brooks of water, of fountains and springs, flowing forth in valleys and hills: a land of wheat and barley, and vines and fig trees and pomegranates: a land of olive trees and honey: a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it: a land whose stones are iron and out of whose hills thou shalt dig copper: and thou shalt eat and be full and thou shalt bless thy God for the good land which he hath given thee." Deut. 8:7-10.

OFFERTORY PRAYER: Lord God of Hosts, we come to Thee with thanksgiving in our hearts and praise on our lips for the ever-increasing riches of all kinds Thou hast bestowed upon us. We thank Thee for the privilege of returning a portion to Thee for increasing Thy Kingdom on earth among men, grateful to Thee for permitting us to share in Thy work. We do this in the Name of Thy Son, Jesus Christ. Amen.

BENEDICTION: The grace of the Lord Jesus Christ be with thy spirit.

MORNING SERMONS

THEME: *Bridging Between Sundays.*

SCRIPTURE: James I. *TEXT:* James 1:22-25.

HYMNS: O That The Lord Would Guide My Ways.—*Evan, C. M.*
Jesus, Saviour, Pilot Me.—*Pilot. 77,77,77*

I. INTRODUCTION.

1. The root of the text: "Be ye doers of the word and not hearers only, deluding your own selves."

2. The time division of this text. Also in our common experience: Sunday is the day for hearing the word; the rest of the week is the time for doing the word. Our problem is to carry the message of the Sabbath through the week, in other words the theme, "Bridging between Sundays."

3. The peril of failure at this point. "Never was there a time when interest in the Scripture was more keen or more widely spread, especially among the educated classes, but it is much to be feared that with many of us the interest in the sacred writings which is thus roused and fostered remains to a very large extent a literary interest. We study lives of Christ but we do not follow the life of Christ. We pay the empty homage

of an intellectual interest in His words and work, but we do not the things which He says. We throng and press Him in our curiosity, but we obtain no blessing, because in all our hearing and learning there is no true wisdom, no fear of the Lord, and no doing His word." (Dr. Plummer's Commentary.)

II. DISCUSSION.

1. Hearing and doing in the Text.

a. Outline of the passage. Exhortation to hear. Exhortation to do as well as hear. Illustration of mirror. Blessedness of combination.

b. Results of hearing and not doing (Natural process). 1. Self-deception. Meaning and subtlety of this sin. Substitution of form for substance. "Going to church, etc.," as supreme end of Christian living. What about Christian life as object of church going? "How true, good, beautiful!" we say as to sermons and truth, but do not apply them. The peril and punishment of learned but un-lived truth. 2. Loss of vision. "Straightway forgetteth what manner of man he was." Loss of power to see or recognize himself and so still further self-deception. "Lost" means to lose natural abilities; "saved" means to conserve, use and develop. Fishes in mammoth cave, or man who wilfully shuts his eyes to truth. John 3:18, Seq. Need of awakening to our own condition.

c. Results of hearing and doing. (Also a natural process.) 1. Continuous spiritual liberty. The "law of liberty" continued in. Compare American institutions. Liberty as freedom to do right. "Personal liberty" not for slave to drink, cigarettes, gluttony, indolence, worry, sin. 2. Automatic blessing. "This man shall be blessed in his doing." Not *for* his doing. Real reward of doing is something inherent. Reversal of self-deception and loss of vision. "He that willeth to do His will shall know of the teaching." Growth, power, joy. All the powers normally and naturally developing. This is "being saved."

2. Application.

a. To Christian life generally. Not feebly wish it were applied. Not "How true, how good, how beautiful!" but "How can I take it into my life program and make it part of myself?"

b. To Sabbath and the Week. 1. Place of Sabbath. Rest, recreation, worship, mercy, spiritual culture. 2. How connect the Sundays. Illustrate by Brooklyn Bridge: the piers, cables, stream, highway, point of attachment of cables. The four cables; scripture, meditation, prayer, service. 3. Scripture. Necessity of this to daily life and growth. Illustration of eating food. 4. Meditation. Time the great excuse. Time to meditate if not to read much. "If a man should be at his desk an hour a week; if a farmer should milk his cows once a week; if the doctor should be in his office two hours a week. They wouldn't succeed. No more can a man get into the kingdom of heaven by practicing religion two hours a week." Take notes on sermon: think out alone for yourself. Immense value of this. We can if we will. Illustrate by mastication, digestion, assimilation. A little well digested better than much undigested. Spiritual dyspepsia and auto-intoxication. 5. Prayer. Not stated prayer, but

steady prayer. "Without ceasing," anywhere, anytime, about everything. An attitude of the mind. Illustrate by breathing all the time; involuntary; deep breathing. Prayer during hearing will help doing. Pray God to show you where this message applies to you. 6. Service. Illustrate by exercise as climax of physical parallel. All of our preparatory physical efforts are worse than wasted unless they are definitely aimed toward some use of the strength thus acquired. There are some people who spend much time taking their daily dozen, or loafing about sanitoriums to cultivate their physical life during vacation, who come back to their homes in the Fall and waste their newly acquired strength on the empty trifles of personal and social frivolity. So there are many people who have been called "Sermon tasters," who listen very attentively on Sunday morning and then go home and discuss the sermon purely as a sermon, commending or criticising its delivery and emotional thrill but apparently never for a moment allowing it to make the slightest difference with their personal attitude or daily life. James has characterized this type in unforgettable words. Note, James 2:1-4; 14-16; 3:13. Christ also scored it even more ruthlessly in the conclusion to the sermon on the Mount. Matt. 7:21-23, 24-27.

III. CONCLUSION.

1. The fine joy and privilege of a growing, continuous, un-intermittent Christian life.

2. This the only protection against the world and sin and the only real preparation for the next world and its righteousness.

3. Keble's Hymn:

"If on our daily course, our mind
Be set to hallow all we find,
New treasures still of countless price
God will provide for sacrifice.

* * * * *

(Pericopes)

THEME: *Learning from the Children of This World.*

SCRIPTURE: Luke 16:1-9. **TEXT:** Luke 16:9.

HYMNS: A Charge To Keep I Have.—*St. Ethelwald, S. M.*
Ye Servants of The Lord.—*Narenza, S. M.*

Our text for this morning is one of the hardest in all the Bible to explain and understand. Some texts are like milk for babes. Others are like meat for grown-ups. This one is of the latter kind. Some one has called it meat of a tough variety. No doubt, the speaker is correct.

And yet it is good for us to deal with a text of this kind. Our brains are like our muscles. Unless they are exercised they become soft and flabby. And the same thing is true with our spiritual powers. They need to be exercised in order to develop. Let us not pass hard texts by just

because they are hard. Let us wrestle with them. If nothing more, let us try to grow strong in our effort to master them.

Look at this text in its setting. This steward has wasted his master's goods and is to be discharged. He anticipates this discharge and prepares for it. He calls in his master's creditors and tells each of them they owe only half the amount charged against them. Naturally, they are pleased. Shortly comes this steward's discharge. These creditors remember the favor shown them and take this steward into their houses, providing a home for him in his time of need. "Now," says Jesus, "learn a lesson from this steward. Make friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations."

Does Jesus mean to approve this steward's crookedness and unfairness toward his lord? Does He mean to say that this steward did well to live by his wits rather than by honest work? Does He mean to say that money is the life-saver in which we should put our trust? Looking closely into this text, it seems that Christ is showing us this steward chiefly as an example of the shrewdness and resourcefulness of the world. The children of this world ought not to have a corner on wisdom. Let Christians be wise and bold. Let them learn from this steward how to turn a bad situation into a profitable one. If this is not the meaning of Jesus here, then, for all practical purposes, it might very well be, for surely this is a lesson that Christians needs to learn and a lesson which the children of this world can well teach them.

I. In the first place, Christian people ought to show something of the same energy in the work of the kingdom of God that this steward did in serving himself.

Look at this steward. How prompt he is. How clever. How active. He realizes trouble is at hand and immediately he is up and doing. And is not this life, at least, life among the children of this world? How they can work for money. How they can bestir and exert themselves in the interest of their own advancement. No hour is too early, no day is too dark, no obstacle too great to keep them from their heart's desire.

The same energy that people display in serving the things of self, Christians ought to display in the service of God. Can you get to work at nine sharp each day in the week? Then, do not say it is impossible for you to get to church at eleven on Sunday. Can you travel five or ten miles to collect a note due you? Then do not say that it is physically impossible to visit a sick friend and to go on errands of mercy. Try to serve God as enthusiastically as you serve yourself. Be as honest and careful toward Him as you are toward an employer from whom you are expecting a nice raise in salary.

What would such a spirit as this do for the church? Would it not work real wonders? Would it not turn the world upside down within a week?

II. Christians ought to show the same wisdom in furthering the interests of the kingdom that this steward displayed.

This steward was smart. He had brains and he used them. He may have used them altogether for himself. Even so, his ingenuity was so great that even his deceived lord was compelled to praise him for it.

Christian people need to be wise as well as energetic and prayerful. Let them trust in God—but let them also use their brains. Let them summon the best intelligence in the church to care for its interests. If a man can make a million for the business he represents, let him do the same favor for the church.

A certain chain store, before it opens a new store, studies the neighborhood. The people are counted who pass on the street within an hour's time. Before the store is opened every means is employed to make sure in advance that it will succeed. Let the church learn from all this. Let us not put churches where the public will never find them. Let us not build churches that are so unattractive that when men do find them they are frightened away. If the mountain will not come to Mahomet let Mahomet come to the mountain. If the people will not come to receive the Gospel we have to give let us take the Gospel to them. Let us carry our work forward with intelligence. Because we trust in God let us not be so silly as to think that success will come and souls will be saved without effort on our part.

III. Christian people ought to show the "never-give-up" spirit in their work that this steward did in his.

Yes, he was almost beaten. Things looked more than dark for a while. When the news came it might have prostrated him. It did frighten him. But it frightened him into action. We do not approve of his tactics, but we do admire his courage, his nerve, his dauntless spirit.

Christian people must not give up the battle too soon. If a bad man can improve a bad situation that seems impossible, how much more bold and enduring they should be with all the truth of Jesus and the resources of God behind them!

Courage—a simple virtue—but, oh, how the followers of Jesus need it! Too long have we accepted defeat as a matter of course. Too long have we watched other people succeed while we have been content to take what they have been willing to give us. We can do big things and good things in our own name and by our own right. Let us wake up and do them. Let us end the night of weeping. Let us take the everlasting Gospel and declare it, confident of this that He who gave it will not allow it to be put to shame in the end. If this is not the teaching of today's Gospel, surely it might well be, for it is indeed a lesson that we all need and one which the children of this world can easily teach us.

PRAYER

O Father Divine, our thoughts ascend to Thee with yearning to understand and to obey Thy will and law. Thy wisdom brought forth the earth on which we live, and the creatures living thereon. That which we do depends upon Thy will and its manifestation unto us. We think ahead only in terms of Thee. Grant us wisdom to chart the way ahead, so we may make no grievous mistakes, because we are only children depending upon Thee.

Grant us a better understanding of the teachings of Thy Son, so we may walk more uprightly in Thy sight. We ask in His Name. Amen.

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ADDITIONAL OUTLINES

"O Lord, Revive Thy Work in the Midst of the Year." Hab. 3:2.

1. The day's purpose.
2. The day's possibilities.
3. The day's suggestions.

"But the Wisdom That Is From Above Is First Pure, Then Peaceable, Gentle and Easy to Be Entreated, Full of Mercy and Good Fruits." James 3:17.

The Life of Wisdom—

1. First pure.
2. Then peaceable.
3. Then gentle.
4. Easy to be entreated.
5. Full of mercy and good fruits.
6. Without hypocrisy.

OTHER TEXTS:

"Learn not the way of the heathen." Jer. 10:2.

"Learn of Me." Matt. 11:29.

"Learn to maintain good works." Tit. 3:14.

"The things written for our learning." Rom. 15:4.

SEED THOUGHTS

I visited a farm that is for sale and after looking around I felt as Thoreau did when he visited the Irish laborer who was living in the tumble-down farmhouse near Concord. The Irishman's place was dirty, and he himself was poor, not because he didn't work hard, but because he didn't work right.

My farmer's yard is cluttered up with remnants of old vehicles and machines. The walls of his barn are honeycombed with holes. His machinery is left open to the weather. Disorder is everywhere.

Money poverty isn't what causes this condition. It is caused by poverty of the mind. His yard is an advertisement of the condition of his brain. In a week a good workman could put the place in such condition that its selling price would mount several hundred dollars.

Farmers are not the only offenders in this way. Visit manufacturing plants and you will find the same disorderly conditions. Yards will be cluttered, materials will be wasted, machines will show lack of care, dirt will be found everywhere. Dirt in an office or factory or farm is an expression of dirty thinking. Clean, orderly, organized thoughts result in cleanliness, order and organization.—The Heidelberg Teacher.

A young undergraduate, at Harvard, was asked by his professor, "What do you know of Herculaneum and Pompeii?"

"Why, sir," replied the young student, "they were two ancient cities in Italy which were unfortunately destroyed by an overflow of saliva from the Vatican."—Lest I Forget.

Announcement is made of the invention by a young Norwegian of a "business brain" which will record the sales, calculate and record the prices, add and figure the discounts desired, record in proper classification the discounts and net totals, multiplying the pounds and fractions in weights by a fraction in price and at the end give the grand total of the various sub totals of the columns. This machine may be in a distant part of the building from the person making the sales, but will conduct all this mathematical process when the salesman writes upon a pad properly placed in his department, the sale he has made. It is a complete accountant and bookkeeper. The report seems almost incredible and leads us to ask, what man may next invent.

SUNDAY SCHOOL LESSON

SAUL (A Man of Great Possibilities Who Failed): 1 Sam. 9:15-17, 25-27; 10:1, 19:9-11; 31:1-4.

Real Also: 1 Sam. 8:9-14; 18-24; 10:2-27; 11; 13; 15; 16:14-23; 28; 31:5-13.

GOLDEN TEXT: "Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:12.

Teaching the Lesson

We come today to a study of one of the most interesting personalities in the scripture record. A man of magnificent endowments, of native modesty (he hid among the baggage and declared himself a Benjamite of the smallest tribe and the most insignificant family), but his life went out under a cloud. He was selected of God to do a good work (1 Sam. 9:15-17), but he became self-reliant, developed a selfish and fickle disposition and his life ended in disaster. Samuel anointed him both secretly and publicly. The ceremony is still followed in England where the Archbishop of Canterbury anoints the king and kisses him, and then the kiss of allegiance is given also by the Bishop and by the Premier Peer of each order representing all the Peers.

An analysis of the causes of Saul's downfall may be summarized briefly as follows: (1) His jealousy of David and of the priests, 1 Samuel 18:26, 1 Samuel 22:17-19. (2) Self-reliance—instead of God-reliance. He relied upon his own great gifts. Moody had few gifts and relied upon God. God can use a man of great gifts if the man does not trust entirely in them. (3) Lack of real depth of character. Many describe Saul as "the fickle man." It was not Saul but his servant who suggested getting advice from the prophet Samuel. He was ready enough to consult the witch of Endor, but he did not think of consulting the man of God. His chief thought after the conference was how small a fee it was necessary to pay the prophet (1 Samuel 9:7). He has had many descendants in these later days. The

point was settled by the servant's producing a piece of silver weighing a quarter of a shekel, worth about sixteen cents and equal in purchasing power to about a dollar sixty cents today. A man once gave a friend of the writer's a wedding fee of fifty cents!

Dr. A. B. Davidson, in his sermon entitled "Saul's Reprobation," analyzes the secret of Saul's downfall in which he declared that he was not a vulgar hypocrite. He believed what he said, but he *did now know* what obedience meant. His great fault was religious incapacity. People get out of religion only as much as their cup will hold. Saul's cup was very small. He had not the faculty of knowing what religion meant. It took a general compliance to be obedient. He lacked depth. He became disappointed. He knew he was unsuccessful. He felt himself unable. His failure haunted him. He became perplexed, struggling with a task beyond him, realizing his own inability but desperately trying to accomplish it, he lost his mental balance.

(4) He did evil. See Psalm 34:16. Dr. George F. Pentecost has declared that Saul's overthrow was the result of military mismanagement and of moral decay. He forgot his high moral trust in selfish ambition. He went on to acts of sacrilege and disobedience and mental perversity which led to moral darkness. He found himself snared in the works of his own hands. Psalm 9:6. Physical results followed, as they always do on the heels of moral causes. It is impossible to divorce the moral from the physical world. Saul sowed a moral wind and reaped a physical whirlwind. That is to say his moral downfall led to his temporal and material overthrow.

The teacher should read carefully Browning's poem "Saul." A splendid analysis and discussion of this beautiful poem is found in Davies' book "Spiritual Voices in Modern Literature." For vivid imaginative touches of historical value that put one back into a setting of the time, read Ingraham's book "The Throne of David."

SERMON TO YOUNG PEOPLE

THEME: *The Story of a Runaway Slave.*

TEXT: Philemon.

It was a happy chance which led to the inclusion, in the Canon of the New Testament, of this letter from Paul to Philemon. If the Bible were simply a book of dogmas, there would have been no room for it; but we should have lost something very precious, one of the most intensely Christian Documents ever written, full of tact and courtesy, playful humor and tender winsomeness. Renan called it "a veritable little masterpiece in the art of letter-writing."

Its recipient was a native of Colossæ, a little town in Phrygia. We do not know how he first met Paul, but some think it may have been at Ephesus. At any rate, Philemon and his friend, Epaphras, had founded the first Christian church of Colossæ, the former supplying his house and wealth, while the latter did the actual preaching and teaching. Among the first converts were Philemon's wife, Appia, and their son, Archippus.

The interest now shifts to a much humbler individual, one of the rich burgher's slaves, called Onesimus. "Onesimus" means, literally, "profitable," but the bearer of the name was far from being that. A more *unprofitable* person could hardly be imagined. One day he ran away, probably absconding with some of his master's money as well. By some means or another, he seems to have stowed himself away on a boat bound for Italy, and at length he reached Rome. Here he met the apostle; how, we know not. Footsore and heartsore, he confessed all to his master's old friend. And Paul did not fail him. Beneath the surface he saw the possibilities of goodness; he taught Onesimus the saving truths of the Gospel, and so the slave became a member of the body of Christ and the apostle's "dear son," begotten in his bonds. Paul even persuaded him to return to Philemon and ask for his forgiveness. If we wonder at this, we must remember that the early Church accepted the institution of slavery without criticism, while at the same time undermining the sanctions on which it rested by its proclamation of the Gospel. The power of Christianity to overcome social evils does not lie merely in legislation, but in its gradual yet powerful influence upon the hearts and lives of individual men and women.

Paul wrote this letter, and sent it with the returning fugitive. Read it carefully for yourselves, and you cannot but be delighted with its ingenuity. "Take him back," he says, "as if he were myself. If he has wronged you in anything, put it to my account. Here is an I. O. U. for the amount. 'I, Paul, will repay; signed with my own hand.' Although, speaking of debts, do you not owe me your own soul? I rely on your obedience;" behind the playful raillery comes this touch of earnest authority. And the letter ends with loving greetings to all.

How the epistle and its bearer were received, we are not told. But we can hardly doubt what the result of such powerful pleading would be; and, indeed, the Apostolic Canons declare that Onesimus was set free and even became a bishop in later years. Doubtless in after years he would jealously guard the precious document which had done so much for him, and thus there was preserved for the New Testament this delicate little cameo of friendship and love, this idyll of God's grace.

SERMON TO CHILDREN

THEME: *The Golden Chain.*

TEXT: Matt. 5:19.

There are two things about our text for today that I do not like. It is a long one and will be hard to remember. And it teaches what may seem a harsh lesson and perhaps we do not care to consider it. However, since we must not only learn the easy and pleasant lessons but also the hard and unpleasant ones, we had better not omit this one today. But let us look up our text and see what it says. It is a part of the nineteenth verse of the fifth chapter of Matthew: "Whosoever therefore shall break one of these least commandments, he shall be called the least in the kingdom of heaven." It means that if we disobey one of the smallest of God's commandments, it shall be as if we had broken the larger ones. Jesus is the

one who spoke these words as a warning to us as well as to those who actually heard His voice.

Let me explain the meaning of our text in telling you a custom they have in mountain climbing. If you and I were to see a number of men in Switzerland starting out to climb a mountain of the Alps, we would see that they would always take a guide with them. This guide would take among other things a rope to use in his work. Later in the day, when he comes to a very difficult place to climb, he would scramble up first. Then he would tie one end of the rope to a secure place and throw the other end of the rope down to his companions. They would climb up hand over hand by way of the rope, onto the safe place where their guide was. Yesterday, I got this piece of rope at the store. It is new and the strongest they had. Do you suppose an Alpine guide would use it for his work? "Why, no," you would say, "of course not, for in one place it is cut very nearly in two." But, boys and girls, all the rest of the rope is solid and good, why worry about that one little spot? "Because," you would almost like to shout at me, "because the rope would break in the very spot and the men would fall down onto the cruel rocks far below them and perhaps be killed."

Now we must understand more clearly the meaning of our text. The Commandments God gave us are to show us what we are to do if we love Him. As we strive to do our best, it is by means of these commandments that we are able to climb nearer to God. If we break one of His laws, it is like this rope made weak in one place; we weaken our hold on God and may fall.

Here is another way we may learn the same lesson. I have a gold watch in my hand and you may guess that I would not want to have it fall on the floor and get broken. Still I am going to swing it by the end of this chain. See, it is safe from any danger for every link is strong. One Sunday afternoon, I was walking along the street with a chum. Suddenly I stopped for, almost at my feet, was a lady's gold watch. I learned later that one link in the chain that had held it had broken and the watch fell to the ground. It would have been useless for this woman to be glad that all the other links were strong. The weak link had lost her watch for her.

Boys and girls, we have something within us far more precious than a gold watch. It is our soul, which God so loved that He gave His son to die for us. It is by the links in the chain of God's commandments that we are able to get back to God and give our souls into His care. If we break one of these laws, our soul may be lost.

EVENING SERMON

THEME: *When Jesus Slept.*

SCRIPTURE: Matt. 8:18-27.

TEXT: Matt. 8:24.

INTRODUCTION: Marvelous contrasts in the Master's life. Born in stable, yet angels sang at His birth and Kings came to worship Him. Amazed the doctors of the law in the Temple, yet was obedient unto His

parents at Nazareth. Hungered in the wilderness, yet fed thousands. No place to call His own, yet distributed blessings wherever He went. Wept at the tomb of Lazarus, yet brought joy in calling him back to life. And in the lesson tonight, tired of body and exhausted, yet ruler of the wind and waves of the sea.

I. *The Scene of Action.* Sea of Galilee nestled among the hills 300 feet below sea level. Cities of old along its banks gone, margins desolate, but the beauty of the lake still remains. Palaces in ruins, synagogues are in dust. Jews, Romans, Christians, Moslems, and again the Christians have ruled about its banks. With all the changes, its beauty is still as the Master saw it. Still its surface reflects back the glory of the eastern sky. What a picture of His Church, through all its storm and stress periods, with its storm tossed hours and calm, it may still glorify Her Christ.

II. *The Storm.* After a day of teaching, Jesus and disciples take boat for retreat from crowd. The surface of the sea a mirror all day, now becomes storm tossed. Winds from the mountains sweep down and churn it into a fury. Storm not punishment for fleeing from duty; the Master was with them. They were following His leading "to the other side." So storms may cross our path even in the line of duty, when we are near the Master. All life's problems and battles are not the result of failing to serve Him, but may come even when we are faithful.

III. *The Fear.* Disciples realized their peril. Send out their "S.O.S." "Save us ere we perish." "Carest Thou not." "Master, we perish." Each called in his own way for help. A weak faith that could not experience trial and trust in the Master at the same time. A Christian's life is not an insurance policy against trial, but is a stay in the troublesome hour.

IV. *The Master's Sleep.* His human nature exhausted. Not actively directing the course of the ship. His spiritual leadership discounted. His sleep was the source of their perplexity. If Christ sleeps in our lives, it means our spiritual powers are dormant.

CONCLUSION: The winds and waves obey His command. Give place to His spirit in your life. Take your problems to Him; await His command that brings out of the storm a peaceful calm.

MID-WEEK TOPIC

THEME: *Loyalty to Knowledge.*

TEXT: John 13:17.

Loyalty to a lie is disloyalty to truth. One bandit may be loyal to another. One farmer may be loyal to another. It may be to his own advantage—to his own profit—to his own financial gain, but when we speak of loyalty to the principles of Christ, we are speaking of loyalty to a sublime principle.

I. Jesus illustrates the conduct of loyalty to love. "Having loved his own which were in the world, he loved them unto the end." Jesus, knowing that His hour was come that He should depart out of this world unto the Father, gave Himself to the tender ministry of love by his action—knowing; rising, girding, washing.

II. Loyalty to light. The spirit of truth he promised would come to bring light to those who would open when the knock was heard at the door of the heart.

III. Loyalty to life. "I am the vine." Loyalty to the Father was the master note of His ministry. He urges loyalty through His life's ministry, and He urges loyalty at the moment of His death. Love, light, life—what a trilogy.

If we cultivate an unadulterated love and seek for the searching light of truth, we will learn the true secret of living. It will increase our love for Christ, our light of Christ, and our lives will be lost in Christ.

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U.

Intermediate: Whom Shall I Choose for My Friends? 1 Sam. 18:1-4; 19:1-7.

Junior: Trips for the Stay-at-Homes: A Day in the Open Air and What We Learn. Matt. 5:26-29.

Young People: When Jesus Traveled: What He Saw and Did. Luke 8:22-48.

Helpful Reading

RIX: Jesus Lover of Men.

ROBERTSON: The Spiritual Pilgrimage of Jesus.

JONES: Christ of The Indian Road.

ROBSON: Ion Keith-Falconer.

AUGUST 24, 1930

TENTH SUNDAY AFTER TRINITY

CALL TO WORSHIP: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His Temple." Ps. 27:4.

PSALM: 96.

ANTHEM: Lead Kindly Light.—*Schnecker*

Show Me Thy Ways.—*Rogers*

OFFERTORY SENTENCE: "Thus saith the Lord; set thine house in order, for thou shalt die and not live." 2 Kings 20:1. (Isa. 38:1.)

OFFERTORY PRAYER: Our Heavenly Father, we come to dedicate ourselves and our possessions to Thee and Thy service. Accept our gifts, and bless us. We have need of Thy loving care in every hour. Amen.

BENEDICTION: The grace of the Lord Jesus Christ be with you always.

MORNING SERMONS

THEME: *If Christ Were Casting Out Devils Today.*

SCRIPTURE: Matt. 12:22-37. **TEXT:** Vs. 22.

HYMNS: Approach, My Soul, the Mercy Seat.—*Burford, C. M.*
Out of The Deep, I Call.—*St. Bride, S. M.*

I. INTRODUCTION.

1. Demon-possession as thought of in Bible times. Much difference of opinion, especially of late, has prevailed concerning the meaning of the Bible teaching on personal devils and particularly demon-possession as presented in the Gospels. There is plenty of room for difference of opinion, varying all the way from an extreme literalism to some form of insanity, and to what we ordinarily think of as sinful habits. The present tendencies run probably more to some form of mental disease. Each one must interpret the matter as best he can from his own point of view. Whatever one's interpretation may be this is obvious that demon-possession was one of the major points of Christ's attack upon the ills that beset human nature.

2. There can be no difference of opinion that sin of all kinds, and its fruits, is just as real today as it was in Christ's time and just as much an object of divine attack as ever. Whether we think in terms of personal devils or devilish persons we can think of Christ still working to cast out their influence from human lives and society.

II. DISCUSSION.

1. Interpretation of the passage.

a. Case of a dumb and blind man. Compare Helen Keller.

b. The physical condition relieved and the mind cleared.

c. Disease as a result of sin. Sin as a condition of a heart in the possession of evil spirits, whether we interpret the word "spirits" as personal or as merely habits. Note verses 33-35.

2., The deeper dumbness and blindness of the soul.

a. Christ's indictment of the Pharisees. He relieved the unfortunate man possessed with a demon that made him both dumb and blind, so that he both spake and saw. The same condition spiritually possessed the Pharisees, namely, blindness and dumbness. They justified their own hatred of Him by charging Him with alliance with the devil. They were the ones most seriously demon possessed, but were too blind to realize it.

b. Some of the "devils" in them and in us. The worst evils that can possess the human heart are not those of the flesh but those of the spirit. Christianity has leavened the social order so that obvious forms of evil are out-lawed, but the subtler sins of the spirit still make it possible for the devil to pose as an angel of light. Three of these are suggested in the passage. 1. *Negative goodness.* Verse 30. The aimless, blank, meaningless lives that never do anything positive or brave for righteousness. The devil does not ask positive evil, only colorless goodness. Verse 33. Cowardice, play-safe, compromise, respectability, easy living; these Christianity would cast out today from human hearts. 2. *Self-seeking goodness.* Verse 24.

The prime sin of the Pharisees, their reason for misinterpreting Christ, was the position of influence they held among the people as religious leaders. Christ attacked them and denied their leadership. If they admitted that His leadership was from God, they were conceding that theirs was not from God. In order to protect themselves, they charged Him with working with the power of Satan. Goodness to them was a mere way of keeping hold of their position and its prestige.

The same evil appears in modern influential and religious circles. A common attitude among business men is simply that religion is one among many things that help business. Business they assume is the foremost interest and religion is productive of character that adds stability to business. But let religion attack the evils of business and immediately the minister is charged with either ignorance, or talking in the pulpit of things that he should not. The old adage "Honesty is the best policy" is a case in point. Honesty is not a policy at all but a principle. Religion is not a handmaid of business but business should be the humble handmaid of religion. This is an entirely possible attitude together with the most complete conformity to social ethics. This is the basis of intolerance, hatred, church strife, sectarianism, etc. 3. *Idle Goodness. Verses 36-37.* The word "idle" in Greek means inactive, workless, useless, lazy. The commonest sin today among so-called good people. Good, but good for nothing. Note connection with "words." The peculiar sin of the idle is idle talk, criticism, gossip, ignorant, baseless slander. Note the Pharisees on Christ. Wasted time and idle living.

"You may never see a miser's ghost,
Or the ghost of a murdered wife;
But scoff as you will, some day you'll meet
The ghost of your wasted life.

He'll stare at you when you sit alone
In your chair by the smoldering fire,
But try to disown him, you who dare,
And he'll call you cheat and liar.

He'll call to mind things left undone,
And kind words left unsaid;
He'll not leave you at the bridge,
But follow you home to bed.

You may scoff at ghosts for all I care;
But even your sneers won't last
When you're face to face with your own ghost—
The ghost of your wasted past."

—J. A. Peterson.

III. CONCLUSION.

1. Those possessing these demons are blind to them and "dumb" because of them.

2. Only Christ can cast them out.

* * * * *

(Pericopes)

THEME: *A Picture of Divine Sorrow.***SCRIPTURE:** Luke 19:41-48. **TEXT:** Luke 19:41-43.**HYMNS:** The Son of God Goes Forth to War.—*All Saints New, C. M. D.*O Jesus, Thou Art Standing.—*St. Edith, 76, 76, D*

Our text leads us to one of the mountain tops of history. We stand with Jesus on a high elevation commanding a view of the glorious city of Jerusalem. Wonderful is the panorama that spreads out before us. Standing on this elevation we can see more than the glory of the present. We can also see the past and its meaning, the future and its promise. With Jesus the whole scheme of life and human activity becomes meaningful. Jesus weeps. In his tears we see the sorrow of God Himself who yearns for the love of human hearts and who is not always able to claim them for Himself.

A wise man has said: "History should not be a burden to the mind but an illumination to the soul." Again it has been said: "History ought to anticipate for us the lessons of time. We shall no doubt be wise after the event; we study history that we may be wise before the event." Let us think about history this morning in the light of the wisdom furnished in these quotations. Let us study the tears and the sorrow of Jesus in connection with the destruction of this favored city of Jerusalem, not merely as facts of interest from out the great past, but as matters for our guidance and instruction. We shall unquestionably be wise after the crises of life have come and destiny is accomplished. Let us learn of Jesus that we may be wise beforehand—if that is in any sense possible.

I. The words and the tears of Jesus on this occasion have to do, first of all, with Israel's day of grace.

Israel has been long in sin and spiritual darkness. The lamp of truth has been darkened in the temple. Virtue has fallen in the streets and righteousness no longer sits on the judgment seat. Who is the strong leader to call the people back from sin and to preach the acceptable year of the Lord? That one is Jesus. And now, behold, He is come. And now He stands at the very gates of this wayward city. And now He preaches within the temple courts and heals her sick and comforts the sad and the weary. He calls men back to God, to duty, to faith. What does that mean? This is its meaning—Israel's day of grace is at hand. The present is her moment of golden opportunity.

For every duty that is required there is a time for its proper performance. Solomon says: "There is a time for everything." There is a time to work, a time to rest, a time to weep, a time to sing, a time to whisper sweet words of love, a time to gird on armor and to go to war, a time to attend to the duties of earth, a time to prepare for the glories of heaven. For every duty its season. For every act a time for action.

To know the times and the seasons is the great responsibility of life. "There is a tide in the affairs of men, which, taken at its flood, leads on

to fortune." Blessed is the man who knows, the man who is ready, the man who acts at the right time.

In spiritual matters, when is this flood-tide that bears the soul onward, upward to God? That day of grace is today. That time is now—now, while we hear the Master calling, now while we feel the obligation of His call. The merchant who has a chance to turn a good deal today but who waits for tomorrow is standing in his own light. That farmer who goes visiting when the weeds are crowding out the corn is hastening the day of his own poverty. What then shall we say of the man who could learn but who does not care to know the things that belong to his eternal welfare? What of him who, knowing what he ought to do for his own soul's peace, continually trifles and says: "Tomorrow?"

Is not that man disregarding one of history's clearest warnings? Is he not hastening the day when the longing for salvation shall be stronger than ever but when all opportunity shall be gone?

II. The sorrow of Jesus as He gazes upon wayward Jerusalem bespeaks a limit which may be set to man's day of grace.

Israel has frittered away her day of grace. She has trifled with the Christ of God. Professing love for Him, she has been consorting with strange lovers. She has wounded Him to the heart. Now the end has come. Once He spoke as her Lover. Now He speaks as her Judge. "If thou hadst known! But now it is too late."

Repentance, we often love to think, is our means of making good precious opportunities thrown away. Let us not endanger our souls by presuming too far in this matter. After all, there are limits of grace beyond which it is not safe to go. Can the tears of a once lazy farmer bring back the crop he should have had? Can the sorrow of an ignorant man restore wasted days that he may learn anew? Hardly. If this is the case, may we not well believe that spiritual opportunity, once despised, is not likely to return to us again?

Having taken one step in the wrong direction, it is often obligatory that we should take a second. Let the wicked man weep and protest, but when he has committed crime, it is not a thing that even God can do to turn aside the judgments that descend upon him. Men are often soft and silly in their judgments toward themselves. Life is not that way. Shall we not look and learn and be wise?

See Jerusalem in ruins. See the criminal with a bullet through his head. See sin upon sin down through all the centuries and the wages of it has ever been sorrow and tragedy and sudden death. We shrink back and say: "How can God be so stern?" A wiser thing for us to do would be to face the facts and to repent of all sin now while we may.

III. Jesus weeps over Jerusalem, He weeps because He knows there is no turning back for these wayward people. Yet Jesus does not willingly and easily reconcile Himself to the judgment to come. Amid all its harshness and severity He makes His love known. "If only Israel had been willing to listen and to learn!"

And Jesus does more. He enters this city. Again He goes into the temple. Again He preaches and pleads. What does this mean? This is

its meaning. He may not save all, but He will save those whom He can. God is a God of love. He will not let any soul perish if that soul can be saved. The temple may be tottering; the hearts of men may be vile; the cross may be threatening Him. Yet once more He will plead. Once more He will cry: "Come, Oh, come unto Me."

The tears of Jesus are our hope and consolation. We may have wandered far. Like Israel we may have spurned saving love. In spite of all, those tears fall for us. There is hope if we will but claim it. And claim it we will—not tomorrow—not on some far-off day of convenience—but today—now.

PRAYER

Grace and Courage are attained through Thee, and Thy love for us, our heavenly Father, and we rely upon Thy mercy and compassion for Thy helpless creatures. We confess our faults, and pray Thee to remain with us through the hours of contrition and penitence, so we may erase from our lives the special temptations and pitfalls which cause us to sin and degrade ourselves in Thy sight. Thou hast placed in our hearts a desire for everlasting life and growth of spirit and likeness to Thee, but we are too weak in moral fibre to follow Thy path, without Thy constant nearness.

Come into our hearts and remain with us. We have need of greater moral strength in dealing with the daily problems that come to us, so Thy creatures may attain the stature of spiritual growth Thou desirest for them. Let us learn Thy will, and heed Thy commands in our dealings with others. Give us true penitence, so we may profit by the errors we have already made, and avoid them in the days ahead. Let Thy love shine upon us and cause us to desire a perfect understanding with Thee.

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CLOW: Christ in the Social Order.

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BOWMAN: Christianity and Culture.

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ADDITIONAL OUTLINES

"He That Humbleth Himself." Luke 14:11.

1. A personal asset.
2. The mark of a believer.
3. A prerequisite to salvation.

"Dost Thou Believe." John 9:35.

1. The object of your faith.
2. The nature of your faith.
3. The effects of your faith.

OTHER TEXTS:

"Jesus wept." John 11:35.

"A time to weep." Eccl. 3:4.

"Weep not for the dead." Jer. 22:10.

"Your sorrow shall be turned to joy." John 16:20.

SEED THOUGHTS

William Dean Howells, the novelist, asserts that Tolstoy "Leads us away from that false standard of a gentleman to the man who sought not to be distinguished from other men, but to be identified with them." Phil. 2:7.

John Huss, arriving at an island in the Rhine where he was to suffer martyrdom, knelt down and said, "Lord, I thank thee that thou hast heard me. In thee do I put my trust. O my rock and my fortress, into Thy hands I commend my spirit." Bishop Ridley, when he saw the flames approaching him, said, "Into Thy hands, O Lord, I commend my spirit. Lord, receive my soul. Lord, have mercy upon me."

Jane Addams, of Hull House, Chicago, says, "There is no doubt that our thoughts need to be turned back to that man, to the Christ who intrusted the salvation of the world to a handful of people, in whom he had aroused a sense of humanity and a consciousness of identification, with its weaknesses and sins. He first gave to twelve young men three years of education; but he added to his marvelous instruction daily association with the lowliest."

SUNDAY SCHOOL LESSON

JONATHAN AND DAVID. (A Noble Friendship): 1 Sam. 18:1-4; 20:14-17, 32-34, 41-42; 2 Sam. 1:25-27.

Read Also: 1 Sam. 19:1-7; 20:1-13, 18-31, 35-40; 2 Sam. 1:17-24.

GOLDEN TEXT: "He that maketh many friends doeth it to his own destruction; but there is a friend that sticketh closer than a brother." Proverbs 18:24.

Teaching the Lesson

We study today the most beautiful friendship recorded in sacred literature. "Like David and Jonathan" has become a classic expression of mutual affection.

Notice in 1 Samuel 18:1-4 what splendid impression the youthful David must have made as he stood before Saul. He spoke boldly unto the King but so courteously as to cause the soul of Jonathan, as he looked upon the young man, to go out in great devotion to him. They made a covenant together binding their mutual love. In the East a covenant made between two individuals is a very sacred thing. Jonathan's gracious act in taking off his costly apparel to array his friend David gives plain evidence of the nobility and generosity of his heart (Verse 4).

1 Samuel 20:14-17 describes the covenant which David made with Jonathan. The ceremony of a blood covenant in the East was a most interesting one. Dr. Trumbull describes it in the following words: "It was two young men who were to enter into this covenant. They had known each other, and had been intimate for years; but now they were to become brother-friends in the covenant of blood. Their relatives and neighbors were called together, in the open place before the village foun-

tain, to witness the sealing compact. The young men publicly announced their purpose, and their reasons for it. Their declarations were written down, in duplicate—one paper for each friend—and signed by themselves and by several witnesses. One of the friends took a sharp lancet, and opened a vein in the other's arm. Into the opening thus made he inserted a quill, through which he sucked the living blood. The lancet-blade was carefully wiped on one of the duplicate covenant-papers, and then it was taken by the other friend, who made a like incision in its first user's arm, and drank his blood through the quill, wiping the blade on the duplicate covenant-record. The two friends declared together: 'We are brothers in a covenant made before God: who deceiveth the other, him will God deceive.' Each blood-marked covenant-record was then folded carefully, to be sewed up in a small leathern case, or amulet, about an inch square, to be worn thenceforward by one of the covenant brothers, suspended about the neck, or bound upon the arm, in token of the indissoluble relation.

"The mutual drinking of the blood, which is the life, is regarded as accomplishing a union of being closer and more sacred than family relationship, than the tie of birth. A 'friend' made by the blood-covenant 'sticketh closer than a brother,' and is to be relied upon with a perfect confidence. The surrender of his life even is demanded if it is necessary to the welfare of his 'brother of the covenant.'"

The entire story is a ravishing account of true love based upon mutual admiration of noble qualities. Jonathan knew that he never would be king if David lived, but he did not care. 1 Samuel 20:30. David kept his vow made to Jonathan in his kindness shown to Jonathan's offspring. 2 Sam. 9:6 following. It is a curious commentary upon the doctrine of heredity that Saul, whose most conspicuous defect was a lack of capacity for loyalty, should have had a son whose most striking quality was a great capacity for that thing. Jonathan was older than David. Twice, at least, Saul tried to kill David. He was afraid of David. He was jealous of him and his jealousy gradually turned to hatred. (1 Samuel 18:11, 17-27.

SERMON TO YOUNG PEOPLE

THEME: *Burning the Magical Books.*

TEXT: Acts 19:19-20.

The apostle Paul, on his third missionary journey, had come to Ephesus, which he made his center of operations for nearly three years. It was a famous center of religious pilgrimage, for here was built the temple of the great goddess Diana, "whom all Asia and the world worshippeth." This temple was reckoned one of the wonders of the world, and small models of it in terra cotta or silver or marble were made by Demetrius and others, to be sold as souvenirs to the visitors. It contained the image of Diana or Artemis, an Asiatic deity, which was supposed to have fallen from heaven.

The people who worshipped this idol were naturally full of superstition. They wore charms or amulets; called here "the Ephesian books";

pieces of parchment containing mystic spells, and supposed to possess magical virtue. We may smile condescendingly, but the modern world has still the "swastikas" and mascots, its hare's feet and "lucky" rings. At any rate, the cult of these things was hurting the preaching of the Gospel in Ephesus. God enabled Paul to do what in this chapter are called "special miracles" of healing as an offset to such pretended charms. The result was an immediate reformation in the Ephesian church. Many converts, who hitherto had continued their magical practices after baptism, now publicly renounced them. To prove their sincerity, they lit a great bonfire and publicly burned their "books." This was no light sacrifice, for the value was some nine thousand dollars. "So mightily grew the word of God, and prevailed."

The living of the Christian life involves a *breaking with the past*. For the believer, "all things are become new." That truth is emphasized over and over again in the New Testament. We cannot be Christians, and at the same time "serve other gods," as so many of us try to do. We must burn our bridges, make a clean cut with what is behind us, a new start in the Christian way.

Again, the living of the Christian life implies *public confession of Christ*. These Ephesians burned their spells "before all men;" in the public square of the city. There was no hole-and-corner secrecy about their act. They wanted everyone to know how greatly they had sinned and how greatly they had been forgiven. The acceptance of the claims of Christ is a challenge thrown in the face of the world, and that is what we do every time we go to church, or sit at the Lord's table, or defend His cause in office or factory.

Finally, if we are to live the Christian life, we must be willing to *pay the price*. These Ephesian converts did not think 50,000 pieces of silver too big a price to give for the glorious liberty of the sons of God. Jesus always warned His disciples that to follow Him involved sacrifice, meant giving up much that men hold dear. If your faith is costing you little or nothing, be sure that it is not true faith at all, but a bare counterfeit. And remember that in return for our loss of corruptible treasure, God will give us an inheritance that fadeth not away, reserved for us in heaven.

SERMON TO CHILDREN

THEME: *The Living Soul.*

TEXT: Gen. 2:7.

Our text is the whole of the seventh verse of the second chapter of Genesis. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." By these words, boys and girls, we learn how man was made. God took earth and framed in the form of a beautiful man, then he breathed into this form His own breath and man lived.

There is a story told of a sculptor. A sculptor is one who makes lovely images out of stone. This man of our story made out of a piece of marble a very beautiful woman. Everyone who came to see it said it looked

as if it were alive. The sculptor, in looking at it, learned to love it more and more each day. The more he gazed upon it, the more lifelike it seemed to be, until at last he began to hope and pray that it might live. One day, while resting from his other work, he pulled aside the curtain to look at the statue again. As he did, this beautiful woman stepped down from the pedestal on which she had been standing and came to him. We can easily imagine how happy the sculptor was. He had made this woman himself and now she was alive. He loved her more than ever he had done before.

This is only a story and, of course, is not true. Yet if it had been true, we can easily see that the man could not help but love the beautiful living statue. God made us in His own image and then gave us life. He must love us very much then, and we should love Him in return.

According to this text, there are two parts of us. The body and the soul. Which is more important? Our body was made of dust but our soul is a part of God. So you see, beautiful as our bodies may be and much as we may love them, our souls are far more valuable.

I have a picture at home and, even though it is not a very good one, I prize it very highly. It is a photograph of my mother who died twenty-three years ago. You may be sure I would not wish to lose it. But even so, I would much sooner have mother, herself, than only her picture. So it is with ourselves. Our bodies are like a photograph but our souls are really our life.

Then, if our soul is the most precious part of us and it is like God, we must take the very best care of it. As we give our body food and sleep that it may be well and healthy, we should try to keep our soul pure and good. How are we going to do that? Well, little people, we know that God will do for us what we ask. Then since our soul is a part of Him, let us give it to Him to keep for us.

EVENING SERMON

THEME: *Christ Made Real.*

SCRIPTURE: 1 Peter 2.

TEXT: 1 Peter 2:21.

INTRODUCTION: Christ and the Church are not synonymous. The Master is divine, the Church human. The mistakes and errors of the Church are not His mistakes and errors. Human wisdom and understanding always far short of divine wisdom and plans. Failure of the Church to wipe out strife, personal and national cannot be justly charged to Him. Men must be willing to take Him as He is and admit their own weakness. Conditions that challenge the Church and individuals are but opportunities for man to see the real Christ and adopt His real program. Men of the New Testament did not follow Him because they accepted Him which was the item of supreme importance. The Church has a place for its creed today, an important place. But its cry for the creed may distort its search for the Christ. Not so much about Christ's teaching but more about Christ; not so much of doctrine but more of practice; not so

much of what we believe but how we act on that faith is important. How then, shall we see Him as real in our personal experience of life.

I. *The Real Christ in Scripture.* Read an autobiography and we know the man perhaps better than we know our daily associates. New Testament thus reveals the Christ. Secular biography closes with the subject's death. The Christ of the Scriptures lives on eternally. We take His life as the Book reveals it during His ministry and as it forecasts it throughout the ages. Read the Book so that you will find the Master made real. See the effect of the Book on the ages where the power and influence of Him is evidenced.

II. *The Real Christ in the Lives That Touched His.* Peter and John at the gate of the temple. "They took knowledge of them that they had been with Jesus." The Master's influence on real lives! "That which we have seen and heard declare we unto you." The power of his life over men, not hidden but revealed. From that day to this, men and women have witnessed Christ's reality. Add the witness of your life to that age long list of those that reveal Him to others as real.

III. *The Real Christ in Personal Blessing.* The blind beggar at Jericho. "Have mercy upon me." "That I may receive my sight." Others had told Bartimæus of Jesus, he had never seen Him. Now he puts hearsay to the test of a personal contact. See what He has done for others. Give Him a chance to prove His reality in your life.

MID-WEEK TOPIC

THEME: *The Loneliness of Half-Hearted Discipleship.*

TEXT: Matt. 16:24.

This is a treatise for the saved and not a tract for the unsaved. Jesus is here discussing the conditions of discipleship. "If any man would come after me, let him deny himself." That is the first step. And when Jesus observed his disciples' failure at that point, he had compassion for them, for well did he know that they were suffering the loneliness of half-hearted discipleship.

I. Jesus uses himself as an illustration of his message. "From that time began Jesus to show unto his disciples that he must go up to Jerusalem and suffer many things." "Must Jesus bear the cross alone and all the world go free? His answer is 'No.' He bore his cross and I must bear mine." "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me."

Christ lives in you, through you, beyond you, and by you. Christ gave, and I too must give. Christ died and I too must die; Christ lives, and I too, shall live.

II. We must give up to God before we willingly give up for God. Deny self; then we are ready to take up and keep up. It is not an easy way, but it is the only way.

A man giving directions to a tourist who stopped and asked the way to a certain town: "That is the best way, is it?" asked the inquirer, a

little doubtfully. "It is the only way," was the quick reply. "The other road will lead you back where you started."

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U.

Intermediate: What "Good Turns" May We Do Daily. Mark 2:1-12.

Junior: Trips for the Stay-at-Homes: A Day in a Mission School. Acts 19:9, 10.

Young People: Is Education Worth What It Costs? Why? Prov. 3:13-18.

Helpful Reading

BANKS: Soul Winning Stories.

BEDFORD: Livingstone of Africa.

NEWTON: Builders.

BOWRAN: Christianity and Culture.

AUGUST 31, 1930

ELEVENTH SUNDAY AFTER TRINITY

CALL TO WORSHIP: "Peace, peace to him that is afar off, and peace to him that is near saith the Lord. Peace to all who enter here; peace to everyone abiding here." Isa. 57:19.

PSALM: 148.

ANTHEM: Thou Wilt Keep Him in Perfect Peace.—*Oley Speaks*
Te Deum.—*Kotchmar*

OFFERTORY SENTENCE: "Surely every man at his best estate is altogether vanity. . . . He heapeth up riches and knoweth not who shall gather them." Ps. 39:5-6.

OFFERTORY PRAYER: The riches Thou hast bestowed upon us are at Thy command. Left in our keeping the plenty would become unto us a temptation and a vanity, but under Thy direction all good may be worked through it.

BENEDICTION: The peace of God which passeth all understanding keep your hearts and minds through Christ Jesus.

MORNING SERMONS

THEME: *My Problem and God's Proposition.*

SCRIPTURE: Mark 9:14-29. **TEXT:** Vs. 22-23.

HYMNS: When All Thy Mercies, O My God.—*St. Fulbert, C. M.*
God Is Love, His Mercy Brightens.—*Stuttgart, 87,87*

I. INTRODUCTION.

1. Problems and propositions: common words today in business, social, domestic and personal affairs.

2. The passage and problems of boy, father, disciples, Christ.

3. The two "ifs." In verse 22 the father of the boy says, "If thou canst do anything;" in verse 23 Jesus says, "If thou canst believe." The former represents the man's problem with the child, the latter represents God's proposition with which to meet it. Man's problems are as varied as life itself; God's proposition is always faith in Him.

II. DISCUSSION.

1. Life's problems as we face them.

a. The problems of a child: playthings, hurts, things forbidden, injustice, real suffering. The problem of youth: chiefly themselves; awakening forces that puzzle and dismay; misunderstandings, results of folly and sin, demands of work and of others. The problems of maturity: ceaseless struggle with life's opposition and obstacles; the battle for a home and in it; the pressure of sickness, toil, finances; results of sin and folly. The problems of age; weakness, pain, neglect, loneliness, fading ambition, disappointments, etc. The added and useless trouble of borrowed trouble.

b. Some basic problems. 1. Of peace in turmoil. Illustration of gravitation and wind working on waves; self-control; inner quiet and peace. 2. Of joy in sorrow, hardship and anxiety. Paul as example: 2 Cor. 6:3-10. 3. of love in hatred and selfishness. Getting along with people. Another more difficult which is the summary of the rest: of righteousness in sin.

c. No hope of perfection in any of these. 1. In each case a growth toward an ideal in ourselves, the church, and the world. 2. Alvin Magary says, "It is one of the credentials of Christianity that no one has ever succeeded in putting it into operation. A religion that could be applied to life as a set of blueprints is applied to a building would be a poor and unsatisfying thing. The story of the Christian ideal is its alluring inaccessibility. It leads the seeker from one summit to another always rewarding him with new visions and ever inciting him to yet higher conquests. On the height of heights, over-topping the world, stands Jesus Christ. To His moral elevation no man may attain, yet in striving to attain it any man shall find strength and blessedness."

2. God's proposition to meet these problems.

a. Some practical considerations. 1. Universality of trouble. 2. Not peculiar to us. 3. Thousands have gone through worse. 4. Balance trouble against blessings. 5. A little of it each day and hour. Strength for *now*. Greatest trouble is thinking ahead and wondering if we can stand it, or remembering how long we have stood it and being sorry for ourselves. 6. Harder to shirk than shoulder. Easier to carry it ourselves than shift it to another.

b. The proposition of Faith in God. 1. God's will is always good will. "It is not the will of your Father that one of these little ones should perish." "For this is the will of God even your sanctification,

for God hath not called us unto uncleanness, but holiness." "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil, to give you an expected end." "Then shall ye call upon Me, and ye shall go and pray unto Me and I will hearken unto you. And ye shall seek Me and find Me when ye shall search for Me with all your heart." All great, true men and their work based on a dauntless faith in God's good will. Washington at prayer. 2. God cannot do all that He would like to do at once. Cannot do things contrary to His nature, holiness or wisdom. Cannot do things that violate our free will or that would annul human responsibility. Cannot break His own laws in nature, but can work through them and above them. Can do much only through time, but never gives up. Illustrate by evolution in nature. Character growth in individual and in society. "Patience of unanswered prayer." Can finish nothing here. Two worlds and the eternal life beyond required to finish His work. 3. Faith in God accepts His existence and love and good will. It acts upon these assumptions and finds that they make good as far as it is possible to expect of Him in a world still morally in the making.

It assures us of His co-operation in every effort we make toward the things He expects of us and that He is trying to accomplish in this world. He cares more for our holiness than for our happiness. He expects us to be willing to sacrifice our passing comfort, even our very life if necessary, to forward the kingdom. In a word He expects us to share the sufferings of Christ for the purposes of Christ. In all these high matters He assures us we can have absolute faith in His help and support. But we must be ready with Paul to endure hardness as good soldiers of Christ. If our problems are His problems then He is with us to the end of the world. If our problems are merely our selfish ambitions then His proposition is "deny self, take up the cross, follow me." That once settled all else follows.

III. CONCLUSION.

1. The Father's prayer, "Help my unbelief."
2. The story of "Lead Kindly Light." Sing in conclusion.

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(Pericopes)

THEME: *How Well Do We Pray?*

SCRIPTURE: Luke 18:9-14. **TEXT:** Luke 18:10.

HYMNS: Lord, Teach Us How to Pray Aright.—*St. James, C. M.*

Come, My Soul, Thy Suit Prepare.—*Pleyel's Hymn, 77.77*

A good way to learn the art of proper prayer is to study people who pray. A discussion of prayer may be helpful, but it is not likely to be nearly as helpful as a close acquaintance with and a first-hand observation of one who frequently engages in prayer. Learned professors may explain to us the technique of prayer, but all the college professors in the world will scarcely be able to persuade us to pray half so well as will our own

mothers when they teach us as little children. Happy indeed is the child who has a devout mother to exemplify for him the art of proper prayer.

But now, the most of us are no longer children. Some of us are far from our mothers and others of us shall never see our mothers in this world again. What shall we do if, not knowing how to pray, we desire to learn? Under the circumstances, the best thing to do is to study closely and carefully the prayer habits of those who, like ourselves, need the mercy of God, to study the prayer habits of such people under the enlightenment afforded by the Master's teachings. This very thing we can do to wonderful advantage in the story that Jesus Himself so carefully tells us about the two men who went up into the temple to pray, the one of whom was a Pharisee.

Ordinarily we think of the Pharisee's prayer as being bad, so bad that we can learn little from it. It is indeed a conspicuous example in many respects of what a good prayer should *not* be. It bespeaks pride and selfishness and self-righteousness. It is presumptuous to the extreme. The Master's own word indicates that this prayer is not good. At the same time, one may well wonder how good our own prayers are and whether, if they are weighed in the Master's scales, they would even be as good as this Pharisee's. After all, what right have we to criticize this Pharisee if his prayer is better than ours?

I. One thing about this Pharisee was his boldness. He was not afraid to show his religious colors. He openly confessed and proclaimed the faith that was in him. Are we as good in this respect as he was?

The damnable thing about so many Christians is their timidity. For the life of you, you cannot tell whether they are hot or cold, good or bad, praying or non-praying people. They may believe in saying grace before meals—but, as a rule, when they sit at the table they bolt their food without thanks very much like the wild animals at the Zoo. They may agree that God should be thanked for the mercies of each new day—but no one ever yet saw them on their knees giving such thanks.

The Pharisee was, no doubt, a hypocrite and a bad man. As bad as he was, is he any worse than those who trim their sails to every wind, who speak glibly about the loveliness of prayer but who, when occasion demands a prayer, are as silent as dead men in their tombs? The Pharisee had courage. He dared to pray and he was not afraid that men should see. If we learn nothing else from him let us try to learn that we too need to have courage, the courage of our convictions, the courage to pray when we ought to pray.

II. One of the most beautiful flowers that grows in the garden of the human heart is a little flower called gratitude. The Pharisee said: "God, I thank Thee." Now, the Pharisee may have been bad, but, when it comes to gratitude, are we in our prayers as good as he was?

"I thank Thee." How few those words are. How easy to say. How they gladden the hearts of those who hear them. How they sadden the hearts of those who ought to hear them but never do. For a little appreciation a mother will lay down her life in toil for her children. How hard the load becomes when there is none to appreciate, none to thank.

"Blow, blow, thou winter wind!
Thou art not so unkind
As man's ingratitude—

Have you, dear hearer, eaten your three meals today like a graceless beggar without one thought of Him who is the Giver of all good? Have you gone your way unmindful of the fact that He holds your life in the hollow of His hand? Have you forgotten how He sent His Son into the world that you might have hope of life everlasting? Have you forgotten? Then, go, sit at the feet of a despised Pharisee and learn your lesson before your ingratitude shall again break the heart of Him who is your truest Friend.

III. The fact that the Pharisee thanked God and that God had kept him from gross sin—is not that a good thing? Perhaps the Pharisee was self-righteous in this respect, giving himself credit that should have been given to God. Is he more self-righteous in this than we are when we fail altogether to thank God for such good character as we may happen to have?

The chief reason why some of us are as good as we are is because God has been merciful and has not allowed us to fall into sin. God has given us Christian homes and good parents. We wanted to go astray but His love prevented us. Have we ever thanked Him for this? Have we ever thanked him for good mothers who watched over us, for careful fathers who corrected, for guardian angels that closed temptation's doors to us? You say you never thought of the matter in that way? Then, surely, you must agree that in this respect your prayer, good as it may be, is not as good as this Pharisee's.

IV. This Pharisee was a boaster and he admired himself. As bad as he was, must we not admit that he did have a splendid record of accomplishments?

He speaks of his clean moral life and Jesus does not deny his claim. Now, a clean moral life is not a small accomplishment. Have we done as well? Are there no stains on our garments? If there are might we not well hesitate before we hurl a stone at him?

He has given tithes of all he possesses—one-tenth of his income. What per cent do we give? One-tenth? Not so much? Again, had we not better go slow in criticising him?

He has fasted twice each week. He has been willing to give up the pleasures of the table for his religion's sake. Are we as good? What do we surrender for our faith's sake? What do we know about self-denial and self-sacrifice? Nothing? Here, again, had we better not take the beam out of our eye before we seek the mote in his?

The Pharisee was a man of deeds as well as words. He consistently practised his religion. His prayer was a revelation of his life. Jesus once said that our righteousness must excel that of the Pharisees if we are to enter heaven. In the light of those words, what a heavy task lies before us. Let us not shun it on that account. Once more let us take ourselves in hand. Once more let us seek the Saviour's guidance and help. "Lord, we are weak and sinful! Lord teach us how to pray!"

PRAYER

Thou has taught us through Thy Son, Jesus Christ, to come to Thee for help in time of need. Our approach to Thee is as children approach an earthly father. We know Thou hast infinite power to work that which is good, and Thy strength causes Thee to exercise mercy and compassion in dealing with Thy children who have erred from the path of righteousness. Our transgressions are many, but Thy love has kept us awake to our folly and wrongdoing, and Thou hast prevailed upon us to accept our share of Thy discipleship among men.

Help us to live so Thy spirit will shine forth through us and our works, and through it lead men to Thy altar. We worship Thee, we appeal to Thee for constant nearness of Thy guiding hand. Bless us in our service to Thee. Amen.

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RAVEN: A Wanderer's Way.

DODD: Prayer Life of Jesus.

BOUNDS: Prayer and Praying Men.

FULLERTON: Practice of Christ's Presence.

ADDITIONAL OUTLINES

"Acquaint Now Thyself with Him and Be at Peace," etc. Job. 22:21.

1. The nature of the acquaintanceship.
2. The means of acquaintance with God.
3. The season for acquaintance.
4. The result of acquaintance.

"Thou Art My God, Early Will I Seek Thee." Psalm 61:1.

1. Your privilege: to seek Him.
 - a. Your Father.
 - b. Your Counsellor.
 - c. Your Comforter.
2. Your resolution: "I will seek."
 - a. How to seek.
 - b. Where to seek.
 - c. When to seek.
 - d. Why to seek.

OTHER TEXTS:

"After this manner pray ye, 'Our Father.'" Matt. 6:9.

"Watch and Pray." Matt. 26:41.

"Lord teach us to pray." Luke 11:1.

"We know not what we should pray." Rom. 8:16.

SEED THOUGHTS

"Since I began," said Dr. Payson when a student, "to beg God's blessing on my studies, I have done more in one week than in the whole year before."

Luther, when most pressed with his gigantic toils, said, "I have so much to do that I cannot get along without three hours a day of praying."

General Havelock rose at four, if the hour for marching was six, rather than lose the precious privilege of communion with God before setting out.

Sir Matthew Hale said: "If I omit praying and reading God's Word, in the morning, nothing goes well all day."

A distrustful heart is always anxious. Such an one is like a merchant, whose estate is all at sea, and uninsured. If he hears the wind but a little loud, he cannot sleep for disquieting thoughts; whereas, he whose adventure is insured, eats without discomfort and sleeps without dreaming of shipwrecks, for he knows that whatever comes he cannot lose much. Thus a soul by faith rolled on the promise of God, is happily free from that disturbance by which another is pestered in prayer.—Gurnall.

Prayer is like a private postern, through which, as well by night as by day, we have the privilege of constant access to the palace and presence of the King.—Guthrie.

In this life we are as so many garden-herbs. We get a root here, a few basilar leaves here, and some buds here; but human life is a summer too short to bring out what man's true nature is; and the business of life is, like the business of the gardener, to carry the plant through the autumn and winter, that it may develop and show what it is capable of producing in the summer that follows. Our natures are to be so taken care of in this sphere that they shall attain their full growth in the other life. The thousand superficial accomplishments which men bestow upon themselves are pleasing, and perhaps desirable, but they all come short, and are relatively worthless; for when you are considering man's final destiny, that only which makes it sure that he will reach the immortal garden has any validity. Other things are, comparatively speaking, worthless; and they are worse than trash if they stand in the way of the great end to be sought.

If I were riding to the gallows I should not care much whether I had a cushion on the seat under me or not; and yet a cushion is a very good thing. If I am going toward a destiny of wretchedness and ruin, ten thousand luxuries do not make much difference, even though they are harmless luxuries; for it is that terrific fact, that ultimate fate, that throws back its shadow, and is a kind of dial that measures along the surface plate of life. And, on the other hand, it is of very little consequence if a man is riding to a throne, whether he rides in a king's chariot or not.—Beecher.

SUNDAY SCHOOL LESSON

AMOS: (Herdsmen Called of God to Be a Prophet.) Amos 1:1; 7:10-15; 2:11; 12; 3:7, 8.

Read Also: Book of Amos.

GOLDEN TEXT: "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me." Isa. 6:8.

Teaching the Lesson

Amos is the prophet of justice. He was a herdsman whose work falls probably about B.C. 760 to 750. He is probably the earliest prophet whose writings have come down to us and if that is so, his book is the earliest collection of sermons extant. His period according to the title, defines itself as in the days of Uzziah (Amos 1:1), the king of Judah. It was a time of unusual prosperity. The earthquake mentioned was evidently one of great severity. It is mentioned also by Zechariah (14:5). Astronomers believe it may have been connected with the total eclipse of the sun to which reference possibly is also made in Amos 8:9, and which occurred, according to astronomical calculations June 15, 763 B.C.

Amos grew up on the edge of the desert in the little town of Tekoa, twelve miles south of Jerusalem, opposite the north central part of the Dead Sea. He was a rustic, rugged, preacher of lowly origin and humble occupation; the stern shepherd of the south. He was engaged in gathering sycamore fruit, and in rearing a peculiar breed of stunted fine-wool sheep. In his call to preach, he felt himself under severe compulsion, and he brought with him facts and vision. The political situation needed facts, and the religious situation needed vision. The times were prosperous and easy. Degeneracy was moving on rapidly. Luxury and indulgence were sapping the strength and making flabby the moral fiber of the people. The stern desert prophet endured hardship, and, scorning the easy indulgent life of those to whom he spoke, made a tremendous impression. His mission was especially to north Israel. He journeyed therefore to Bethel, twelve miles north of Jerusalem, and there in the very shadow of the royal palace, lifted up his voice in protest against the corruption and luxury of the time. While he was a rustic, he was not ignorant. His language is the purest and most classic Hebrew of the Old Testament, outranking even that prince of prophets, Isaiah. His sentences are well balanced and regular. He knew nature. He was evidently a lover of the heavens and had studied the stars in his lonely night-watches with the sheep. He refers to the Pleiades and Orion (Amos 5:8). His sermons are full of rural illustrations and references. The threshing instruments (Amos 1:3), the harvest (2:13), the plow (6:12), baskets of fruits (8:1), sowers and grape treaders (9:13), the sieve (9:9), the gin and snare (3:5), fish hooks (4:2).

His rugged, upstanding manhood is impressive. He was no mere prophet of despair. While corruption was rife, the nation would not be utterly destroyed. Israel must be purified, but restoration is sure if they repent (9:11-15). The following is suggested as a modern version of Chapter 2. Read the chapter and then compare with it this modern application. Is it too stern? Is there any reason to believe that God has changed the basis upon which He deals with nations?

"Thus said Jehovah, For three transgressions of Austria, yea, for four, I will not turn away the punishment thereof, because they have set up culture above My Holy Name, and oppressed the poor of their own and of other nations. But I will send a fire into the house of Hohenzollern and it shall devour the palaces of Berlin.

"Thus saith Jehovah, For three transgressions of Austria, yea for four, I will not turn away the punishment thereof, because they have formed a league with the Kaiser, mine enemy, to carry away captive the whole people, and to deliver them captives for labor to the intent that they may establish a world empire of oppression for the superman.

"Thus saith Jehovah, For three transgressions of England, yea for four, I will not turn away the punishment thereof, because they have rejected the law of Jehovah and have not kept My statutes; because their hearts are in the race course and politics, neither do they call upon my name in worship. But I will give their strong men to the shrapnel and the bayonets and their women and little ones to famine and want.

"Thus saith Jehovah, For three transgressions of France, yea for four, I will not turn away the punishment thereof, because they have profaned my holy Sabbaths and have made them into holidays and merry-makings; because their women go about the streets in strange apparel, and their night dances and cabaret parties hold forth until the morning light. But I will plow their fields with shells and bombs, and their young women shall be a prey and their young men will I give to death. Paris will I deliver to the terror of the long range gun and to aerial raids without number. They shall search for bread and shall find only poisonous gas and dust. In bitterness of heart shall they weep and the dead shall lie in the street.

"Thus saith Jehovah, For three transgressions of America, yea for four, I will not turn away the punishment thereof, because they have bowed down themselves to their king, the dollar; because they have hoarded their wheat and corn for a few cents profit when the poor of their cities were starving, and have withheld their coal and gas from those who were perishing from cold; because their men of state are rewarded for their labors and their judges are bought with a price; because they have oppressed the righteous and have sold the meek for a pair of shoes; because they have desecrated My Sabbaths and My servants serve for hire. But I will blow upon their stores and the speculators themselves shall suffer hunger. The dollar shall be no more known among them; their Sabbath excursions and their play houses will I destroy from out of the midst of them, and My land shall have her Sabbaths. I will deliver her up to the foreigner within her gates and they shall possess the government.

"Woe to them that are at ease in the church—to them that live carelessly on Fifth Avenue, and sport in the waters of Long Beach—the notable men of the nation. Pass ye unto Rome and consider her, and from thence go ye to Babylon the great; then go down to Nineveh. Are ye better than these Kingdoms? or is thy border greater than was theirs? Ye put far off the evil day scoffing at the voice of warning, lying upon beds of ease and stretching yourself upon overstuffed couches; ye feed upon choice cutlets of mutton and tender veal from the stall; ye sing idle songs to the accompaniment of jazz music; ye drink private stock and anoint yourselves with rich toilet water from a strange country, but ye are not grieved for the affliction of your brethren. Your women deck

themselves with golden ornaments and about the neck they wear costly pearls. They go mincingly down the street parading their wealth before the poor and needy, the unemployed and the destitute. Ye have turned justice into gall and the fruit of righteousness into wormwood. Therefore, saith Jehovah, the great house shall be smitten with breaches and the little house with clefts. The poor shall rise up and take thy wealth, and socialism shall run raging through the streets."

SERMON TO YOUNG PEOPLE

THEME: *The Social Gospel.*

TEXT: Lev. 19:15-18.

It is high time that the Christian Church spoke out with clear and certain voice upon the spiritual and ethical issues involved in modern industry. Too often its problems have been presented, from both sides, in a partisan spirit, as if they were merely political and economic. The Church knows no parties, but only the teaching of her Master; no politics save those of His Kingdom. These words of our text, taken from Israel's ancient law, emphasize that truth. Here is the acid test of all right human relationships: "Thou shalt love thy neighbor as thyself."

We often hear the parrot-cry today that the Church of Christ has done little or nothing for the poor and downtrodden. That cry is as wearisome as it is absurd. If you want to know all that Christianity has done for these people, read a book like "Gesta Christi," by that well-known American writer, C. Loring Bruce. The author contrasts pagan social morality with the new Christian spirit which supplanted it, and traces its progress through the ages, the great improvement in the status of women and children and in personal purity, the gradual emancipation of slavery, the rise of orphanages and hospitals, the growth of peaceful arbitration, the spread of education and the principles of justice and brotherhood. When Christians point to such achievements, however, they are often told that this is mere ambulance work, patching up an outworn system. Our opponents for the most part admit that the principles inculcated by Jesus are all sufficient, but maintain that His followers have never dared to put them fully into practice. We dare not ignore the challenge, for the present world-wide social unrest is not merely a rumbling of empty stomachs; it is a stirring in the souls of men.

The call to us today, then is not only to hold the Christian faith, but to reorder our social life in accordance with its admitted principles. Christian ethics are as truly applicable to industrial relations as to individual conduct. In its insistence on the Fatherhood of God and the brotherhood of man, the sanctity of personality, the conception of life and its possessions as a stewardship, the duty of fidelity and loyalty in word and work, Christianity shows the only way out of our present confusions. It can never countenance "a class war." It teaches that industry is to be regarded as a means of service, not of gain; and it provides the power of a new spirit of good will instead of suspicion and distrust. It declares that life in its entirety is a sacred thing, ennobled by mutual sacrifice and service.

The Church of the lowly Nazarene, Who once worked at a carpenter's bench, who knew poverty and hunger and weariness and homelessness, must stand for these truths without fear or favor. It must truckle neither to rich nor poor, it must appeal to love as well as justice. The Gospel of the Kingdom, the Gospel of the Sermon on the Mount, that is the only hope of a weary and distracted world.

SERMON TO CHILDREN

THEME: *The Jackknife's Story.*

TEXT: Matt. 6:19.

Jesus was the greatest preacher the world has ever known. His great sermon preached as He sat on the mountain side is often heard in our churches. As He sat there talking to the people, He thought of the many dangers they would meet with and He knew He had better give them fair warning. So, looking earnestly down upon them, He spoke the words of our text, "Lay not up for yourselves treasure on earth, where rust doth corrupt." You can find the words for yourselves in the sixth chapter of Matthew and the nineteenth verse.

In order that we may the more easily understand this text, I have brought with me a dozen or more jackknives. You can see they are all shapes and sizes and colors. Which one would you choose? How about this large one with all sorts of different things in it? It has a screwdriver, corkscrew, nut-cracker, tweezers and a couple of other things. Some of you Boy Scouts would like to have it, I am sure. Here is a very small one. We would probably call it a pen knife. This other one has a rough handle and this other a smooth one. Of them all, can you make a choice? But look, here is one with a beautiful pearl handle. How about it? I can see that many of you would choose that. Certainly it is a very good choice. Now let us look at its blades and see what they are like. I am afraid I must use another knife to pry them open. See what we have. One blade is broken and the other is so rusted it is useless. Aren't you terribly disappointed? This pearl handled knife has a story to tell every boy and girl in the church and we are going to let it tell its story in its own words.

"Little people, only last Christmas, I was a beautiful knife; the very best you could get anywhere. My blades were just as bright and shiny as my handle is now. And sharp! why they could cut anything! You made a right decision when you chose me from all the rest, for you could not see what my blades were like. The blade is the most important part of me, I know, but no one would ever put such a beautiful and expensive covering as I have for blades that were not made of the very finest steel. So, when I was given as a Christmas present, less than a year ago, my blades and handle were the very best. But now look what I am through no fault of my own. The boy to whom I was given, was very proud of me and used to show me to every one he met. Those were very happy days for both of us. One bright summer morning, while out playing, he wanted to get a cover off an old rusty can, so he opened my big blade to

pry off the cover. Boys and girls, a knife blade is to cut with and not to be used as a pry. However, my young master tried to get the cover off. Oh, how it hurt me to have the blade twisted and bent so. At last the blade could stand it no longer, and snap! it broke off near the handle. Had I had eyes, I would have cried. It seemed to hurt all the more because I could not cry. After that, I had to be satisfied with my small blade which was still bright and sharp. Then only the next week, my little owner had me down by the side of a lake. He wanted to use me to make a boat. As soon as the boat was made, he forgot all the good I had done him and left me on the sand with the blade still open. It rained that night and how miserable and lonely I was. I did so want to be safe in my young master's pocket again. However, I had to stay where I was for several days. When I was found, no one thought I was any good until your minister brought me to church today so I could tell you my sad story. If my telling it will make you more careful of your jackknives, I shall feel I have done some good. But I think your minister has still something more to tell you, so I must stop talking and give him a chance."

Yes, my little folk, I have something more to say, so try to listen very carefully just a little longer, please. You can usually tell a good knife by its handle, for no expensive pearl handle would be used to hold cheap and poor blades. The same thing applies to ourselves. We were made in the image and likeness of God, so you can see how very precious we must be in God's sight. Then we must learn to take good care of the lives God has given us. Like the boy who used his blade for a can-opener and thus destroyed it, let us learn never to do anything that God did not mean we should do.

And, last of all, there is one other lesson to learn. Rain brought rust on the good blade and spoiled it. So if you and I expose ourselves to bad company and evil thoughts, our lives shall be influenced by them. Keep yourselves free from such things that the rust of sin may never have its effect upon your lives.

EVENING SERMON

THEME: *Factors of a Spiritual Harvest.*

SCRIPTURE: Gal. 6. **TEXT:** Gal. 6:7.

INTRODUCTION: There is a close analogy between the natural and spiritual world. Each bears the impress of the same Hand. Two books by the same author testify to their common origin, so the two worlds, spiritual and natural, testify to their common origin.

I. *The Principle Explained.* Paul spoke these words not merely upon spiritual authority but based them upon a natural analogy. He saw in the simplest laws of nature a picture of the working of spiritual laws. He announced a principle that was eternal. The law of success is related to the law of labor, in kind and degrees. The field of endeavor determines the character of the harvest. A student of literature will not be proficient in the arts of war. A student of agriculture will not gain recognition in

the arts and sciences. Paul saw this principle reaching far beyond a temporal world into the spiritual. We reap that which we sow.

II. *The Harvests.* Two kinds of good in the world. That appreciated only by the physical and that employed by the spiritual; prosperity and uprightness; indulgence and spiritual blessedness; pleasure and happiness. The seeds of one planted do not produce the other in the harvest. Each department of life has its own seed and harvest accordingly. To expect one harvest and plant the other seed is to mock God. Our lives are what we desire them to be and what we make them. Material or spiritual as we sow.

III. *The Price of the Harvest.* Good seed must be sown in order that a spiritual harvest may be reaped. The price that we are willing to pay for the "seed" which we sow determines the character of the harvest. We want success and honor but we do not always sow that seed necessary to that end. A dishonest contractor for the new school building can not talk honesty to his daughter who goes to that school, no matter how much he wants his child to be honest. If we desire a certain harvest we must be careful that we sow the seed that will produce it, and be willing to pay the price for that seed.

IV. *The Promise of a Harvest.* The seeds sown in the ground contain in themselves the germ of the harvest. The spiritual harvest is not separated in time from the sowing as in the material world. "We reap as we sow." A holy thought and act immediately strengthen one for others of the same character. The harvest is not delayed.

CONCLUSION: Understand the principle. Note the two harvests. Pay the price for good seed; reap as you sow.

MID-WEEK TOPIC

THEME: *Truth or Tradition.*

TEXT: Mark 7:1-16.

Many of us never understand the true dimensions of life. We cannot comprehend its eternity. Its height and depth and breadth is all mysterious. We may deny, or we may cry,—we are stewards of the mystery of God.

How many times after we have made an observation do we say, "I have the truth"? You say, "I went to the South Side Golf Course," or "I went to the West End Golf Course. They were beautiful."

That is true; that is truth, but not all the truth, but perhaps the most beautiful thing you saw was the landscape that belonged to neither the south side nor the west end. Traveling through the congested districts of our cities—through our east-side slums and our up-river mansions is all a part of life.

See, hear, and understand. That is essential in an art gallery or in an orchard—in the city or in the country—on land or sea. "Hearken unto me, every one of you, and understand." Jesus heard a great deal of talk about tradition, and he had some things to answer in reply.

I. Tradition must bow to truth. When we prefer tradition to truth,

we destroy truth. If there is a conflict between tradition and truth, let us have the truth.

II. Jesus preferred a heart worship to a lip worship. "These people honoreth me with their lips, but their hearts are far from me." You wash cups and platters, keep your own tradition, while you ignore the purer matters of the heart.

I met some time ago in France, an American Missionary who had been serving in Algeria. He told a story of a heathen woman who embraced Christianity but embarrassed the Christians because her tongue revealed the treachery of her heart. I am sure you pity this poor heathen woman, but how about the women in the Church of a Christian, civilized community who do likewise?

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U.

Intermediate: How May I Get the Most from the Coming School Year? Prov. 2:1-11.

Junior: Trips for the Stay-at-Homes: A Day with a Missionary. Acts 16:13-15.

Young People: Why are Industrial Missions Worth-While? 1 Cor. 9:19-23.

Helpful Reading

STURGE: Personal Religion and Service of Humanity.

NICOLL: People and Books.

MOORE: Making the World Christian.

SEPTEMBER 7, 1930

TWELFTH SUNDAY AFTER TRINITY

CALL TO WORSHIP: "God is a spirit, and they that worship Him must worship Him in spirit and in truth." John 4:24.

PSALM: 150.

ANTHEM: O Jesus Thou Art Standing.—*Shepard.*

Hear My Prayer.—*Kent.*

OFFERTORY SENTENCE: "Be not slothful in business; fervent in spirit, serving the Lord."

OFFERTORY PRAYER: Joy is in our hearts as we approach Thee with our gifts of love. Accept that which we do and that which we bring Thee in the name of Thy Son, Jesus Christ, through whom we may attain everlasting life.

BENEDICTION: The grace of the Lord Jesus Christ, the love of God and the communion of the Holy Ghost be with you all.

MORNING SERMONS

(Labor Day)

THEME: *The Consecration of Leisure.***SCRIPTURE:** Eph. 5:1-21.**TEXT:** Eph. 5:15-16.**HYMNS:** Awake, My Soul, Stretch Every Nerve.—*Christmas, C. M.*
Christian, Seek Not Yet Repose.—*Morgenglanz, Der Ewigkeit 7,7,7,3*

I. INTRODUCTION.

1. Passage and text. Paul's condition and times.
2. General and Topical meaning.
 - a. Time as a human asset.
 - b. Leisure time as an unused asset. Urgency in the passage.

II. DISCUSSION.

1. Meaning of leisure.

a. Distinguished from work. Not identical with distinction between work and play. This between time for life's necessities and for life's extras. The chance for multiplying contact points with life. How to keep young by use of leisure. The difference between "vocation" and "avocation."

b. Relative amount of time. The hours a day for work many, some eight, some ten, some twelve, etc. Allow for sleep, meals, and necessary waste in getting ready for work, etc. That gives a margin of from two to six hours a day of time of leisure. Make it three for a modest average estimate. Not continuous but distributed: dressing, walking, street cars, noon lunch, delays, evenings, odds and ends, scraps of time, etc. Twenty-one hours a week, ninety a month, 1095 a year, or forty-five days; one and one-half months, more than a twelfth of the year for leisure. Is it worth consecrating to something? Is there no responsibility involved? (Suggest the preacher make an actual study of the leisure hours and working hours of his parishoners, before he tells them they have from 3 to 6 hours leisure daily, etc.)

2. Common misuse and waste.

a. Illustrate by typical case: how use time of dressing? walking? working on things that do not require thought?

b. Time wasted in worry and day-dreaming and empty thinking. The mind runs us instead of we running the mind. The dread of leisure to the over-strenuous or sad.

c. Illustrate by comparison with money: small change. Time is money, but one cannot hoard time, cannot lose, cannot make up loss. Just now is *all*, all there is. Must use now or lose forever.

3. Obligation and opportunity involved.

a. Seriousness of issue. Not a matter merely on which we may take advice or not as we feel. An obligation to God and self and man.

b. A man's leisure the test of his real life value. Business is a necessity. Leisure marks the outworking of the real man. It determines

the character and future, earthly and eternal, of most young people. The need of consecrating it to something worth while. "Take time to be holy," etc. We don't need to take it, we have it; simply use it. Christ's example: Cana; Samaritan woman; Nicodemus; Nain; feeding of the five-thousand (fragments); general principles involved and immense results. This defines and reveals the meaning and possibilities of leisure.

4. How utilize?

a. Principles. 1. A life purpose apart from and above the business of life: merchants, teachers, clerks, housekeepers, parents, young people. 2. A system. Not to be done haphazard. Must be worked out in view of our plain duties and personal tastes and opportunities.

b. Practical suggestions. Wholly a matter of mind and purpose. Self discipline, effort, joy. Have a note book to jot down topics of thought. Let them be matters of public interest, sociology, literature, theology, some avocation of interest, Bible, anything except regular business. Take them up when dressing, eating, waiting for car, on car, any odd moments. Morning moment for prayer and religious thinking.

III. CONCLUSION.

1. Leisure as a labor problem. Labor today has more leisure than it has ever had with the shortening of the hours of work. One of the most important questions is the profitable use of this added leisure. Laboring men as well as professional and industrial leaders need to consider the right use of their leisure time. They need to consecrate leisure as well as labor. (Some ministers will wish to make a major point out of this matter. It can be introduced if preferred into the body of the sermon at some proper point.)

2. The use of our leisure may mean all the difference between ultimate happiness and unhappiness. "Redeem the time" literally means "buying up the opportunity." Let us be as wise as business men who are always alert, for what they call side-lines for investment. It is an obligation to ourselves, but supremely to Christ.

* * * * *

(Pericopes)

THEME: *The Saviour Indeed.*

SCRIPTURE: Mark 7:31-37. **TEXT:** Mark 7:37.

HYMNS: All That I Was, My Sin, My Guilt.—*Redhead, C. M.*

Beautiful Saviour, King of Creation.—*Schonster Herr Jesu*
557,557

To be indifferent to the appeal and demands of the Christian religion is, perhaps, not hard in this busy age when so many matters call for the attention of the average man. To face the Christian religion, however; to study it; to know it, then, to try to find an excuse for being indifferent to it—ah, that is a decidedly different and also a far more difficult task.

It is, no doubt, more than easy to ignore all that Jesus Christ ever said and did provided these matters have never been allowed to come into the realm of a man's serious consideration. Some one has said: "We can hate any one provided we do not know them." In the same way, we can even make ourselves the enemies of Jesus and call Him by many an evil name—provided we keep at a good distance from Him and never really allow ourselves to get acquainted with Him. But, once we allow ourselves really to know Him; once we allow our consciences to speak to us concerning the things He requires—ah, then, something different is bound to happen. Rejection then will not be so easy. Under such circumstances the chances all are that we shall do very much like what these people in our text did, when, in spite of Jesus' own admonition to the contrary, they advertised the things they had seen and said with great enthusiasm: "He hath done all things well."

Think of Jesus as this Gospel lesson for today displays Him. Think of the miracle He here performs and its meaning. Think of the traits of character, the ability, the love He here reveals. If we are to reject this Jesus, we must, to be consistent, do so because of faults we find in Him. On the score of what faults shall we reject Him? Or, if we are to prefer another Guide for our souls we must choose a better one than He. In that connection, what is there in Him that needs improvement? What good thing in the Saviour of our souls do we desire that He does not have?

I. The first thing that we may well desire for Him who is to be the Saviour of our souls is heartfelt sympathy for those who need to be saved.

The most powerful person in this world is not likely to help me very much if he does not know me and love me. What is all the wisdom of this world good for if it happens to be locked up in the heart of a man who charges more for it than I am willing or able to pay! What about Jesus on this score? Is He powerful but unsympathetic? Is He wise but high-priced beyond the reach of those who need Him most?

"And they bring unto Him one that was deaf, and had an impediment in his speech; and they beseech Him to lay His hand upon him. And He took him aside and saith, Be opened. And straightway his ears were opened, and the string of his tongue was loosed." Who these people were who thus appealed to Jesus we do not know. But a more important thing is very plain. This Jesus is approachable. He is one who can be touched by human infirmities. As a Saviour He has heartfelt consideration for those who need to be saved! In Him the first great requirement of needy hearts is beautifully and satisfactorily met!

In one of the great hospitals of our land, in the front vestibule where many entering patients are bound to see it, there stands a reproduction of Thorwaldsen's masterpiece of Jesus, the erect figure of the Saviour with outstretched hands in an attitude of invitation as though saying: "Come unto Me, all ye that labor and are heavy-laden and I will give you rest." This beautiful statue is true to the character of Him whom it represents. Jesus was never a stranger to human need. He was not a king who regaled Himself with plenty while His subjects starved. When the needy cried He heard and answered.

Do we want as our Saviour one who will understand our need, one who can feel for us, who has sympathy? If we will but read the Gospel record carefully we will know that on this score there is none in all the world worthy to be compared with the tender and sympathetic Jesus.

II. A second thing we may very properly desire in Him who is to be our Saviour is the ability to save. What of Jesus on this score?

Jesus healed this man spoken of in our text. This case, standing on its own merits, might well win our heart's complete faith for Jesus even as it once won the favor of those who saw it so many years ago. But Jesus does not rest His case with us merely on one healing. He heals this man and He heals countless others. He does more than heal the bodies of men. He heals broken and wounded spirits. He brings to the distressed consciences of many the comforting assurance that sins are forgiven. His reputation goes abroad in the land. Men call Him the Saviour. They besiege Him wherever He goes. What shall we make of all this? If history is to break at all, does it not speak here to tell us that this Jesus does have the ability to save?

It would be hard to find anywhere in the world today a healing, helping, saving agency which does not send back a root of faith to the Jesus who saved men in Palestine years ago. In His name the sick are cared for in many and many a hospital. In His name the poor are fed and the fallen reclaimed. In His name little children are baptized and consecrated to God. In His name the wayward are summoned to repent. In His name they often return and become new creatures. Shall these things be meaningless to us? Shall they not rather tell us that Jesus may well be our Saviour because, still today, He possesses the power to save?

III. In Him who is to be our Saviour we may well ask, first, for sympathy; secondly, for ability; thirdly, for authority. Just here we ask—by what authority does Jesus come to be our Saviour? What are His credentials?

Jesus has many credentials to present to make His claims upon the hearts of men valid and binding. The holiness of His life is one such. The wisdom of His utterances is another. How will men deny Him whose truth and wisdom they cannot contradict or set aside? But a more practical and, it may also be, a more meaningful credential than these mentioned is that of our text—the overflowing and irrepressible enthusiasm of those who actually beheld Him in His saving ministry!

Those who do not know Him may not like Him, but if those who have seen His mercy first-hand call Him good, then, is not this the testimony that we want and the testimony that counts? To discuss Jesus and to dismiss Him with a smart remark may be easy, but to have seen with our own eyes His miracles of grace and to have felt in our own hearts the conviction of His truth, this is indeed an authority for our faith in Him that shall never be set aside. "He gave me hearing and speech!" "He restored my sight!" "He gave my heart rest and peace!" "He restored my soul!" "He hath done all things well!" A million voices give their personal testimony. There is only one conclusion that my heart can draw from it all. He is the Saviour indeed; the world's Saviour; my Saviour!

PRAYER

All men live by work, some by the work of their own hands or minds, others live by work of men politically, socially, or financially responsible to them. We thank Thee, Father in Heaven, that men are coming to see, through Thy teachings, that work is honorable and not to be shunned by anyone. Let us carry out our discipleship by carrying Thy message with us throughout all our days, into our workshops, our mills, our kitchens, our offices, and give of our substance and of ourselves so Thy message may be felt in other lands where there is still oppression and suffering among Thy children who toil to make life possible. We confess our shortcomings in our interpretation of Thy whole Command, but we pray to Thee for fuller understanding and courage.

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ADDITIONAL OUTLINES

"In the Sweat of Thy Face Shalt Thou Eat Bread." Gen. 3:19.

1. Sweat and hunger.
2. After the sweating, the eating.
3. Idleness not labor is the curse.

"Study to be Quiet, and to do Your Own Business, etc." 1 Thess. 4:11-12.

1. Nobility of work.
2. Study to master it.
3. Then ye shall lack nothing.

OTHER TEXTS:

"Come all ye that labor." Matt. 11:28.

"Let us labor to enter into that rest." Heb. 4:11.

"We are laborers together with God." 1 Cor. 3:9.

"What hath man of all his labor?" Eccl. 2:22.

SEED THOUGHTS

In the life of Thomas á Kempis, the author tells us: "Meantime he did not shun the little duties of the household. For a long time he was procurator, or deacon. He sought in this office to fulfill the Martha duties, as they are called in his charming little book, *On the Faithful Householder*, with motherly fidelity, as little as it suited his private inclination. He took great joy, thinking that through his labors others could rest, and that Christ's poor were relieved. In regard to duties of this kind, he writes: 'Martha serves, labors, and does good before God and man, that Mary may be the freer to wait upon divine things. Only be faithful in thy place, Martha; thus serve, produce, provide, prepare what is needed for this life, in kitchen, in cellar, in sowing of the field, in mill, wherever the servants of Christ need thy service, wherever without it they were not free in God.' He remembers that the Mary and Martha office go together, and should

together prepare Christ a home. He especially used his office for self-examination. The management of temporal affairs seemed to him to promote this. He says, 'I believe that no one knows how it is with him, till he deals with temporal affairs, and has business care.' He was, meanwhile, upon his guard against the danger of being carried away. 'All worldly cares', he says, 'are dangerous; therefore, as often as time allows, we ought to turn to the things of heaven. He who strives to fill well the office of the holy Martha will at times be vouchsafed the blessedness of the devoutly happy Mary, and may tarry in the repose of the promises and words of the Lord.'"

Girls and boys who are learning Latin at school know what is the Latin for "word." It is *verbum*, and we have cut off its tail and have taken it into our language as *verb*. We have all sorts of words, parts of speech, we call them, and our grammar gives us names for them. But there is one sort of word which has no name. It is too important. It doesn't need to be described. We just call it, *the word, the verb*. It is the backbone of the whole business. Everything hangs on it, the word, the *verb*. When I put away my grammar, I thought I was finished with learning verbs, but I found (and you will find) that I have been learning these verbs all my life, and still haven't learned them perfectly. For life is not just getting things; it is learning *to be, to do, and to suffer*. It is not what we have that is important, but being and doing and suffering. It is what we *are*, what we *do*, and how we *bear* what comes to us. The Lord Jesus had nothing, nothing at all but the clothes He stood in, nothing like what you have. When He wanted a piece of money He had to say, "Give Me a penny." An old writer in Egypt seventeen hundred years ago says, "The Lord ate from a cheap bowl, made his disciples lie on the ground, on the grass, and He washed their feet. He asked the Samaritan woman to give Him to drink in a vessel of clay as she drew from the well. He *had* nothing." But He is the Saviour of the world and the high example to men, and His Name is above every name, because of what He was, what He did, and what He suffered. He was the Word, the *verb* of God, *being, doing, and suffering*.—Stuart Robertson, Glasgow, in the Expository Times.

SUNDAY SCHOOL LESSON

JOSIAH (A Royal Reformer): 2 Kings 22:1, 2, 8; 23:1-3, 21-25.

Real Also: 2 Kings 22:3-20; 2 Chron. 34; 35.

GOLDEN TEXT: "Thy word is a lamp unto my feet, and light unto my path." Psalm 119:105.

Teaching the Lesson

Josiah was the good son of an evil king. The story of his reign is found in 2 Chronicles 34 and 35. His father, Ammon had reigned for two years. The account of his career is in 2 Chron. 33:21-25 and 2 Kings 21:19-26. Josiah ruled thirty-one years. It was a time of reformation and righteousness in the dark days of decline of the southern kingdom. Nahum's, Zephaniah's and the early part of Jeremiah's ministry fell during the reign of Josiah.

Reformation was certainly badly needed. The princes of Judah, that is, the heads of the clans, and the royal family in its wide ramifications were devoted to heathenism. The worship of the goat god of Egypt, or of the hairy satyrs thought to inhabit the desert places, was much in vogue. Altars to these gods were built at the very gates of Jerusalem (2 Kings 23:8). The Philistine rite of leaping over the threshold of holy places was copied from the temple of Dagon (Zeph. 1:9), and the members of the royal family and many others affected a foreign style of dress, adopting also its idolatrous emblems and ornaments. Violence, and license prevailed on every hand. Under the circumstances the thoroughgoing effect of Josiah's reforms was quite remarkable. He was only twenty years old when he began his reforms in 629 B. C. He based his work upon the book of the law, discovered in the repair of the temple and especially upon Deut. 7:5, 12:31, 23:17, 18:10, 11 and 6:14.

Vigorously as he pushed them and earnest as he was, they proved to be largely superficial. The change was outer and not inner. The heart of the people was corrupt. The prophets declared the nation must be punished in the furnace of affliction. This was the burden of Jeremiah's message. So deep rooted had become the tendency to sin and so fixed the set to disobedience that only the most severe affliction could purify it. The teacher should briefly recount the tragic end of the good king who made so heroic an effort to save his people. 2 Chron. 35:20-24 and 2 Kings 23:29, 30 give a splendid description of the historical setting.

The teacher should read G. A. Frank Knight's "Nile and Jordan," page 314 following, and Gheikie's "Hours with the Bible," page 248 following, for a fascinating description of the historical circumstances out of which stepped disaster for Josiah and for the kingdom of Judah. The heroic young king went out to meet Necho II of the 26th dynasty of Egypt and, urged on by a false sense of responsibility and duty, met his fate at the hands of this Egyptian monarch. Gheikie tells the story, as does also Frank Knight, in a most delightful way.

SERMON TO YOUNG PEOPLE

(Opening of Schools)

THEME: *Early Training.*

TEXT: Prov. 22:6.

Our Authorized Version reads rather more into the original Hebrew than it really contains. The Literal translation of our texts is "train up a child in proportion to his way;" suitably, according to his position, and the lifework for which he is destined. Thus Moffatt renders this verse: "Train up a child for his proper trade and he will never leave it, even when he is old." The Jews were a very practical race, and every male child in a Hebrew family, however wealthy, had to learn a trade. "Vocational training" is no new idea. But it is characteristic of Christianity that we should no longer be satisfied with a restricted field of education for our children but realize the far-reaching moral and spiritual issues involved. It is right and proper to train up a child for his or her proper occupation. But it is

even better, more urgent, to assist the soul to develop. Education, in the last resort, is always an affair of the Spirit.

And so we who are Christians read into this text even more than Solomon in all his wisdom originally intended. We regard it as the scriptural expression of the principle that a child's early training can decide all that his future life will be: "As the twig is bent, so the tree is inclined." It is our duty to make the world a safer and happier and better place for our children, the statesmen and workers, artists and leaders of the world that is yet to be; the future witnesses for Christ, or else His adversaries. What a tremendous responsibility is ours, as big brothers, sisters, teachers! "Whoso shall offend one of these little ones which believe in Me," said Jesus, "it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

The State has taken a big step forward in securing the physical, mental and moral development of the young; and the Church, the mother of all modern education, must not hold back. The building up of character is her special duty. Almost everything is settled by the time a boy or girl reaches fifteen. Most of the trials and temptations, the opportunities for development, may still lie ahead, but the way in which the adolescent will rise or fail to rise to these opportunities is already decided. As we say in Scotland:

"Learn young, learn fair;
Learn auld, learn sair."

The true riches of a country lies in its youth. We read somewhere of a procession through the streets of a Greek city. The veterans came first, led by an old man bearing the device, "We have been brave." There followed the active manhood of the people, who bore the motto, "We are brave." The rear was brought up by the young lads, who bore aloft the inscription, "We will be brave." Such is youth's eternal banner of hope. And we can find the strength to make it come true; the strength of the Man, Jesus, in Whose Way we are to go, fearless and faithful; trained and picked soldiers of His army which never knows defeat.

SERMON TO CHILDREN

THEME: *The First Murder.*

TEXT: Gen. 4:8.

Cain and Abel were brothers but they were not very good friends. Abel was always good and everyone liked him. This made Cain jealous and one day he met Abel in the field and tried to pick a quarrel with him. Abel, however, would not fight and this made his brother even more angry. Read our text in the eighth verse of the fourth chapter of Genesis, and see what happened. It says, "Cain rose up against his brother, Abel, and slew him." Cain's temper got the better of him and in his anger he killed his own brother, Abel.

Today's subject is not a pleasant one but it has a lesson we should learn as soon as possible. This story of the first murder teaches us that we are

never to take anyone's life. Now I can almost hear you say, "But you need not tell us that, for we have always known it. And, besides, we will never kill anyone." I hope you never will but to be sure of it, you must never lose your temper. If you do, you are in danger of doing what Cain did.

Let me tell something that happened when I was a boy at school. One day at recess we were all playing out on the school grounds. Two of the boys had a disagreement and began to quarrel. They could not fight on the school grounds, because the principal of the school was there, so one of the boys said to the other, "Meet me behind the cotton mill after school hours and we will settle it." The cotton mill was not far away and all our school-boy disputes were settled there. Accordingly, after school a small crowd gathered and soon the two boys came. A ring was made and the boys doubled up their fists and went at each other. Soon the larger boy hit the other in the stomach and the little fellow fell gasping to the ground. The blow had burst a blood vessel and very soon after the boy was dead.

Today I wish you could learn not only the sin of murder, but also the danger there is in getting angry. The boy did not intend to kill his school-mate. Fighting is bad and we must learn to control our tempers. Never become envious of anyone as Cain did and, if any disagreement arises, try to settle it without a quarrel.

Do you suppose there is anything worse than murder? Yes, there is. Many of the early Christians were put to death but they died singing praises to God. The one who killed them could not destroy their souls, for they went to be with God in Heaven. It is far worse to persuade a chum to do what he thinks is wrong than to take his life. Here is a young lad who has been to church and Sunday school today, and into his heart has come a determination to do as God wants him to do. Tomorrow, a crowd of fellows get together and suggest doing something his mother always taught him was wrong. If you try to coax him to do that thing, you are doing your part to kill his soul. Never influence any acquaintance to do wrong, for that is the worst kind of murder. A better thing is to work hard to get him to do what is right.

A Chinaman once came to a Christian missionary and asked to be baptized. The missionary had never seen this man before and doubted if he knew the meaning of what he requested. When the Chinaman was asked if he did, he replied, "No, I do not, but my neighbor used to be a terrible opium fiend and a very bad man. He has been listening to you and has been baptized. Now he is the best man I know anywhere. I want to be baptized so I shall be as good as he is."

That is the best thing. Learn to love God and do his will and then, instead of injuring anyone, either in body or soul, you will do him good."

EVENING SERMON

THEME: *Work In His Vineyard.*

SCRIPTURE: Matt. 20:1-16.

TEXT: Matt. 20:2.

INTRODUCTION: There is work to be done today in the Master's vineyard that cannot be done except through the instrumentalities of man's

hands. Our indifference to the call of the Master to labor in His vineyard is largely responsible for the failures of the Church's program. His call is still for laborers to go into His vineyard. A striking characteristic of the teachings of the Master is labor. His pictures of the kingdom are to that end; householders, stewards, ploughmen, sowers. They who tread in His footsteps follow as laborers for the kingdom.

I. *The Call to the Laborers.* He calls to that which has been His lot; "I must work the works of Him that sent Me." "Whatsoever thy hand findeth to do, do it with all thy might." He saw latent possibilities in men; Simon the fisherman was at labor when called. Simon, plus Christ, was Peter the faithful laborer for the kingdom. John, full of youth and energy, plus Christ, became the writer of one of the Gospels. Saul, the persecutor of the Christians, plus Christ, entered into his great missionary enterprises. That same endowment of power is operative today. Hear His call, permit Him to enter into your life and transform it into a source of power for the kingdom. We are laborers together with God.

II. *The Co-operation of God With Man.* God has ever co-operated with man. God, through Nature, has created coal in the mines, established power in the currents of the atmosphere and ordained the laws which, if obeyed, produces power for man. But man has to mine the coal, harness the lightning, and confine the steam before these elements are of service to him. The forces of the spiritual world respond in the same manner. God has placed them within human hearts. We must dedicate them and apply them for service in His kingdom.

III. *Obedience To His Call to Labor.* Obedience to His laws ever productive. Laws of tone, color harmony created by God. Man has discovered them and in obedience to them produces. Beauty of line in the sculptor's arts, color in the artist's work, and harmony in the composer's. Without obedience, there could be no Madonnas, or symphonies. Let this principle guide your life among those who produce for the kingdom; our lives must not only hear His call to labor, but that labor must be in accord with His well established laws before it produces for the kingdom.

CONCLUSION: Lowell said, "'Tis heaven alone that is given away; 'tis only God that is had for the asking." Do not forget that involved in that asking is the necessity of an active laboring on our part in accordance with His design. "Son, go work today in my vineyard."

MID-WEEK TOPIC

THEME: *The Departed God.*

TEXT: Judg. 16:20.

(Tell the story of Samson, pointing out his great strength and his great secret.)

"I will arise and shake myself free as at other times." The current had been tapped; the line of his life had been short-circuited. His personal power had been paralyzed because of the departure of God. In this helpless, hopeless plight his captors mocked him.

Do not despise your strength, do not dispose of your great secret. If your prayer hour is your power hour, do not prostitute it; do not pervert it; do not neglect it. When God meets man, that is a place of power; that is a giant hour that should not pass away. Let not such a privilege depart from you.

The first thing that I suggest is that we must keep faith with God. In every walk of life—in every vocation and avocation, if we would be great, let us cultivate a great faith. Let us be true to truth. We must not neglect our souls; they will become choked with the thorns and thistles. They will be paralyzed from the lack of exercise; they will be purposeless from the lack of direction; they will fail us in the high and holy moment—that moment in which strength is to determine our immediate victory. They fall as the tree with the decomposing heart falls, under the smashing hammer of the hurricane.

We discover then in the second place what happens to us when God departs, leaving with us a languished, lonesome heart. Have you been losing your grip on God? Has someone robbed you of your secret? Has life lost its luster? If so, remember the experience of Samson when his physical eyes were closed and the eyes of his soul were opened. Open your spiritual eyes, and take a new hold on God.

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U. (Consecration Meeting)

Intermediate: Being a Christian at School. Phil. 2:3-12.

Junior: The Kind of Boy or Girl Jesus Wants Me to Be. 1 Sam. 3:1-10.

Young People: September Topic, PLANNING NEW WORK.

Our Crusade Plans. Ex. 33:12-15.

WALTHER LEAGUE

September Topic: Win One.

Helpful Reading

BENNETT: How to Live on Twenty-four Hours a Day.

Christianship in The High School.

BARTON Series: Each One Win One.

COATS: The Changing Church and the Unchanging Christ.

Christianity without the cross is nothing, The cross was the fitting close of a life of rejection, scorn and defeat. But in no true sense have these things ceased or changed. Jesus is still He whom man despiseth, and the rejected of men.—THOMPSON.

SEPTEMBER 14, 1930

THIRTEENTH SUNDAY AFTER TRINITY

CALL TO WORSHIP: "Hope in the Lord; for with the Lord there is mercy, and with Him is plenteous redemption. Draw nigh unto God and He will draw nigh unto you." Ps. 130:7.

PSALM: 8.

ANTHEM: Hark Hark My Soul.—*Shelley*

The Day Is Ended.—*Bartlett*

OFFERTORY SENTENCE: "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." 1 Cor. 16:2.

OFFERTORY PRAYER: Our gifts are on Thy altar, Heavenly Father, and we pray Thy Blessing on us and our gifts. Teach us to grow more charitable toward Thee and toward our fellow men. Bless us and keep us in Thy Name. Amen.

BENEDICTION: Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.

MORNING SERMONS

THEME: "*I Know Not; God Knoweth.*"

SCRIPTURE: 2 Cor. 12:1-10. *TEXT:* 2 Cor. 12:2-3.

HYMNS: To God, The Only Wise.—*St. Andrews, S. M.*

Who Trusts In God, a Strong Abode.—*Constance, 87,87,D.*

Iambic

I. INTRODUCTION.

1. Text and context. Paul had a marvelous and mysterious experience. He frankly confessed his ignorance of some aspects of that experience but affirms his knowledge in other respects. The former he is satisfied to cover with the fact that God does know. It is a common point of Christian theology that God knows everything. It takes us a life time to learn our own ignorance. We must admit our own ignorance at times. God's knowledge is a fact of faith and should be a force in life.

II. DISCUSSION.

1. Exposition and illustration.

a. From Scripture. 1. God's knowledge: "He that planted the ear shall he not hear; He that formed the eye shall he not see; He that teacheth man knowledge shall not he know." "He knoweth our frame, He remembereth that we are dust; your Father knoweth that ye have need of these things; nevertheless the foundation of God standeth sure having this seal, the Lord knoweth them that are His; If our hearts condemn us, God is greater than our hearts and knoweth all things." 2. Man's ignorance. "We are but as yesterday and know nothing, because our days upon earth are as a shadow." "Man's goings are from the Lord; how can a man then

understand his own way?" "What I do thou knowest not now, but thou shalt know hereafter." "We know in part, and we prophesy in part, now we see through a glass darkly, but then face to face."

b. From nature. Our knowledge of nature is dependent upon our sense and their capacity for perception. Our sense of smell is far less keen than that of a dog. Our sight sees only seven colors in the spectrum, but there are powerful rays above and below what we see. The mental power of races and individuals and of the same individuals at different times varies greatly. Man studies nature through the little crack door that is now open to him and tries to draw conclusions as to the whole. Modern science has pushed the door a little further open and some have hastily drawn conclusions that would wipe out God and the spiritual nature of man. If there be a God then He knows all and when we know all we shall know God directly; now we must take Him on faith. We must say, "I know not; God knoweth." Meanwhile in the word of the prophet we must "follow on to know the Lord" through science and experience.

2. Deductions and applications.

a. These two in their relation to each other determine some of the most vital Christian truths. The well being and character of His children is the highest interest of God. The difference between their knowledge and His is the measure of His opportunity to bless them and of their opportunity to grow in grace and the knowledge of Him. Ignorance and innocence are the privileges of childhood alone. It is the business of mature life to leave childish things and to know and be wise, especially to know God and fear Him, which is the beginning of wisdom. That is the one task in life really worthwhile, because it lays hold of eternity, and makes eternity and its issues the standards of earthly life. "I know not; God knoweth." He who has said that as Paul said it has taken the first step toward real knowledge and true living, because in the first place he frankly admits his ignorance and is therefore teachable, and in the second place he has found the right teacher and has given Him his confidence. With that combination there is no limit to what man may know, to what he may be, or to what he may do; and he has a joyous task ahead of him that will keep him busy to the utmost limit throughout all time and eternity. "To know God is eternal life," said the Master; and nothing has ever been added to that definition.

b. It forms the basis and guarantee of faith. 1. As to creeds and theologies. The slow approximation of man's knowledge to God's. Human creeds, their place and meaning and limitations. 2. As to personal trust. Abraham Lincoln and the second inaugural: "The Almighty has His own purposes." His faith and its fruits. "I know not; God knoweth." Let it be the balm of sorrow, bereavement, reverses, mysteries, daily burdens, ill-health, great disaster, war. "I know not why, what, how, the way out; God knoweth."

c. They are an inspiration to all worthy action. 1. In science, exploration, literature, history and society. Abraham, Moses, Paul, Columbus, Pilgrims, Franklin, Darwin, Pasteur, Livingston, the missionaries, educators, poets, preachers, prophets, statesmen, editors, social reformers, etc.

2. To each individual. The impulse to study, to learn, to know is the soul's instinctive reach for God and the facts of His creation. "I know not what God has made and done; I will find out."

d. They are the essence and assurance of eternal life. Eternal life as present spiritual quality based on knowledge of God. Difference between acquaintance and information. "I know whom I have believed." Show eternal life as kindergarten here and advanced courses there. What Paul did not know: "in the body or out." The faint line between this life and the next especially when we are close to God. "Eye hath not seen, etc., but God hath revealed by His spirit." The absorbing interest and glory of such a life. Need of emphasis on future life. Shall I know my friends? God will know them and He will make them known to us.

3. How know more and grow in knowledge?

a. Study, attention, meditation, prayer, Bible, nature, Christian fellowship, church.

b. Do His will, (John 7:17). Live in the sun, not stare at it.

III. CONCLUSION.

1. Resumé of message.

2. The appeal to grow and know and trust.

* * * * *

(Pericopes)

THEME: *Putting Yourself In His Place.*

SCRIPTURE: Luke 10:23-37. **TEXT:** Luke 10:33.

HYMNS: Love Divine, All Love Excelling.—*Beecher, 87,87,D*

Come, Thou Fount of Every Blessing.—*Stuttgart, 87,87*

The story of the Good Samaritan is more than a story. It is a matchless piece of literature, finer than anything Shakespeare ever penned. It is that—and more.

It is an appeal to the heart, an irresistible argument, the kind that "gets you," the kind that allows no answer of excuse. It is logic sustained by love, logic that cannot be broken down, love that cannot be denied. It is a swift, vivid picture of God dressed in human clothes, doing good in the way good ought to be done. It is a picture with colors so bright that two thousand years have not dimmed them in the least.

Listen to the argument of this story. If you were sick and down and out, would you like it if some one came to help you? Of course you would. If you were a wreck by the roadside would you like some one's compassion? Would you? Indeed you would. If you had honestly repented of sin would you be appreciative if there were those who believed in you and gave you a chance to reinstate yourself? Of course, of course. Well, if you would ever like these things done to you, then, put yourself in the other man's place and do them now for him. Do them ever so kindly. Do them ever so patiently. That is the argument of this little tale. What an argument it is. How it hits the average man between the eyes and knocks him speechless on the spot. How it comes to each one of us this

morning to humiliate us and to tell us that, with all our goodness, we may not yet be worthy to unlatch the shoes of certain unnamed Samaritan who lived two thousand years ago and whom some called a mongrel and a heathen.

I. Thinking of the Samaritan as the man who put himself in the other man's place and as our example in this respect, how beautiful is the sympathy he once showed under certain most unpropitious circumstances!

When the priest and Levite saw that wounded man by the way they were able, I feel sure, to conjure up on the spot at least ten valid reasons for not helping him. They said (1) this man is a stranger; (2) this is dangerous country; (3) we have other important work to do; (4) we need our money for other things; (5) we are too tired to help now; (6) we are not responsible for this man's plight; (7) he would probably not thank us if we did help him; (8) perhaps he is a robber himself; (9) maybe he is a reckless fool and deserves such trouble; (10) let some one else better able than we care for him.

People who do not have a heart to help always have a good excuse. If ten reasons do not suffice they will find twenty. One day it is the rain, the next day they have a cold, the next day it is a sick cousin in Honolulu who restrains them. But when the Samaritan came he could think of but one thing. What would he want done to him if he lay wounded by the roadside like this man?

In that day the Greeks called all foreigners "barbarians." The Jews spoke of "gentile dogs." The Mohammedans called all outsiders "infidels." Such racial hatred the Samaritan had experienced at the hands of the neighboring Jews. And this man was a Jew! But in the moment that he saw him lying there the Samaritan could think of no hatred. "What would I want done to me under such circumstances?" That question gripped his heart. It squeezed the tears out of his eyes. He set to work to help this man without delay.

We people help little because we do not use our imaginations. "Softness of head is as harmful as hardness of heart." Yes, and a soft head makes a hard heart. If we only thought a bit about the other man's problem we would not turn away so quickly. If we only allowed ourselves to think for a while how great his need is we would not be so quick to turn away with a silly and inadequate excuse upon our lips.

II. The Good Samaritan put himself in the other man's place and rendered him personal service. With his own hands he bound up his wounds. With his own beast he brought him to the inn. With his own money he paid the bill. Personal service de luxe! What an example to us again!

To be sure, charity these days must be organized. How else but by organization can we have the Red Cross and pensions and institutions of mercy. But the main-spring behind it all must be more than organization. Card indexes are good, but they are no substitute for love. Homes for incurables, yes, but then if there is no personal service how cold such charity becomes—how icy cold—and cruel!

Moody's words are good. "I can hire a man to do some work, but I can never hire a man to do my work." My work! The kindness I ought

to show—the love that I ought to bring—no stranger can furnish these. No messenger boy with flowers can be their substitute. If I do not choose to give them, well, then they will not be given and some heart is bound to be the sadder for the fact.

There is only one way by which the fallen can ever be lifted up. Some one with a heart must gaze on them with compassion. Some one must put himself in the fallen man's place and do for him what, under reversed conditions, he would want done for himself. Love must be there. True personal interest must be there. I must give of myself and you must give of yourself.

III. The Samaritan was thorough in his charity. "Whatsoever thou spendest more, when I return, I will pay thee." The Samaritan was for seeing the job through. He did not shun the cost.

Do we see our charities through? We can be kind for a while—can we be kind to the end? When the depressing call for funds comes, do we say: "Here is my share, and when thou spendest more, I will give thee some more?" Is that our way?

We must not try to make the work of Christian mercy too soft and easy. We must not shun the price because it is high. And the price is bound to be high. There is no harder task than that of reclaiming broken wrecks picked up along the wayside of life. But even so, is not one life saved worth more than all the dollars that the saving may have cost?

Who is this Good Samaritan? We are not told his name, but we feel sure Jesus fashioned this story out of His own loving heart and that He Himself is none other than its Hero. As the Good Samaritan helped this stranger, so God in Christ walks the dusty highway giving needed help to fallen men. In telling this story Jesus wanted to draw our hearts to Him. He wanted to teach us His love—that love which puts itself in the other man's place—that love which, when it begins a work of mercy, no matter what the cost, carries it through to the very end.

PRAYER

We are gathered here in Thy house, heavenly Father, to worship Thee, to give thanks for Thy great mercy and love for Thy children, and to acknowledge our faults and shortcomings before all men. We need to be refreshed in spirit and renewed in grace for the work of the coming week, and we acknowledge Thee as the source of our strength.

Only Thou knowest the measure of Thy love and our need for courage, and we place our hearts in Thy care. Bless us in the work of Thy kingdom, bless us in the love of our neighbor, bless us in the care of the helpless, and watch over us until our tasks here are completed. We pray to Thee in the name of Thy dear Son, Jesus Christ. Amen.

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J. D. JONES: Things Most Surely Believed.

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ADDITIONAL OUTLINES

For Unto Whomsoever Much Is Given, of Him Shall Much Be Required." Luke 2:48.

1. For what are we responsible.
2. To whom are we responsible.
3. Our responsibility will be proportionate to that which is given.

"The Righteous Shall Grow Like a Cedar of Lebanon." Psalm 92:2.

1. It roots down. Deep rooted.
2. It grows up. Up standing.
3. It grows out. Far reaching.
4. It grows on. Does not rot or decay.

OTHER TEXTS:

"He hath compassion on His people." 2 Chron. 36:15.

"He had compassion on the multitude." Matt. 15:82.

"A God full of compassion." Ps. 86:15.

"Jesus moved with compassion." Matt. 9:36.

SEED THOUGHTS

There was in Boston a young man who liked to preach on politics. A partisan politics in the pulpit is a false religion. He held a caucus one Sunday night after the service. He got his church to vote for his party. He was worshipping a false God, not clearly in accord with the principles of Christianity. He thought that a full church made a successful one, but the devil never taught a bigger lie. But the young preacher's party was defeated, and the following Sunday he announced, "Tonight I shall preach on the awful fate of the wicked." The people knew that he meant the opposing party, so that night the house was packed full. It would have been a sensational address but for an incident providentially thrust in. He gave out one of the most awful texts in the Bible, and then began in his peculiar way: "Every man that voted that ticket that won last Tuesday, and every woman that encouraged a man to vote that ticket, and every person that sympathizes with that ticket is going down to everlasting death." He began to storm around the pulpit. Just as he said that, there came an alarm of fire; the bells rang, the steam engine rushed by, and people became very uneasy and looked at each other, and a few went out. Then this young man's father-in-law rose and said, "Brethren, please keep quiet. I will go out and see where the fire is, and if it near your homes I will let you know when I come in, and my son can go on with his sermon." So the young man gathered himself up and began again: "Every man that voted that ticket, and every woman that encouraged a man to vote that ticket, and every one who sympathizes with that party, that won last Tuesday, is going down to everlasting death." Just then his father-in-law put his head in the door of the church and shouted, "It's a false alarm!" The people all laughed so heartily that it broke up the sermon, and the young man told me that he had never again dared to preach on politics, even indirectly, because as soon as he made even a reference to politics a smile went over the congregation which defeated entirely any attempt to move

them along that line. He was laughed out of a wrong position, when persecution or opposition would only have strengthened him in it.—Russell Conwell.

Read the parable of the master and his vineyard. "Five o'clock finds the master again in the market place. The shadows lengthen. A few men wait disconsolately for work. Appraising them with a quick glance, he flings the question, 'Why are you idle?' They might have made excuses, pleading the heat. They might have cursed the economic order. But they reply with a ring of truth, 'Because nobody has hired us.' 'You too go into my vineyard' is the curt instruction. Strange efficiency! This parable is not an economic tract. Jesus did not attempt to lay the rails on which the trains of industry should run. He lived instead a life so divinely compassionate that industry must ultimately make peace with Him or suffer torment. This parable does not prescribe industrial methods, but we cannot read it, even casually, without seeing the fingers of Jesus probing beneath the surface of the vast realm of business."—George A. Butterick, D.D.

SUNDAY SCHOOL LESSON

JEREMIAH (The Prophet of Individual Religion): Jer. 1:4-10; 31:27-34.

Read Also: Jer. 1:1-3; 14:7-22.

GOLDEN TEXT: "Each one of us shall give account of himself to God." Romans 14:12.

Teaching the Lesson

Jeremiah 1:4-10 describes the urgency of his call and of his service. Jeremiah is one of the most pathetic figures in all literature. He is known as the prophet of failure, but was only a failure in the same sense in which it may be said that the holy spirit sometimes fails in His work with men. He was a devoted patriot. A man whose national enthusiasm and purity of purpose was far beyond the power of his shallow contemporaries to realize and appreciate.

Passionately devoted to the interests of his country and his God, he was maligned and falsely accused, misrepresented, scorned and humiliated. He was the last of Judah's prophet-statesmen. For forty years he lifted his voice against the corruption of the time and sadly witnessed the slow but irresistible moral decline and spiritual degradation of the people. His royal contemporaries were Josiah, Jehoahaz, Jehoiakim, Jehoiachin, Zedekiah. He survived the capture of the kingdom, was taken to Egypt with some of the exiles and there passes from the view of history.

After Joseph was defeated by Necho II of Egypt, Necho continued his northern advance to Riblah between Labanon and Hermon on the right bank of the Orontes 65 miles north of Damascus. 2 Kings 23:33-35 describes the humiliation of Jehoahaz at the hands of Necho and the amount of money demanded as tribute from him, and from his successors. Jehoiakim, then Jehoiachin.

Chap. 31:39 should be compared with Ezekiel 18:2, 3, 4. It has been called the discovery of the individual.

Verse 31 is one of the greatest verses in the Bible. Compare it with Hebrews 8:8. Verse 33 following, describes the new covenant. Notice its divisions.

- (1) "I will put my law in their heart."
- (2) "I will be their God."
- (3) "They shall be my people."
- (4) "They shall know me."
- (5) "I will forgive their iniquity."

Verse 35 following, declares that these new covenants are as sure as the laws of astronomy. MacLaren has based one of his most beautiful sermons upon this thought. The teacher should read "The Expositor's Minister's Annual" for 1929, page 177 and page 207.

SERMON TO YOUNG PEOPLE

THEME: *A Harvest Idyll.*

TEXT: Ruth 2:17.

The simple, touching story of Ruth is contained in a little book which lies between Judges and Samuel, both full of the sound and fury of battle, like a fertile and beautiful valley between two rugged mountain ranges. Its purpose has been often discussed. Perhaps it is not too much to imagine it placed here in the Bible just to remind us that the quiet life of ordinary people is the backbone of every nation. The story of a country's progress is not only the history of its kings and conquests. The Book of the "Gleaner Maid," as Dante calls her, is one of "the short and simple annals of the poor," dedicated to a woman who was neither a queen nor a saint, but just a girl who found her joy in duty.

You all remember the story and Ruth's immortal outburst of tenderness towards her mother-in-law, Naomi: "Whither thou goest, I will go. Where thou lodgest, I will lodge. Thy people shall be my people. Thy God shall be my God." The two widows settle in Bethlehem; and, in view of their poverty, Ruth gleanes the portion of the orphan in the harvest field. Here she draws the attention of the kindly farmer, Boaz, and the tale becomes a love story with the usual happy ending.

Dore, the famous artist, has painted the vivid scene of that first meeting of man and maid amid the waving corn, and Thomas Hood has enshrined it in his verse. We can picture it all; the rustling, golden grain falling crisply before the sickles, the cloudless blue sky, the workers in their brightly colored garments, and, in the center of this frame, a rich and orthodox Jew looking into the eyes of a poor alien, confessing that true love breaks down every barrier of race, creed and status, pledging himself to that life-comradeship from which, in later years, was to spring the royal lineage of David; nay, of our Lord Himself. The humble gleaner became a mother of kings.

It is a happy tale, but through it all there runs a thread of sadness; the sadness of the autumn field, when the stubble is laid bare, and the touch

of coming winter is evident in the evening air. There is a wistful atmosphere of exile and loneliness about the figure of gentle Ruth as she stoops to gather the fallen barley. "Sick for home, she stood in tears amid the alien corn." For the joy of harvest is a quiet joy in which there is mingled not a little pain. Its beauty, seen in the blue haze which hides the hills and valleys glorious with the colors of decay, reminds us of the brevity of life and the inevitable coming of Death, the grim Reaper. "Falling leaf and fading tree" are the symbols of the life of man "whose days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it and it is gone, and the place thereof knoweth it no more."

Yet "the word of our God endureth forever." That is, after all, the true Harvest message. His goodness never fails. The corn or wheat which has fallen into the ground may die, the bread of life be broken, but only that man may feast on an immortal nourishment with whom "the word of our God endureth forever."

SERMON TO CHILDREN

THEME: *Back to School Again!*

TEXT: Matt. 2:1.

So school begins again this week! Are you glad or sorry? If that question were asked each one of you, I would get different answers. Some of you are sorry. Though I went to school and college for eighteen years, I never liked it. The best things are not always the most pleasant. Stick to your school and do your best. You will never be sorry. Some of you are glad to go back again to your studies. You are surely to be considered the lucky ones. Get the finest education you can and do your best to make this a better world.

But, no doubt, you have been wondering where our text is. It is in the first verse of the second chapter of Matthew. It says, "There came wise men from the East to Jerusalem." Do you see any connection between school and the Wise Men of our text? Perhaps you do not, so let us get at it by questions. If you were going to choose someone to guide you through life, which man would you choose; one that was wise or one that was stupid? Why, the wise man, of course. What makes a man wise? It is because he knows so much. How does a man gain his knowledge? By hard study. Then if all these answers are true we are going to follow the example of these Wise Men and learn all we can. Make the most of your school days.

When we go to school, one of the first things we begin to learn is to read. Of course, we are not able to read all at once. We must first learn the simplest words. Later we can read the shorter sentences, then little stories, and finally books. When you are able to read, don't forget to give the Bible its full share of your time. In that way, you will be able to learn many things about God.

The next thing we must learn to do is write. How hard that is! It is not so bad when we are writing with a pencil, but when we try to use ink,

the ink gets all over our fingers and all over the paper. It is a terrible task. However, keep at it; you will improve and be a very good writer some day.

There was once a school boy who was very bad. He would not work and he disobeyed his teacher as much as he dared. He scribbled in his notebook and made terrible looking pages. About halfway through the term, he began to feel sorry about his naughtiness and decided to be good. He was sad as he looked at the ugly pages of his notebook. However, turning over a new leaf, he tried to write the pages well. He had scribbled for so long a time that, try as he did, his writing still was poor. He kept at it and after some time he became a very good writer indeed. Then came the last day of school with its closing exercises. His mother was there and that made the boy very unhappy because the notebooks would be passed around and he knew his mother would be sad to see his miserable scribbling. He watched her when she picked up his book. She began at the back of the book and a smile of satisfaction wreathed her face when she saw what a splendid writer her boy was. However, he knew the smile would leave her face when she came to the front of the book. To his surprise, the smile remained. Some time later he found that the teacher had noticed the change in him and had very neatly cut out the poorly written pages.

There are two lessons we can learn from this story. The first one is about your school life this year. Did you make a success of your school work last year? If you did, go on and try to do even better. If you are a little ashamed of what you did, try not to let it happen again. Like the poorly written pages in the notebook, last year's work is gone. Turn over a new leaf and try to do your very best.

The second lesson has to do with your life, in school and out of school. Your life is like a clean sheet of paper on which you are writing your words and acts. Have you made mistakes, or even made ugly blots on your page of life because you have been bad? Remember then there is One like that teacher. It is Jesus Christ. Show Him you are sorry and all those ugly spots in your life will be taken away. Do not forget to learn about God in this school year, along with the other things you will learn.

EVENING SERMON

THEME: *Of Inestimable Value.*

SCRIPTURE: Matt. 16:20-28.

TEXT: Matt. 16:26.

INTRODUCTION: Ruskin says, "Wealth is the possession of the valuable by the valiant." Speak of a man in sinking wreck with gold in a bag tied about his neck. He sank. Did the man possess the gold, or the gold the man? A man is not a scholar merely because he has an accumulation of knowledge and information. That needs a soul to interpret it and apply it. Heaps of information does not make an intelligent man. A walking encyclopedia is not a Phi Beta Kappa. Knew a man who prided himself on having read every page of a 24 volume encyclopedia, but no one would enjoy spending an hour of his company in conversation. Things of the world are precious only as they are controlled by the soul of man.

Jesus, overworked in Galilee, goes over into Syria. On His return, he finds bigotry rampant. Takes the twelve to the north and binds them closer to Him through questioning and clarifying their motives for fellowship.

I. *The Circumstance.* Impetuous Peter again the instance of the unfolding of the Truth. Peter's motives mixed. Presumed to know more than the Master. Drew from the Master a crushing reply. There was no escaping the Cross and obtaining a Crown. Looking through Peter's attitude, the Master saw the temptation. "Mind not the things of God." Jesus saw the Devil's offer to trade the things of soul for worldly gain. The transaction should be pictured in its true light. These exchanges are offered to us today. Turn the light of the Master's words upon them.

II. *The Bargain.* Gain the whole world. Did Satan have the power to offer it? No more than when he tempted the Master. Satan always promised much that was good but ever failed to give anything that was, in the end, beneficial. We may possess a diamond. It has value. Crush it; the same elements are present, we cannot destroy the elements, but we have destroyed the value of the diamond. Soul's higher life may be crushed in a mad desire to gain what the world has to offer. No iniquitous bargain can be made in which the soul stupifies itself without experiencing a loss.

III. *A Dangerous Age.* Our age is one of material values. We weigh, measure, and value in dollars and cents. The spiritual is in danger of being lost. The age calls for a re-valuation of the soul of man. Only when its value is known will man guard it from a treacherous bargain which means eternal loss to himself.

MID-WEEK TOPIC

THEME: *The Greater Works.*

TEXT: John 14:12.

"He that believeth on Me, these works that I do shall he do also." This is a frequent comment: "I could not do that! I knew it before I tried." Perhaps if the principles and pre-requisites had been complied with, the power to do would have been forthcoming.

I. In whom shall we believe? In the Christ—the Christ who has been pictured as a man born in an obscure village—the child of a peasant woman. He grew up in an obscure village—worked in a carpenter's shop until he was thirty, then for three years served as an itinerant preacher. He never owned a home; he never wrote a book; he never held an office; he never had a family; he never went to college; he never put his foot inside a big city; he never traveled two hundred miles from the place where he was born; he never did one of the things that usually accompany greatness; he had no credentials but himself.

While still a young man the tide of popular opinion turned against him. His friends ran away; one of them denied him; he was turned over to his enemies; he went through the mockery of a trial; he was nailed upon a cross between two thieves; his executioners gambled for the only piece

of property he had on earth while he was dying,—his coat. When he was dead he was taken down and laid in a borrowed grave through the pity of a friend. Nineteen wide centuries have come and gone, and today he is the centerpiece of the human race and the leader of the column of progress.

II. I am far within the mark when I say that all of the armies that ever marched and all the navies that ever were built and all the parliaments that ever sat and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has that one solitary life. "He that believeth on me, greater works than these shall he do."

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U.

Intermediate: Why is Christian Training the Most Important Part of My Education? 1 John 3:1-3.

Junior: Bible Texts That Help Me. Ex. 20:12; Psa. 23:1.

Young People: How Increase Our Membership? Acts 2:42-47.

Helpful Reading

BARTON: Favorite Texts of Famous People.

BRUCE: Training of the Twelve.

DIXON: Young Converts' Problems.

SEPTEMBER 21, 1930

FOURTEENTH SUNDAY AFTER TRINITY

CALL TO WORSHIP: "Exalt ye the Lord our God, and worship at His footstool, for He is holy." Ps. 99.

PSALM: 29.

ANTHEM: My Faith Looks Up to Thee.—*Schnecker*
How Amiable Are Thy Dwellings.—*West*

OFFERTORY SENTENCE: "Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound unto you; That he, having always a sufficiency in everything, may abound unto every good work." 2 Cor. 9:7-8.

OFFERTORY PRAYER: We have gathered here, Our Heavenly Father, to be near Thee, to Worship Thee, and to offer the gift of our hearts and of our hands. Accept our offering to Thy Glory, and bless us to Thy everlasting service. Amen.

BENEDICTION: Grace be unto you and peace, from God our Father and from the Lord Jesus Christ.

MORNING SERMONS

THEME: *Love or Duty.***SCRIPTURE:** Romans 13. **TEXT:** Romans 13:8.**HYMNS:** Teach Me, My God and King.—*St. Andrews, S. M.*There's a Wideness in God's Mercy.—*Falfield, 87,87,D*

I. INTRODUCTION.

1. Why are we here this morning? Motives: habit, social or business interest, duty, love?

2. The passage. Paul is speaking here of a man's duty to his state and to his fellow citizens and sums it all up under the principle of Love. It may well raise in our minds the question as to what our motives are in any concern of life. Do we do things because it is a duty or because we have learned to love.

II. DISCUSSION.

1. Definition.

a. Duty. Kindred words in passage: "Subject," "ordinance of God," "afraid of the power," "do that which is good," "subject for wrath." "Conscience," "tribute," "dues," "owe," "thou shalt not," "time to wake," "put off," "put on."

b. Love. Text: Verses 8-10. Meaning of work. "Moffatt's translation of 1 Cor. 13: "Love is very patient, very kind. Love knows no jealousy, love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient."

c. Their interrelation. 1. Each alone likely to abuse and inadequate. 2. Influence of love on duty. 3. Influence of duty on love. 4. Their proper relation. The tendency to exalt duty at the expense of love and vice versa. Duty as a natural quality; love, as Paul means it, a divine gift; "Love of God shed abroad in our hearts by His Spirit." Beecher says: "He who is right by the force of conscience is never so happy as he who is right by the force of love, for conscience is a hard master, and carries a straight rule. The more acute your conscience is to inspire you to duty the more it torments you when you violate your duty. Conscience is a despot; it almost never smiles; it sits and scowls; its business is to flagellate rather than to reward. Love transcendant shall abide when doctrines and churches and ordinances and governments shall have passed away, when nothing else shall remain but the other supreme moral sentiments of the soul, faith and hope. Love even in that hour, high above either of these, and above all things, high above them as the spire of a cathedral is above the roof or the foundations, shall exist; for it is God, and is yet to be God over all, blessed, because blessing, forever and forever."

2. Exemplification in Christ.

a. Duty as a motive, "I must be about my Father's business." "I must go to Jerusalem." "Must suffer." "Must preach in other towns." "Must work the work of Him that sent me." "The will of God."

b. Love as motive. Emphasize as directed to the world, sinners, disciples, Father. As shown by His life. Not His loyalty to duty wins us so much as His loving heart.

3. Application.

a. In daily tasks. A young man and his profession. President Roosevelt's, "I like my job." Others who would like his job would not have the same sense of duty, or love for the people. A mother sends a boy on an errand. He goes because it is a duty, unwillingly and unhappily. If his mother can enlist his loyalty and love to her in saving her a few steps, she has transformed a duty into a privilege. A story is told of a young lady who started to read a book, but was not in the least interested; later she became acquainted with the author and their acquaintance ripened into marriage. Then she read the book with interest.

b. Home, school, business, social relations. Teacher's work made easy and light by the love motive. Business so selfish that it is hard to apply love. Our first business to get the love of God in our hearts and then show it forth through business and in every other way. Social relations. Here are great opportunities for testing our motives. Our duty toward people, or our love for them? This close to next point.

c. Christian life and service. Attention to strangers and poor and other classes of people generally. Compare duty and love as motives. Bible study, prayer, church attendance and work. All these various manifestations of Christian life and service can be purely a matter of duty and somehow get done, but without love they lack the Christian spirit. The work of a Sunday School teacher is typical. The tendency today in religious education is to give special attention to the subject matter and method of teaching, to analyze the psychological approach and to stress the technic as a matter of obligation. The primary objective of a Sunday School teacher is the scholar rather than the subject matter or method of approach. We cannot have the right attitude toward the scholar without loving interest as a personal matter. If these be present then all that modern religious education has devised becomes most valuable and helpful.

Personal work in winning others to Christ and the church may degenerate into perfunctory church calling as a matter of cold duty. That sort of thing does not win people to the church, but rather repels them. If there be the motive of sincere loving interest in them and their spiritual need of Christ we will not need to speak very much about the church. No one can do this type of work without God's love in the heart. The mere sense of duty as a motive makes it a sure failure even though it be a duty. Duty may bulwark love but love must inspire duty.

III. CONCLUSION.

1. How get the deeper motive? Only by taking time with God and His truth and by surrender to Him. As a man working out in the cold becomes chilled and loses his power to accomplish, and must come to the fire for a time to warm himself, so we must go alone with God and warm ourselves in communion with the spirit of Jesus Christ, that His power and love may through us awaken and warm the lives of others.

"I've seen coals once warmly glowing
 Turn to ashes in the night:
 Glowing coals that with one blowing
 Would have leaped to living light.

"I've seen human hearts once glowing
 Turn to ashes in the night:
 Hearts one word with cheer o'erflowing
 Would have swept to living light."
 —Selected.

* * * * *

(Pericopes)

THEME: *Thankless Beggars.*

SCRIPTURE: Luke 17:11-19. **TEXT:** Luke 17:17.

HYMNS: From All That Dwell Below the Skies.—*Duke Street, L. M.*
 May We Thy Precepts, Lord, Fulfill.—*Meribah, 886,D*

Jesus has just healed ten men afflicted with the terrible disease of leprosy. These men have gone their way and they have been pronounced cured by the officials. Their joy in their recovery is overwhelming. They have gone their way—and Jesus stands waiting. He is waiting for their return, for their gratitude, for their Christian service. At last one of the ten returns. The others fail to appear. In disappointment that amounts almost to consternation and despair the Saviour finally asks: "Were there not ten cleansed? But where are the nine?"

This morning let us place this picture before our minds. Let us ask with Jesus: "But where are the nine?" Let us draw on our knowledge of men as we know them and try to think where these nine could possibly have gone, what they could possibly have been doing, what possible excuse they could have had for not coming back to say as much as "Thank you" to Jesus.

I. "Were there not ten cleansed? But where are the nine?" In the first place, do you not think that some among the nine never returned because they felt they could return any time and they thus kept postponing this matter for a convenient season which never came?

It is hard to think these men did not realize what had been done for them. They knew their former sufferings. They knew that it must have been the power of God that cured them. They must have known something about the goodness and glory of Jesus. Otherwise how shall we explain their pitiful cry: "Jesus, Master, have mercy on us."

Yes, they knew well enough with whom they were dealing. But, you see, they said to themselves that there was no immediate need to rush back with their thanks. They said He is one of our countrymen, He lives not far away, we can go any time. Better still, we will invite Him to the house and prepare a feast and give Him a lovely present. We cannot do

that now, but we will later. And so they waited and waited and waited and finally they never did anything at all.

They never did anything at all! Now, that fact, standing out in all its naked ugliness, ought to be as good as ten sermons to careless sinners and thankless beggars. Does it not show us the peril of procrastination—and not only its peril but its inexcusableness as well?

The danger of procrastination lies in the fact that the longer we delay the less we will desire or be able to do the thing we should. Hearts that manufacture one excuse today will be able to manufacture two tomorrow. The impulse of a good emotion that fails to inspire to action today will be less powerful tomorrow when countless other influences are operating upon us. "I will do it tomorrow!" Beware how you say those words. They are so easily spoken, but very often they lead to the same heartlessness that these thankless beggars of our text displayed and to the same heartache that saddened the life of the generous Jesus.

II. Some of these nine in all probability did not return because they were too busy to come.

Remember these men had been sick for a long time. They had been compelled to live away from their homes, to neglect their business, to turn their interests over to others. Now things are changed. They are back in their usual places, picking up the threads of their former life, trying to make up for lost time. Busy—yes, naturally, they must be. And so they go their way, from one task to another. Their business, instead of getting less, becomes more. As it does the vision of the waiting Saviour grows fainter and fainter. At last it fades away completely.

Too much business! I wonder how many a man's moral condemnation might be spelled out in just those words. Now business in itself is not evil. Far be it from any person to construe my words to mean that. But can business be good when it causes men to forget what gratitude is? Can it be good when it kills the spiritual life and crowds God out? Surely it is against just these things that the Master spoke when He said: "For what shall it profit a man if he gain the whole world and yet lose his own soul?"

III. Some of these men failed to return because they forgot.

In this world we forget many things. We forget what we were to get at the grocery. We forget the lessons learned in childhood. We forget the care lavished on us by our parents. We forget the meaning and importance of religion. We forget that Jesus is the Saviour, that His truth is the foundation of all goodness, that His cross is the sinner's hope. We forget the biggest things in life. Why then should it not be natural to suppose that some of these nine did not return simply because they let the thought of duty slip away out of their careless minds?

They were thankless beggars ever to have done that! Yes, but stop right there and turn the searchlight in upon your own heart. They forgot they had been cured—have you remembered that you have never been sick of such a disease as afflicted them? They forgot a gracious healing—have you remembered to thank Him for years and years of health? They forgot—yes, but tell the world and your God, how well do you remember?

IV. Some of these nine, in all probability, did not return because the devil of ~~evil~~ was in their hearts and would not let them come.

Only a superficial study of life will allow any one to minimize the power of evil. That power is real and active. It leads men to do the things they should hate. It leads them often to deny and evade sacred obligations. Can it be that this power had gripped some or all of these nine? We may be sure this was the case. They were bad before their cure—they had not truly repented—and they were worse after. They had shaken off the chain of leprosy, thanks to the Jesus whom they forgot. But a worse chain held them—the chain of their own sin. If only they had appealed once more to Jesus to break this chain!

Why do men not recognize the goodness of Jesus and His claim upon them? Can they not see His kindness? Is not His truth convincing? Does not the cross speak for itself? Is not this the reason why so many hold back—they know what they ought to do, but a chain holds them, the chain of their own sin?

Still Jesus waits for human hearts to bring Him the service they owe. His hands are extended in invitation. Upon His face there is the kindness of a tender appeal. Too long have we kept Him waiting. Now let us go to Him and give Him our hearts in loving gratitude.

PRAYER

Heavenly Father, we believe in prayer, we believe in love, and we believe in expressing our gratitude for the many blessings Thou hast bestowed upon us, because Jesus Christ, Son of God, taught us to pray, to love one another, and to give thanks to Thee. Our weakness causes us to accept things at Thy hand thoughtlessly, but we pray Thee for strength and gratitude and grace. We love Thee for that which Thou hast done for us as Thy children, but we love Thee also because Thou art the maker of all things good.

We thank Thee for the many splendid examples of prayerful lives and their consequent achievement which Thou hast granted in Thy wisdom. Teach us to emulate them in their contact with Thee, and bless us to Thy service.

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ADDITIONAL OUTLINES

"Therefore Being Justified by Faith, etc." Rom. 5:1-2.

1. The state of Peace.
2. The state of Grace.
3. The state of Glory.

"Blessed Be the God and Father of Our Lord Jesus Christ, etc." 1 Peter 1:3-5.

1. We are rich in God: God and Father.
2. We are rich in Experience: Begotten again.
3. We are rich in Heirship: To a Resurrection.

OTHER TEXTS:

"Give thanks unto the Lord." 1 Chron. 16:8.

"It is a good thing to give thanks unto the Lord." Ps. 92:1.

"The religious shall give thanks." Psalm 140:13.

"In everything give thanks." 1 Thess. 5:18.

SEED THOUGHTS

A Moslem proverb: When thy neighbor makes one journey to Mecca, watch him; when he makes two, avoid him; when he makes three, move into another street.

Very quaint, and very beautiful, and very solemn, are some of the Puritan writings upon that passage of Scripture describing the preparation for and invitation to the Marriage Feast. They draw attention to the fact that the way in which the King spread the great feast whereby men should come into the Kingdom realization was a costly way. When Jesus uttered those words, and said, "All things are ready," He knew at what infinite cost God was preparing for the possibility of the realization of that great Kingdom which He had preached, and which men had rejected. This declaration that all things are ready so far as God is concerned, was a new call to men to come into the privileges of the Kingdom. How did they respond? There were two classes, the indifferent, and the rebellious.—G. Campbell Morgan, in *According to The Gospel of Matthew*.

Not long ago I read of a man who was out of a situation. In the course of a conversation with a Christian woman he made the remark that he had been wondering whether God could help a man to a place. What did she think about his asking God to help him. The Christian woman replied by asking: "How does one generally begin an acquaintance? Do you start right off to ask a favor of a man the first time you see him? Wouldn't it be a better plan to win his friendship first? By what you say I shouldn't think that you knew God well enough to ask a favor of Him." "That's so," responded her questioner. "I hadn't thought of that. I guess I had better begin by making God's acquaintance."—Rev. James Carter, in *The Gospel Message in Great Pictures*.

SUNDAY SCHOOL LESSON

JONAH (The Narrow Nationalist Rebuked): Jonah 3:1-5, 10; 4:1-11.
Read Also: The book of Jonah.

GOLDEN TEXT: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is acceptable to Him." Acts 10:34-35.

Teaching the Lesson

The time of the lesson falls between 790 and 745 B. C. Jeroboam II was king of Israel. The importance of the story is not in the account of the great fish. Those who know God and who know fish have no trouble with that part of the story. The *great* point of the story is its teaching of the world-wide fellowship. It was an almost unbelievable thing that Jonah was commanded to do. It was as though a *Belgian* minister had been commissioned to go to *Berlin*, to preach there, at the height of the war, to the *German* people!

The ancient city of Nineveh was one of the wonders of the old world. A portion of its walls is still traceable although now in utter ruin. It is said that they were 100 feet high and so thick that three chariots might be driven abreast on the road formed inside the parapet on the top. They boasted 150 towers, 100 feet higher than the wall. It was 25 feet thick and faced with stone for 20 feet up from the base. Moats and the channel of the river added to its defenses. We learn from ancient history that it was in times of internal disquiet in Assyria that Jonah appeared in Nineveh. Certainly Nineveh needed repentance. Luxury and indulgence prevailed. Its pride and cruelty were proverbial. It is described again and again as "the bloody city." Its religion was of the most impure and corrupt kind, mingled with hideous immorality. The city was abhorred by the Jews as Carthage was by Rome. For Nineveh to be pitied by God was proof that Jehovah was no longer an exclusive Jewish deity. The bitter narrowness of later Judaism was thus anticipated and condemned. Notice that the book may be divided in this way.

Chapter I, Running away from God.

Chapter II, Running to God.

Chapter III, Running with God.

Chapter IV, Running before God.

The great miracle of the book is the marvelous repentance of the city. Jonah did not lack *courage*. He said, "Toss me into the sea." He lacked *vision*. He thought God belonged particularly and exclusively to the Jews. The class should discuss their own attitude of racial superiority. Is God peculiarly partial to America or to the white man? What shall we say about "My country, right or wrong"? Is true patriotism always acquiescent and congratulatory? What shall we say of those whose patriotism consists chiefly in the denunciation of other countries?

The teacher should read the Minister's Annual for 1929, pages 433 and 442.

SERMON TO YOUNG PEOPLE

THEME: *Where to Sit.*

TEXT: Ezek. 3:15.

It required some courage for Ezekiel to share the poverty and humble life of these poor outcasts of his race. The Jewish priest was a man of high rank, set apart, prevented by his caste from coming into close contact

with the people. But God set in his heart the desire to be more than a priest; to be a prophet. To fulfill this office, he must come to know intimately a side of life with which the young man was strangely unacquainted. He went to the Babylonian exiles of Tel-Abib, and "I sat where they sat."

In these five words is contained the secret of all true service for mankind. If you are going to be of any help to your fellowmen, you must place yourselves alongside of them. It is true that in every period of history there have been those who preferred to look down on life from an attitude of assumed authority and isolation: hermits, philosophers, censors, cynics and despots. But their influence has been as nothing compared with that of those who sat side by side with their comrades. Voltaire and Carlyle, Locke and Ruskin must yield place as movers of thought and feeling to Shakespeare and Burns, Dickens and Scott. Livingstone means more to our hearts today than Napoleon. It is the men who shared the lives of the people who did the really big things, after all; the things which move men's tears or laughter and make for the building-up of the race.

Much of our present social discontent would disappear if men would only learn Ezekiel's secret. We must, in imagination at any rate, enter into the lives of others, see things from their point of view, and realize our common brotherhood.

This word of our text applies also to the religious needs of today. We complain of the drifting away from the church of great masses of the people. May it not be because we have never gone to find them; because we have forgotten the parable of the lost sheep and the example of the Good Shepherd. Religion is not a luxury for the respectable, but a vital necessity for the needy. "I sat where they sat" should be the motto of every Christian worker.

Finally, there is a lesson here for every one of us. Life is a poor and empty business unless we are prepared to share its joys and sorrows with others. Sympathy is its golden rule, as it was the secret of our Lord's wonderful influence on earth. He "came to them of the captivity," tasted the common experiences of all mankind, that we in turn might be prepared to sit with Him one day in the heavenly places. "By this shall all men know that ye are My disciples, if ye have love one to another." We shall never do much good for the world unless we feel as Christ did for men. You can never bless and help humanity by sitting apart in selfish isolation. You can help men only as you make common cause with them, as you sit where they sit in their captivity, as you get beneath their burdens, and help to lift them. "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto Me."

SERMON TO CHILDREN

THEME: *Hiding from God.*

TEXT: Gen. 3:8.

Our text this morning, is the third chapter of Genesis and the eighth verse, "Adam and his wife hid themselves from the presence of the Lord

God." This comes to us from the story of Adam and Eve when they were living in the Garden of Eden. God had told them not to do a certain thing and they disobeyed Him. Now, when they hear God in the Garden, they run away and hide.

What great fun we have playing Hide-and-Seek. Someone covers his eyes and we put ourselves in all sorts of unlikely places so he cannot find us. Then, if he should seek us a long time without finding us, we are very happy to jump out and surprise him. But, little people, there is a great difference between hiding in fun and hiding in fear. These people were afraid to meet God because they had disobeyed Him.

Our talk together today is perhaps not going to be a very pleasant one, but we need it as a warning. When we disobey God, we are unhappy and would like to hide from Him. However, you and I can never hide ourselves from Him.

In China, a number of years ago, there was a man who was very bad. He made his living by stealing from other people. He would be hidden by the road side and rush out on a lonely traveler and take from him what money he had. One day he robbed one of our Christian missionaries and got a little money and a bundle of books. The money he used and the books he hid away in his house. Now this Chinaman had a young son whom he loved very much. This boy was going to school and had learned to read. He was so fond of reading that he read any book he could find. One day he told his father he had read everything in the house and wanted something new. This man thought of the books he had taken and got one for his boy. It proved to be a Bible written in the Chinese. The father was anxious to hear how well his little son could read, so he asked him to read aloud to him. The boy opened the Book and read to his father the very first words he saw. This is what the father heard: "Be sure your sins will find you out!" The Chinaman was very much frightened and told the boy not to read any more. As soon as the little fellow left the room, this man picked up the Bible to read something else. However, the Book opened at the same place and the words that came to the eyes of the frightened man were, "Be sure your sins will find you out!" Rushing out of the room with the Book in his hand, he got the others and took them back to the missionary whom he had robbed. To him he confessed his sins and told him what happened. Then the missionary talked to the poor man and told him it was no use to try to hide from God. Soon, however, he turned to another part of the Bible and told him of God's love and how He loved people so much that He gave His Son to the world that everyone might receive forgiveness for their sins. Not long afterwards, this Chinese robber was baptized and became a Christian. He was one of the leading Christians and a great worker for Christ in his town.

Boys and girls, we cannot hide ourselves from God. Do you like that thought? Only those who have disobeyed Him are afraid. Let us, then, take warning from our talk today and strive all the harder to do His will. Then we shall be glad to have Him near us, and remember, if you ever do any wrong, go to God at once and ask Him to forgive you.

EVENING SERMON

THEME: *The Cure for Anxiety.***SCRIPTURE:** Matt. 6:24-34.**TEXT:** Matt. 6:33.

INTRODUCTION: Anxiety over tomorrow, a frequent fretting over what may be is a common heritage of mankind. Sky today may be free from clouds but what may be tomorrow worries many hearts. The Saviour would dispel all these doubting attitudes in our hearts.

I. *The Cause of Much Anxiety.* We cannot serve God and man. Allegiance to two masters is loyalty to neither. We can serve various interests in life if they are complementary but not if they are at odds with one another. There can be no harmonious relationship in such a life with divided interests. Subordination is certain to exist. Failure in both likely. To harmonize the two distracts the soul of man. A muddy stream may enter a clear stream but the two cannot flow separately; both will be muddy. The soul of man has peace and quiet only when it flows as one pure stream. All our interests in life must be of one general trend. Notes of a great symphony. Parts of colored glass in a great art glass window. Beautiful in its parts and in its whole because the parts are fitted to make the whole what it should be.

II. *The Cure for Anxiety.* "Take no thought" does not mean to forbid a proper concern for life's problems. Is aimed at distracting thought over those things over which man has no power. We are not to stop work but to stop worrying. Problems of food, drink, dress, shelter are all real problems but not the only problems in life's varied existence. Be diligent yet trustful at the same time.

The Master would emphasize this principle by an appeal to nature.

1. Birds. No sowing, harvest or barns. Compare your soul's value.
2. Flowers. Rich garments of color. No toiling. Are we clothed?
3. Flowers. Soil, air, sun and rain; all that is necessary to life.
4. The lily, Master's favorite flower perhaps. Consider it not as the scientist would but as one who would find an example of God's providence there. Tennyson's poem:

"Flower in the crannied wall—
I pluck you out of the crannies,
I hold you here root and all in my hand,
Little flower—But if I could understand
What you are, root and all and all in all,
I should know what God and man is."

CONCLUSION: "I will lift up mine eyes unto the hills from whence cometh my help." Lift your eyes from the little daily annoyances of life. Find God. All these things are possible for us to obtain, if we seek Him.

MID-WEEK TOPIC

THEME: *Misfed Minds.***TEXT:** Luke 7:36-50.

A man invited an acquaintance whom he had never liked to dine with him at the Club, and when asked "why," his answer was, "I need his assistance, and my psychology has always been, 'Feed them and fool them.'"

Apparently that is what Simon tries to do in this story. Jesus' answer is both significant and characteristic. It is a picture of Jesus in the first century, and in all centuries of Christianity.

I. You have here a contrast between an open and a closed mind. When we arrive at that state of perfection when nothing can be added to or subtracted from our faith, it is a certain symptom that our faith is petrified.

Let it be said to the eternal glory of the Christian Church that though the progress be slight, there is a noticeable trend toward unity and a safe trend toward charity. Though we do not accept the new, we do not ridicule it. We do not desert it. We do not attempt to destroy it until we have ascertained whether or not it may perchance contain a germ of truth.

II. The modern application to so ancient a story is that we avoid its repetition and thus avoid its consequences. It was such an attitude that crucified Jesus in the first century. It is such a view that crucifies Him afresh in the twentieth century. When we think we have learned it all and know it all, let us inventory ourselves lest we have been caught in the grasp of indifference. Let us remember the challenge of Jesus: "I have many things to say unto you, but you are not ready for them."

Jesus is still saying to the Pharisaic Simon with the closed mind and calloused heart, "I have somewhat to say unto thee," and to the humble woman, he still says, "Your faith has saved you." Feed your mind; keep it open and growing; let the spirit of Christ control both mind and heart in the interest of yourself and in the interest of society.

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U.

Intermediate: How to Make Our Society Count for Missions. Acts 13:1-3.

Junior: "Am I My Brother's Keeper?" Gen. 4:9; 2 Kings 5:1-3, 14.

Young People: How Improve Our Organization and Team-Work?" Acts 6:1-7.

Helpful Reading

BRAIN: Holding the Ropes (Missionary Methods).

MARCHANT: Deeds Done for Christ.

RUSSELL: How to Dramatize Bible Stories.

GARVIE: The Beloved Disciple.

SEPTEMBER 28, 1930

FIFTEENTH SUNDAY AFTER TRINITY

CALL TO WORSHIP: "Be wise now therefore, O ye kings; be instructed ye judges of the earth, serve the Lord with fear and rejoice with trembling. Blessed are they that trust in Him." Ps. 2.

PSALM: 33.

ANTHEM: The Path of the Just.—*Harker*

Bow Down Thine Ear.—*Beale*

OFFERTORY SENTENCE: "For we brought nothing into the world, neither can we carry anything out." 1 Tim. 6:7.

OFFERTORY PRAYER: All that we have is Thine, Heavenly Father, loaned to us for our use and service to Thee. Accept a portion of Thy bounty in the Name of Thy Son, Jesus Christ, so Thy work of Kingdom building may go forward.

BENEDICTION: Grace, mercy and peace from God our Father and Jesus Christ our Lord, be with you always.

MORNING SERMONS

(Rally Day)

THEME: *The Church's Place in My Life.*

SCRIPTURE: Psalm 27. **TEXT:** Psa. 27:4.

HYMNS: I Love Thy Zion, Lord.—*St. Thomas, S. M.*

Glorious Things of Thee Are Spoken.—*Austrian Hymn*
87,87,D

I. INTRODUCTION.

1. The text as an expression of devotion to the Lord's house.
 - a. Implying the house itself.
 - b. "The beauty of the Lord," for which it stood, and the
 - c. "Inquiring" or personal element there fostered.
2. The church as the successor of the Jewish temple. Its place in our lives and our feeling toward it.

II. DISCUSSION.

1. Scripture illustrations of Devotion to the House of God and the nation which is the larger type. Israelites in building the tabernacle. Ex. 35:29. David in planning and Solomon in building the temple. Passages: Psalms 23:6; 84:1, 2, 10; 137:5-6; Isa. 62:1, etc.
2. What it has meant to us. Early childhood days; church bell; sitting in church. Revival services and their effect. Sunday school and Sunday School books and the beginning of Christian endeavor. Certain men who influenced our lives in the church. Its various points of contact with us: birth; regular Sundays; pastoral calls; funerals; marriages; supreme moral influence. Sometimes neutralized by bad men in it. But not a man living

in this land who does not owe to the Christian church more than to any other one institution the safety of his home, the inviolate security of his wife and daughters, the confidence of his business relations, the freedom and comfort of his social life and about all there is in him of goodness and worth. Either directly or indirectly it has been his teacher and moral guardian by its influence on his life and on the morals of his fellows. All the choicest blessings of a man's life and environment in this land may be traced more or less directly to the church. He may scorn it and even curse it, but he must thank it for about all the good there is in him through either the teaching and example of a church, a loving church ancestry, or the character of a community where its influence is powerful.

3. The call to Rally to its service.

a. The duty and privilege of grateful service to the church. The boy to his home is an obligation unrealized till later in life. The student to his alma mater, the traveler to his country. The Christian to his church. To be paid in loyalty, support and service.

b. The question of service: is it to Christ or the Church primarily? If our gratitude goes no deeper down for its motive than the church, it is shallow and will soon dry up with the ebb tide of emotion. "The love of Christ constraineth us," this our great motive. Men at odds with the church for justifiable reasons sometimes. Cannot be so with Christ. The New Testament conception of this matter; "church" used 109 times; 44 of church in general; 64 of special churches; 1 of Old Testament church. The word *service* used about 300 times; not once with church; always with a person, God, Christian, self, etc.

c. Inferences from this relation. 1. Our service is to Christ through the church. Importance of never forgetting this. Effect of forgetting it on Christian life: graven images, ecclesiasticism, sectarianism, church exclusiveness, false atonement for sin by "paying" toward church. Illustration of lenses in the telescope: all depends on which end you are looking through. 2. If this be kept straight then our service to the church is service to Christ. "Inasmuch as ye have done it unto the church ye have done it unto me."

d. Practical and local application. 1. These truths being so, then highest service to the church is right living in Christ, Christian character. This first. If the church has any place in our lives and affections we will not dishonor it by sin. 2. The work in the church. Regularity, willingness, self-sacrifice, sincerity, faithfulness, self-giving. The great work of winning souls. What shall we do? The test question this year. People brought up to leave the religious work to the minister. The "hired man" theory of the minister will not stand the test of Christ's judgment. What the people will do almost wholly determines what the minister can do.

III. CONCLUSION.

1. The text as emphasizing the one thing; "that I may dwell in the house of the Lord forever."

2. Isa. 62:1. "For Zion's sake will I not hold my peace and for Jerusalem's sake will I not rest, till her righteousness go forth as brightness and her salvation as a lamp that burneth." *Let this be our consecration today.*

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(Pericopes)

THEME: *The Pathway to Peace.*

SCRIPTURE: Matt. 6:24-34. **TEXT:** Matt. 6:32.

HYMNS: Thou Art the Way; to Thee Alone—*St. James, C. M.*
Jesus, I My Cross Have Taken.—*Falfield, 87,87,D*

The special purpose of Jesus in giving us the advice of today's Gospel lesson was to simplify life, to ease the tension of worry, to comfort heavy hearts and to lead them along the paths of peace.

Life, in the days of Jesus, was not easy. The world then was full of worries. There was the menace of war that came in unexpected and terrible fashion. At the time of our text the country sullenly endured the yoke of a foreign government. There were other troubles. Poverty was common. Disease was rampant. Taxes were high. Men were cruel. Somehow, over the head of every feasting man there hung the sword of threatening ruin. Jesus' words to such people were timely. They must have fallen on worried hearts with all the cooling comfort of rain upon the parched soil.

Life today, though not bothered with the troubles that came to men of old, is still a burden and a source of worry to many. The threat of war still endures. And if war has lost its ancient ruthlessness there seems to be as great a menace as ever in it, thanks to the ingenuity of modern weapons of destruction. Poor government is not the occasion of trouble it once was, but still it presents problems that perplex and bother men. Add to this the strain of competition, the haste and hurry of business, the thoughtlessness of the crowd and it is easy enough to understand why today is a day of worry, a time when nervous prostrations are increasing and men are seeking but not finding the peace they need.

Taken into our hearts today, what do Jesus' words mean to us? Will they ease the heavy burden? Will they make life sweeter, more peaceful? Let us examine them for a while this morning with the wish and prayer in our hearts that this may prove to be the case.

I. In the first place, Jesus would help us ease the tension upon us by drawing us away from the absorbing influence of material things.

"Ye cannot serve God and Mammon." Those words stand like a great warning sign-post along the highway that leads to peace. They must be heeded if men are to be happy. Money is needful in life, but money must not be made the controlling influence in life. Money is a trickster. We set out to get money and so often money gets us. It has an absorbing influence. If allowed to do its work undisciplined and unchecked it will put our spirits in prison and make us slaves as sorrowful as old Uncle Tom under the cruelty of his owner.

We must have money in order to live, but we must not live merely in order to have money. Study the lives of modern men as their sorrows are recorded by the daily press. However much you may delight and trust in your own wealth and feel justified in laboring for its increase, you will have to admit that money is the cause of a great part of the world's sorrow. The love of money is root out of which every kind of sin can grow. For the love of money men forget God and drown their souls in sorrow and destruction. How wise therefore are the words of Jesus! How needful that men who seek peace should respect and obey them!

II. Jesus advises men with heavy hearts to ease the tension of life by looking beyond the earthly things that they may understand better the power and goodness of Him who rules and controls all things.

"Take no thought (do not worry needlessly) for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on. Is not the life more than meat and the body than raiment?" What Jesus is saying is this: "Why worry too much about food and clothes? If God has the power to create the body, do you not think He is also able to provide for its care? If He has produced food for the nations all through the centuries, shall He not be able to provide enough to care for you?"

One reason why people worry is because they have never given thought to the power and goodness of God. They see the bird fly and hear its song, but they forget the skill of Him who created the bird. They see the lily blooming in the field, but they forget the spirit of beauty and the touch Divine that produced that lily. If God can create singing birds, if He can paint the lily, if He can send new life into the world one generation after another, shall He not be able to care for you, O ye of little faith?

Sir Oliver Lodge says: "What a stupendous imagination God must have had to have created so many different kinds of flowers, so many different kinds of animals, so many different kinds of fish. The more we study life the more varied and marvelous and baffling it appears." Let the scientist's words be a rich source of comfort for worried hearts. Let it tell that God is wise and powerful, that His ingenuity is sufficient to our every need, that in His keeping we shall walk in peace and shall not want.

A million stars are hung in the skies. They shone in glory when Moses met God on the mount and when Jesus talked with Nicodemus by night. The God who hangs out the stars each night, shall He not be able to care for those who put their trust in Him? Weary heart, look beyond and above—see His power and His providing care—and know that He can sustain you and that He will.

III. Our text sums up the advice of Jesus by assuring us of the fact that God knows our need and that, for that reason, we can safely trust our lives to His care.

The wisdom that created the world and that has sustained it for so long, however we consider it, may well be regarded as able to sustain it to the very end. The love that loved us before ever we were born and sent Jesus Christ to be our Saviour, that love, having led us so far, can

very reasonably be expected to lead us on to the end. I know my need—and if I know it, shall not He know it too, He who created me, He who gave me the knowing mind that I have? And shall He not meet it too, He who sent Jesus Christ into the world to do for mankind all that the latter has so gloriously done?

“All that lies beneath the sun

God knoweth;

Silent tears and work undone,

Evil thoughts that lead to bane,

Tender words like summer rain,

Hearts that break and give no sign,

Love that proves a draught Divine,

God knoweth.

Ah, the hearts He made so weak,

God knoweth.

Ah, the hands which vainly seek

But to bind one harvested sheaf,

Free from weed or withered leaf,

All their striving, all their pain,

Steps which fail yet press again,

God knoweth.”

PRAYER

Much is given us at Thy hand, our heavenly Father, and much shall be required of us. We have come to confess to Thee our transgressions and wrongdoings, so we may, with Thy grace, begin anew in helping to serve Thee and our fellowmen. We are frail in our spiritual strength, and given to selfishness, but with Thy help we may grow in grace and character, and be of help to Thee in Thy plans. Teach us to come to Thee often for guidance and strength, so we may not wander so far astray. Teach us to accept Thy word as our law, and open our minds and hearts to understand Thy interpretation of Thy law. We are as children in need of constant admonition and parental care, and we place our trust in Thee as the one and only source of our need.

Cause us to accept the words spoken today as a command from Thee to array ourselves on the side of those who labor for Thee and Thy kingdom, and help us to feel Thy presence constantly, so we may not falter in our tasks. We love Thy word, we love Thy church, we love Thy creatures, and we need Thy hand to keep us in the right path. Grant our prayers, O Lord, and bless us in Thy service. Amen.

BIBLIOGRAPHY

ANDREWS: Christ and Money.

SHAW: Christian Gospel of the Fatherhood of God.

Christianity and Personal Problem Series.

GRUB: Christianity as Life.

Christian Citizenship in the High School.

ADDITIONAL OUTLINES

"A good name is rather to be chosen than great riches." Psa. 22:1.

Money cannot provide:

1. A good name.
2. A happy home.
3. A thankful heart.
4. A contented mind.
5. Hope of salvation.
6. A Christian's crown.

"He that saith he abideth in Him, ought himself also to walk." Jno. 2:6.

How did Christ walk:

1. Holily.
2. Humbly.
3. Serving.
4. In fellowship with the Father.

OTHER TEXTS:

"God having provided better things for us." Heb. 11:40.

"Who giveth rain upon the earth?" Job. 5:10.

"My father giveth you the true bread." John 6:32.

"Not as the world giveth, give I unto you." John 14:27.

SEED THOUGHTS

Have you ever heard of a picture that was called "Opportunity"? It represents a person with a great deal of hair on her forehead, but none on the back of her head. The meaning of the picture is this: When you catch an opportunity as it *comes*, it is easy to hold; but once you let it get by you, it is very difficult to catch again. It is something like trying to catch a train that has just pulled out of the station.—Howard J. Chidley.

Gotthold one day looked on while a farmer's wheat was being thrashed, and observed that the men not only stoutly beat it, but trod upon it with their feet; and finally, by various expedients, separated the good grain from the chaff, dust, and other impurities. "How comes it," he asked, "that whatever is of a useful nature, and intended to be profitable to the world must suffer much, and be subjected to every kind of ill-treatment; but that man, who himself does with other things as he lists, is unwilling to suffer, or to permit God to deal as He lists with him? Wheat, which is the noblest of all the products of the earth, is here thrashed, trod upon, swept to and fro, tossed into the air, sifted, shaken, and shoveled, and afterwards ground, re-sifted, and baked, and so arrives at last upon the tables of princes and kings. What, then, do I mean in being displeased with God, because He does not strew my path with rose leaves, or translate me to heaven in an easy chair? By what other process could the wheat be cleansed; and how could I be sanctified or saved, were I to remain a stranger to the cross and to affliction?"—Christian Scriver.

A man that comes into his house at midnight sees nothing amiss; in the daylight he finds many things misplaced. Nature is but a dark lantern,

when by it we endeavor to ransack the conscience. Only the light of grace can demonstrate all the neglected disorders in our souls.—Adams.

An old historian says about the Roman armies that marched through a country, burning and destroying every living thing, "They make a solitude, and they call it peace." And so do men with their consciences. They stifle them, sear them, forcibly silence them, somehow or other; and then, when there is a dead silence in the heart, broken by no voice, either of approbation or blame, but doleful, like the unnatural quiet of a deserted city, then they say it is peace, and the man's uncontrolled passions and unbridled desires dwell solitary in the fortress of his own spirit. The silence of a seared conscience is not peace.—Maclaren.

SUNDAY SCHOOL LESSON

THE GREATNESS OF THE GOD-FEARING.

Review

GOLDEN TEXT: "The fear of Jehovah is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth forever." Psalm 111:10.

Teaching the Lesson

"They that walk with God in fear and love, in faith and service, do more to decide the destinies of nations than they who command armies and navies, and wear upon their breasts the decorations of worldly governments." So spoke a venerable preacher as he concluded a series of lectures on the Pilgrim Fathers. How is the truth of these words demonstrated in the lives of the men whom we have been studying the last quarter? The class might discuss each character in the light of this declaration and make application. How is the truth of the words illustrated in the founding of our own country by the Pilgrim Fathers? Recall the events in our history that make clear the truth of the saying.

The teacher should read and recommend to the class the little book by Harry F. Atwood, "Keep God in American History."

SERMON TO YOUNG PEOPLE

THEME: *God's Tent.*

TEXT: Isa. 44:2.

This figure of speech is very common in the Bible. The Jews, like the Bedouin Arabs today, were originally a tent-dwelling people, wandering nomads. Their first temple was a "tabernacle" (tent) in the wilderness, and they never forgot that early page in their history. It led them to think of life as a pilgrimage where they had no abiding place on earth, a pathetic foreboding of their later history. Long after their settlement in villages and towns, they retained in their language and habits traces of that more primitive life. At harvest time many of the inhabitants of Jerusalem used to leave their homes and build "booths" among the fields

and vineyards. Doubtless they enjoyed this escape from the artificialities of civilization, just as we do today, when we go away for our holidays.

The prophet here compares Israel with a tent, which must be enlarged to take in increasing numbers. His words were finally fulfilled in the extension of the Jewish Church so as to embrace all nations in the Christian dispensation. "Lengthen thy cords," he says. Such is ever God's appeal to His Church. We must constantly be "enlarging the place of our tent," making more room, taking in more ground. The Church must never be content with narrow boundaries, with anything smaller than her Master's plan. We must "lengthen the cords," for example, in the way of winning new territories and heathen lands for Christ. A church which is not extending her sphere of influence in this way is dying, if not already dead. We must also lengthen the cords in the way of seeking to bring daily life more and more under the sway of religion; and in opening our own minds to receive the new ideas and the larger truths which God by His Spirit reveals. Knowledge is meant to grow and move like a tent, not to stand petrified in one place like a temple.

But we must not merely lengthen our cords. We must also strengthen our stakes, the tent pegs to which they are attached. The longer the rope, the more firmly they must be driven into the ground, otherwise our cry, in the fierce gale of affliction or temptation, will be that of Jeremiah: "My tent is destroyed and all my tent pegs are plucked up." Lengthening without strengthening can only issue in disaster.

In a British Army bell tent, there are four "guy pegs" painted red to distinguish them from the others. These are all-important since on their firmness depends the stability of the whole structure. So, in the tabernacle of the Christian Church, though its cords are bewilderingly numerous, and stretch out in every direction, there are four stakes which are essential if the Church is to stand.

1. *The Bible*, the word of God. To it, in these tempestuous days, we must rivet our life and build upon this supreme rock instead of the shifting sands of human ignorance.

2. *Prayer*. Mighty works for God are done by His saints upon their knees.

3. *Worship*, regular waiting upon God in His own house.

4. *Service*. We are called of God into this world to help it, spending and being spent for the sake of Him Who "went about doing good."

SERMON TO CHILDREN

THEME: *Light That Is Darkness.*

TEXT: Matt. 6:23.

This morning when you hear the words of our text you will agree with me that it is probably the strangest one in the whole Bible. The text is the twenty-third verse of the sixth chapter of Matthew and says, "If therefore the light that is in thee be darkness, how great is that darkness!" You must be asking, how can light be darkness? That is

what I asked when first I noticed this text. Since it was Jesus Who spoke these words, we must find out what he meant.

Light is given us that we may see. When we can see we are not afraid. When it is dark we never know what danger may be near us. If we saw a light that seemed to lead us to safety and later we found we were being led into great danger, the guiding light we had followed would be, to us, darkness.

If you have ever lived along the seashore, you know there are two kinds of light. One comes from the lighthouse on the shore and warns us away from the dangerous rocky coast. This light comes in flashes. The other comes from the beacon which stands directly in the entrance way to the harbor and beckons us into a place of safety from storm. This burns steady and clear.

Remember this for a while and we will do a little supposing. Imagine that on a beautiful summer day a friend of ours invites us out in his motor-boat to go down shore a few miles for a picnic. We all of us go and have a lovely time. So good a time do we have that we stay longer than we intended. However, we do not mind for there is moonlight and the water is calm. We set sail for home. Everything goes well for a while until suddenly great clouds roll up and hide the moon. Then everything is black darkness. A great wind rises, and we are in great danger. Very slowly we make our way through the storm for we cannot see where we are going. Suddenly someone shouts to us, "Look! There's a light to the left of us. It is burning steady and clear. It must be the beacon light and shows the way to the harbor." Though the owner of the boat is uncertain, he, too, feels it must be the beacon beckoning us to safety. Now we go faster, for the wind is with us and our hearts beat light at the thought of soon being out of the storm. What's that we hear? We are now near the light. Why, it is the noise of the mighty breakers as they dash themselves on the dangerous rocks. The light did not come from the beacon but from the lighthouse. Something must have gone wrong with the machinery and instead of coming in flashes, the light stood still. It has deceived us and, too late, we cannot turn around for the wind is driving us on to the horrible reefs. Our light of hope of a few moments ago has turned into the darkness of despair; how terribly great is that darkness. Now I am sure we see what Jesus meant by this text.

But, little folk, we are guided by the advice that others give us as well as by the different lights we see. Sometimes the advice is bad and leads us the wrong way and instead of being light to us is darkness.

Two boys went to work in a coal mine. They had always been chums and were glad to be going to work with such strong, brave men as they had seen so often in the mines. They worked the whole morning together and at noon they sat down to eat their lunch with the men. When luncheon was over, the men began drinking liquor and offered some to the boys. At first they refused until the biggest and strongest of the men said, "Look how strong and brave I am. It has been liquor that has made me this way. Come, you must drink too, if you are ever going to be men like the rest of us." This seemed good reasoning to one of the boys and he drank.

Not many years after, he became a great drunkard. One day, while under the influence of liquor, he was killed because of his own carelessness. The advice given him was bad and, instead of bringing him light and cheer, brought him down to darkness and death. On the other hand, his chum remembered what his mother had told him and he refused to drink. He became a happy and prosperous man.

Our text, then, is a warning. Beware of the advice you accept. Be sure of this: you can always be sure that Christ's guidance will be as a clear light leading you into the very presence of God.

EVENING SERMON

THEME: *Faith's Testing.*

SCRIPTURE: 1 Peter 5:1-14.

TEXT: 1 Peter 5:7.

INTRODUCTION: Few who sincerely try to believe in the goodness of God and have lived long enough to face life's difficult problems will deny that their faith has met serious testing. Only the fool hath said in his heart, "There is no God." Others have been tempted so to speak, but their faith has held them secure from such utterance. The average experience of man has somewhat chilled his "child-like faith," but happy is that one who has a tested faith remaining.

I. *Christian Faith and the Cross are Inseparably Linked Together.* Doubt whispers, "Faith in God's goodness is an idealistic dream." A lasting faith recognizes this whisper's origin. Our faith is not the result of an idealistic dream. Its origin is in the greatest tragedy in the history of the world. The Gospel of love is pure because of a brutal execution of Innocence. Every fact of our faith has the shadow of the Cross upon it. These shadows should not blind us to the central message of the gospel. "God so loved the world." The early Christians knew the value of that statement. The smoke of the fire at the stake could not blind them to its reality. We moderns need a little of their faith. Christianity cradled in adversity, nurtured in suffering has not thrown off that characteristic and made the life of its adherents today void of trial. Examples of Stephen, Thomas à Becket, Huss and others. Polycarp in old age knew its testing and knew its firm anchorage. We may have courage to face the trials of life and still hold fast our faith.

II. *A Practical View of Trouble.* Trials develop character and reveal character. We admire a man who can master a difficult situation and ever keep a smile on his face and faith in his heart. Witness Joseph in Egypt. Blind Milton and the deaf Beethoven. Ole Bull once finished a concert in Munich with his A string broken. Only men and women who have a noble character can so triumph. We are better today than we were yesterday if we have but three strings to finish our performance upon, provided we accomplish it in a noble manner.

III. *Our Attitude Toward Trouble.* The question is not "will trouble overtake me?" but "what will be my attitude toward it when it does come?" What will be the after effects? In the mint a silent moving machine stamps the coins. The coin has no power to determine the im-

pression. We can determine the impression trial's pressure will make upon our lives. Will it be rebellion, depression, bitterness or a triumphing faith? "Trace the rainbow through the rain and feel the promise is not vain, that morn shall tearless be."

MID-WEEK TOPIC

THEME: *Sent to Tell and Toil.*

TEXT: John 9:4.

Work is the most glorious privilege offered to God or man. When we consecrate our effort to the glory of God and the happiness and helpfulness of man, it becomes Christian work. We must will to do His will. Jesus said, "I work the works of him that sent me." Christ dramatized the sanctity and the sacredness—the seriousness and simpleness—the sublimeness and the significance of work.

I. He identified himself with the work of humanity and his service with the service of humanity. He recognized the sacredness of a cup of cold water given in his name.

Edwin Markham interprets it beautifully in his poem, "How the Great Guest Came," concluding with those startling lines:

"I was the beggar with bruised feet;
I was the woman you gave to eat;
I was the child on the homeless street."

"As oft as ye did it unto the least of these, ye did it unto me." Christ was not only a teacher; He was a toiler. He startled the townsfolk who asked, "Is not this the carpenter's son?" He demonstrated that the saviour of the world was to be the son of toil. Perhaps no bit of His teaching was more revolutionary than this. It was so startling that his companions and associates could not accept it nor could they accept Him because of it. They looked for a mundane Messiah, who would sit upon his temporal throne in Jerusalem, break the power of Rome, and with his own strong sword carve for himself a crown of victory; but Jesus came saying, "I must work."

III. Jesus' standard of work was that it meet the approval of His father who had sent Him forth to tell and toil. The Church should be as anxious to give spiritual food as the groceryman is to give physical food. The Church must keep alive soul liberty as well as civil liberty. Justice, humanity and brotherhood—let them be lifted while it is day.

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U.

Intermediate: How Can We Make Our Society Go? 1 Cor. 12:14-18.

Junior: The First Ship in Our Fleet—Friendship. Ruth 1:16, 17.

Young People: How Would I Spend \$1,000,000 on Missions? Luke, 10:25-37. (Home and foreign missions.)

Helpful Reading

JOWETT: Friend on the Road.

GEISTER: Getting Together.

BENNETT: Friendship and Happiness.

BEAVEN: Fine Art of Living Together.

OCTOBER 5, 1930

SIXTEENTH SUNDAY AFTER TRINITY

CALL TO WORSHIP: "I will praise the Lord with my whole heart, I will show forth all Thy marvelous works. I will rejoice and be glad in Thee: I will sing praises to Thy name, O Thou most high." Ps. 9.

PSALM: 93.

ANTHEM: And God Shall Wipe Away All Tears.—Coombs
Like As a Father.—Marston

OFFERTORY SENTENCE: "Therefore my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord." 1 Cor. 15:58.

OFFERTORY PRAYER: Give our hearts the glow of worship that is due Thee, help us to catch the true meaning of the sacred rite we commemorate today in this Thy Holy Temple, and grant us the privilege of carrying with us into our daily lives something of the reverence we feel for Thee in our Worship hour here. Accept our offering as a gift of love to Thee, in the Name of Jesus Christ.

BENEDICTION: The grace of the Lord Jesus Christ abide with thy Spirit.

MORNING SERMONS

(Communion)

THEME: *The Lord's Supper As a Standard of Daily Living.*

SCRIPTURE: 1 Cor. 10:14-33. TEXT: 1 Cor. 10:21.

HYMNS: Be Still, My Soul, for God is Near.—Angelus, L. M.

O Bread to Pilgrims Given.—Dies Dominica, 76, 76, D

I. INTRODUCTION.

1. This occasion and its personalities and purposes. The communion table with most of us is an isolated ceremony usually limited to the function of a memorial of Christ's death. It must always be this, but it also must be more.

2. Its history and glory and shame. The communion as a result of this attitude has been exalted into a graven image that has received the

worship of men. It has been turned into a battle ground between the sects, and has in no small degree lost its vital connection with daily living and example and service. It needs to be given a present day interpretation and application.

II. DISCUSSION.

1. The passage and its setting.

a. Why taken rather than gospel accounts? Because the observance is developing and forming. Difficulties have arisen as to practical problems and spirit.

b. Its observance in Corinth: simplicity, frequency, complication with heathen customs, questions of conscience, etc. A degeneration into a social and banqueting occasion. See 1 Cor. 11:20-34.

2. The passage and its meaning.

a. Preliminary warning and appeal (14-15).

b. Relation of Christians to Christ as symbolized by His blood and body, as spiritual life and service (16).

c. Relation to each other (17). The sense of unity produced by eating together. The common food producing a common life. "Blest be the tie that binds."

d. Relation to the non-Christian world around them. Christians live in a world that needs Christ and must get Him through them. 1. The method of separation (19-22). Points of distinction as Corinthians saw them. Points of distinction as we see them. The separateness of the Christian life. 2. The method of mingling (23-30). Meat offered to idols. Buying meat and using it. Business relations (23-26). The ethics of the meat market. Attending social functions (27-30). The righteousness vs. the wisdom (23-27). The avoidance of issues of conscience. Duty of courteous but firm stand for righteousness. First duty is to the conscience of the other man rather than our own. Note point in vs. 24.

e. General rules (30-33). 1. "To the glory of God" (31). 2. To the good of man (32-33).

3. Application to Modern Church.

a. Within our own number. 1. Clearer sense of Christ as our example and Saviour. Paul in 11:1. How far is he an influential fact in our daily lives and motives? 2. Clearer relation with our Christian brethren and sisters. People that "do not speak." Petty grudges and prejudices and jealousies in church work. Christ and the man bringing a gift (Mt. 5:23-24). Same with us eating at this table.

b. With the world around. 1. Vastly complicated by slight difference between people in a community. Community Christianized and everyone much in common. What is our opportunity to stand up for conscience? Surely by honesty, purity, courtesy. Not so much persons as a spirit and a motive. Our motive in going to a dinner: personal pleasure or a chance to be of good to someone? (33)

Can we carry the spirit of the Lord's table over into the atmosphere of a social meal or public banquet? What can we talk about that will convey to those about us without needless offense the communion spirit that we

get at the Lord's supper. The answer lies largely in the attitude we take toward subjects of conversation that may arise. It does not necessarily mean that we should insist on discussing religious subjects, but that into the discussion of any subject that may come up we shall put the Christian attitude and show the Christian spirit.

To let ourselves slip into the current of social chatter and share in meaningless small talk is well enough up to a certain point, but when such conversation becomes unkindly personal or in any way violates one's Christian standing we must tactfully but none the less firmly lift the conversation to the higher level. Compare cliquiness, social snobbery and denominational differences. 2. Christian Example. Dr. Fosdick relates the following story: "One evening in the West Point Delegation at the Northfield Students' Conference, conversation fell on serious lines and one of the men threw this question into the circle, 'WHAT IS CHRISTIANITY ANYWAY?' After a long pause one of the cadets gave this answer, 'Oscar Westover.' Exactly, I do not know what he was. May God have kept him through these terrific years that have befallen since. Only he was one of the cadets living a kind of life so that when the boys thought of Christianity they defined it in terms of him."

That is the only way you can ever define it. It is "Oscar Westover." It is not a creed, not an organization, nor a ritual. These are important, but they are secondary. They are the leaves, they are not the roots; they are the wires, not the message. The thing itself is life; it is "OSCAR WESTOVER."

III. CONCLUSION.

1. What does the communion mean to each one of us? Is it a mere ceremonial which we observe because it is our duty and we feel that we have done all that can be expected of us? Is it a source of inspiration and power and understanding in our relations with others both Christian and un-Christian?

2. The Communion puts Christ at the center of life and Christ's death at the center of His life. It means a sacrifice of all other interests to the highest things of life. It is food and drink for the soul and therefore power for life.

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(Pericopes)

THEME: *Saved to Serve.*

SCRIPTURE: Luke 7:11-17. **TEXT:** Luke 7:15.

HYMNS: A Charge to Keep I Have.—*St. Ethelwald, S. M.*

Am. I a Soldier of the Cross.—*Groningen, C. M.*

High up on a rocky ridge amid the hills of Palestine lies the little town of Nain. Today, I am told, it is miserable and squalid, hardly fit for human habitation. It was not always thus. Once it was beautiful and prosperous. Once the feet of the blessed Christ walked its shaded streets

and trod its narrow ways. Once—Oh, tell the story reverently—this Christ performed in this village a miracle of mercy so good that all the succeeding years have not been able to forget it and all the poverty of the place has not been able to dim its glory in the least.

In this town lived a widow with an only son. He was the hope of her life, her consolation in loneliness, her strength and support. One day he became sick and shortly afterward died. As the mourners carried his body forth for burial they met Jesus in the way. Jesus, seeing the grief of the mother, was touched with deep pity. First He spoke to her to comfort her. Then He turned to the dead man. "Young man, I say unto you arise." Then it was that the miracle of new life transpired. The young man arose, alive and strong again. And then, that good might come of it all in a very practical way, as our text relates, "He delivered him to his mother."

Jesus, in performing this miracle, was revealing Himself as the eternal Son of God. At the same time, He was, undoubtedly, trying to heal the sorrows of the world and to do good in a practical way. He restored this son for this poor mother's sake. He wanted this son to gladden his mother's heart, to love, obey and serve her. He was restored that he might serve. Surely that is a most reasonable interpretation to place upon the words of our text.

The application of this incident to the affairs of human life is this—God's goodness is upon each one of us just as the mercy of Jesus was upon this mother and her son. God is doing miracles for us, restoring us day by day, that we may in turn do good to others. Saved in order to serve—that is, in many great spheres of life, the meaning of God's goodness and mercy. Look at life from this angle and see if it is not so.

I. The first miracle that God performed for us that tells us of His mercy and that summons us to His service is that which He performed when He endowed these bodies of ours with life.

To restore the dead to life as Jesus did is a task that surpasses human ability. But a greater miracle than that of the restoration of life is that of the creation of life. To fashion a body out of the elements of the earth, to breathe into it the breath of life, to give it personality and character—this, though the commonest of miracles, is also the greatest.

How mysterious and wonderful life is! How is it and why is it that you are in this world anyhow? What is the meaning and purpose of the miracle of your life? Why did God allow you to be born and to appear upon the earth with such gifts as you have? Think on that question for a while. Let conscience speak to you on the subject and, it may be, that very soon the conclusion will come to you that you are created for one great purpose—to do good in His name—to serve.

Every life in God's sight is created for a purpose. There are no useless pieces of furniture in God's house. "They also serve who only stand and wait," provided they do it as unto God and not complainingly. That doctor was wrong who asserted that all men over fifty ought to be chloroformed. Young men and old, all who possess the gift of life, can do great good for souls in trouble if only they will. The gift of life is a miracle

that summons us to service. Let us open our eyes and, so long as the gift is ours, let us use it in service.

II. The second miracle that God performs for us to tell us of His goodness and to summon us into His service is the miracle by which He protects us from the ravaging hand of sickness, sorrow, sin and death.

This son was thankful to have been restored. For that his mother was, no doubt, truly grateful. Would they have been equally thankful if no such restoration had ever been necessary, if no fatal sickness had ever come?

If there is one miracle that ought to claim our thanks it is the miracle of God's continued protection. The fact that serious sickness has never laid us low, the fact that we have never been near death's door, the fact that no sorrow has stolen our happiness away—these are good gifts. They constitute an obligation upon us. They call for our service.

Why are we spared and favored when others are taken? Search the Bible for the answer. Look at life and its needs if you would know. We are saved to serve.

Some sons are spared, in answer to a parent's prayer, only to disappoint in the end. Is there any sadder utterance than this: "I would rather that my son had died than that he should have lived to treat me so cruelly"? Let us not allow God to have any experience like that with us. If His goodness has saved us, and it has, let us, by deeds of glowing service, prove to Him that His confidence in us has not been misplaced.

III. A third miracle, really the greatest of all that God does for us and by which He summons us to serve Him, is the miracle that he performs when He forgives our sins and makes eternal life possible for us.

A long and happy life is a good gift greatly to be desired. But there are two things better. The one is forgiveness. The other is eternal life through faith. After all, what is life good for if we must live on tortured by the pangs of remembered sins and by the possibility of dreaded judgments to come? But if God has given us a Saviour in Jesus Christ—if He has given His Holy Spirit to testify to our hearts that we are indeed His children—ah, then how fortunate we are. How grateful we should be. How ready to prove our gratitude in deeds that are pleasing in His sight.

It is not belittling the miracle of our text to say that God has performed equally great and even greater miracles for us. The man who has at his free disposal the great gift of life itself; the man who is enjoying years of safety and happiness without a single cloud of trouble in the sky; the man who has heard how Jesus is his Saviour and is leading him safely to the eternal home—that man, be he you or be he I, is certainly as much favored, yes, even more favored than was this youth who died or this mother whose great grief was suddenly turned to joy. Let us not only see the miracle—let us also heed the obligation it brings—let us remember that we are saved to serve.

High up on a rocky ridge amid the hills of Palestine little Nain sleeps under the summer sun forgetful of the blessed Christ who once, at her gates, worked a gracious miracle. May the memory of that miracle ever

linger with us. May it tell us of our God and our Saviour. May it tell us, at the same time, of a duty we owe.

PRAYER

Lord God of Hosts, we come to Thee with gladness and thanksgiving in our hearts for the great privilege Thou hast extended to us in permitting us to partake of Thy blessed portion. We come to Thy altar in humility, with confession on our lips and contrition in our hearts, and we ask Thee to have compassion on us in our weaknesses. We have sinned, and only through Thy grace are we worthy of coming to Thee.

We dedicate this sacrament to Thy Holy Name, we offer all our love to Thee, and ask Thee to keep us close to Thee, to watch over us, and so order our lives that we shall one day be prepared to continue our service of devotion and praise in The Father's House. We ask it in Christ's Name, who taught us to say, Our Father, etc.

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ADDITIONAL OUTLINES

"This do in remembrance of me." Luke 22:19.

1. Memorial.
2. Sacrament.
3. Eucharist.
4. Holy Fellowship.

"The blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7.

1. The important fact.
2. The cleansing nature of the blood.
3. The efficiency, "for all sin."

OTHER TEXTS:

"We should serve in newness of spirit." Rom. 7:6.

"By love serve one another." Gal. 5:13.

"Ye may serve God acceptably." Heb. 12:28.

"If any man serve me." John 12:26.

SEED THOUGHTS

VISION

"Give us this day our daily bread,
How often have the words been said
By men, when there before them lay
Bread from Heaven day by day;
When, had but faith been in their prayer,
Sight had come to see it there.

'Then may my soul its strength renew
 With what is lying in its view;—
 This very sky, this cloud, this tree
 Raising its magic tracery
 Against a springing fount of light;
 This snow of cherry blossoms white,
 This wet road's gleam—all yet more fair
 For clearness of this cold, clear air,
 Pure as might shame, calm as might still
 The restless dream, the heedless will."

—E. V. Lindsay, in *The Spirit to Think*.

Every Palestinian baby is well washed and salted at birth, as a measure against possible infection. There are various ways of doing this: the little body may be dipped into a bath of brine, or it may be rubbed all over with salt and olive oil; or, again, salt may be rubbed into the swaddling-bands, which are then wrapped round and round it till the unfortunate mite looks more like a mummy or a cocoon than a human baby. The tightness of the swaddling-clothes is believed to keep the back and limbs straight, and the baby is left in them for seven days always, and sometimes for as many as forty, in the case of Moslem peasant children. "Those that I have swaddled and brought up, hath mine enemy consumed!" was the lament of Jeremiah; and Ezekiel could find no more convincing simile for the utter wretchedness of Jerusalem in his day than that of a neglected infant: "Thou wast not salted at all, nor swaddled at all." "All men have one entrance into life," said Solomon, who himself was "nursed in swaddling-clothes and that with cares." Doubtless the custom was ancient in the Old Testament days, and doubtless it will be in force when our age, too, has drifted into the shadows of history.—*Expository Times*.

Jesus is the pioneer and perfection of Faith, who as the supreme believer realized in Himself the fulfillment of the twofold quest of God after man and of man after God.—S. Parkes Cadman.

SUNDAY SCHOOL LESSON

ZACHARIAS AND ELISABETH. (Life in a Pious Jewish Home.)
 Luke 1:5-80.

GOLDEN TEXT: "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Luke 1:6.

Teaching the Lesson

We have little idea of the strict character of the ancient Jewish home; the deference in which parents were held by the children, and the authority exercised by the parents was truly remarkable. To be childless was considered by the Jews an unspeakable calamity. A childless married woman was mourned as one dead. No ancient people preserved so high a type of family life in Israel. Isaac and Rebekah set an abiding ideal which

it seemed the people's highest felicity to copy. The Jews never looked upon women as being dependent and despised as did many of the other eastern peoples. The relation of a Jewish husband to his wife was equally striking. "A good wife is a great gift of God." "Joy to a man who has such a wife for the number of his days is doubled." Womanhood was honored. The wife was the joint ruler of the home.

A father's and mother's blessing was prized as sacred. If it was withheld it was regarded as the saddest loss. Family life rested upon the holiest duty and reverence, and in the parents was a passionate love for their offspring. The children of a Jewish home were the center around which its life and love moved. The solicitude therefore with which Zacharias and Elisabeth longed for the coming of a child may be imagined.

Samuel's mother is spoken of as fervently praying for a son. Abraham and Sarah ardently longed for a son. While daughters were not held in contempt among the Jews as they were and are among many eastern people, a son was the highest imaginable blessing.

Filial obedience was a religious duty, and the horror of such a crime as smiting or cursing a parent is reflected in the law which made capital punishment the due of the offender. Ex. 20:12, 21:15-17, Lev. 19:3, Deut. 27:16, Prov. 1:8.

Disobedience to parents was considered one of the greatest sins, classed with six other of the most heinous transgressions. Even today among eastern people an undutiful child is a rare thing. Sons scarcely ever sit or eat or smoke in the presence of the father unless bidden to do so, and they often wait upon him and upon his guests at meals.

Verse 5 speaks of the priests serving in turn or courses. These priests were divided into shifts and took their turn in offering the service of the temple. They often engaged in other work during the interval when they were not so serving. The priest who "went down from Jerusalem to Jericho" was returning from his period of service in the temple. Verse 66 asks a question which every parent should ask. "What manner of child shall this be?" (1) Here is unlimited possibility. (2) Here is unparalleled responsibility. The answer to the question depends upon (1) companionship, (2) example, (3) prayer.

"I took a piece of plastic clay
And idly moulded it one day.
And as my fingers pressed it still,
It moved and yielded to my will.

I came again, when days were past.
The piece of clay was hard at last.
The shape I gave it still it bore,
And I could change it nevermore.

I took a piece of living clay
And gently formed it, day by day.
I moulded it with power and art
A young child's soft and yielding heart.

I came again when years were gone.
 He was a man I looked upon.
 He still that early impress bore,
 And I could change him, nevermore."

SERMON TO YOUNG PEOPLE

THEME: *Christ Among the Common Things of Life.*

TEXT: Mark 5:43.

Jairus was a "ruler of the synagogue," the chief elder of a synagogue, whose beloved and only child was very ill. Hearing of the presence, in his little lakeside town, of a wonderful new Healer, he cast himself at the Master's feet, pouring out a stream of broken words which, when read in the original Greek, still sound as if interrupted by the passion of despair. Jesus went immediately with him to his home. On the way came a message, "Thy daughter is dead; why troublest thou the Master any further?" But Jairus is comforted with the memorable words, "Fear not; only believe." The hired mourners are turned out of the death-chamber, and only a chosen few witness the moving scene, as Christ takes the little cold, dead hand in His own, and utters in the homely, familiar Aramaic, the words, "Talitha kumi;" "Little lass, arise;" "and straightway the child rose and walked." Then follows a beautifully human touch which stamps the whole incident with living reality: "And he commanded that something should be given her to eat."

Here, as ever, Christ was at home among the common things of life. His parables are full of simple pictures of leaven and candles, lost coins and lamps, birds and sheep. And many of the acts of His public ministry were of this same natural and inevitable kind; the changing of water into wine at a wedding feast, the feeding of a multitude, the miraculous draught of fishes, and above all, the institution of the Last Supper, where bread and wine became the symbols of a great mystery. Even after His resurrection, we recall the fire of coals by the Sea of Tiberius, and the welcome invitation to some weary fishermen; "Come and dine."

Our Lord's example reminds us of the need of a practical, helpful, and sincere religion. Our faith is not merely a creed, but a way of life. Such is the truth eternally proclaimed in this sacrament. Men need reality, never more so than today. And "Christ stands among the common things of life. Where the fire is lit, there is He. Where the bread is broken, there is He. Where the net of business gain is drawn, there is He."

The world's immemorial cry is "Give me something to eat." Hunger is one of the great basic needs of life; not physical hunger alone, though we must never forget that side of the picture, but the more elusive spiritual craving which is gnawing at the hearts of men and women everywhere. Like Jairus' daughter, they are waking from the sleep of spiritual torpor, and they are faint for food. It is the good bread, the heavenly manna of God's word and sacraments, with which we, His own people, must feed these starving souls around us.

In the past, the Church has too often laid more emphasis on doctrine than on life and love. Courage, sacrifice, sincerity, sympathy; these are the qualities we need today. Christ commands His children to eat, not stones of doctrine, but the good wheat of a redeemed life which utters itself in perfect charity.

SERMON TO CHILDREN

THEME: *A Recipe for Kindness.*

TEXT: Matt. 7:2.

My talk to you this morning may seem to be of more interest to girls than to boys, yet I want both to listen. Little folks, when mother is expecting important company to tea, you know how busy she is cooking all sorts of good things. You know, too, how very particular she is to have everything made just right. Perhaps she is planning to have a lovely cake she has not tried for a long time. What does she do first? She gets out a cook book, or maybe a notebook in which she has written herself. Then, as she puts things in her mixing bowl, she keeps looking at this book? Why? Every girl, and for that matter every boy, can answer that question. In that book is the recipe for the cake she is making and by it she knows exactly what to use.

What I want to give you in my talk to you this morning is a recipe for kindness. You would like to have everyone cheerful and kind to you and in our study today we shall find out how to make them that way. This recipe is in a Book, but I would rather you would memorize it. Lots of recipes your mother does not look up in a book. She has used them so much, we say "she knows them by heart." With this recipe for kindness, I want you to use it so much that you, too, will know it by heart. Here it is; "With what measure ye mete, it shall be measured to you again." Why, I believe that some of you already remember that these words are in the Bible. There are many wonderful things in this old Book of ours; all we have to do is to search for them. This recipe, then, is our text for today. We can find it in the second verse of the seventh chapter of Matthew.

Let us repeat our text over slowly. "With what measure ye mete, it shall be measured to you again." What does it mean? Surely you know. It means this: if you are cross to others, they will be cross to you; if you are bright and cheerful, others will be bright and cheerful too. But we have been talking about kindness. Be kind, and others will be kind to you. Try this, especially when people are tired and cross, and you will be surprised to see how beautifully it works.

A family was out on a picnic and everyone was having a glorious time. Robert was the oldest of the children and was often a great help to his mother, as every boy of eight ought to be. This day, while mother was clearing away the dishes and getting ready to go home, Robert was taking care of his little brother who had just learned to walk a few months ago. Soon the mother had finished her work and watched to see how her

big boy was doing. It was not long before she saw there was trouble. Robert stood in front of the baby and spread his feet wide apart. His tiny brother saw what he was doing and did the same, though he nearly fell over while doing it. Next Robert put his cap on one side of his head. Up went baby's little hand and he jerked his cap on one side. By this time Robert was cross because his brother was mimicking him, so he stuck out his tongue at the baby. Out came the tongue from the baby's mouth. This was too much, Robert thought, and he hit his baby brother. The poor little fellow began to cry, but, nevertheless, he doubled up his fists and tried to hit Robert. Just then the mother interfered and told Robert he was to blame. The argument might have lasted a long time if his mother had not said, "Robert, smile at your little brother and see what happens." Robert did and, even with the tears in his eyes, the little tot smiled back a bright, brave little smile. "Now, my boy, put your arm around his neck and kiss him." When Robert did this, up went the little arms around Robert's neck and the little mouth was all puckered up to give him the sweetest kiss in all the world. That day Robert learned his lesson, as I want you to.

Need I say any more to you today? Remember our text: "With what measure ye mete, it shall be measured to you again." Be kind, then others will be kind to you.

EVENING SERMON

THEME: *God Calling Man.*

SCRIPTURE: Gen. 3:1-19. **TEXT:** Gen. 3:9.

INTRODUCTION: Man's first waywardness and God's first call to man are inseparable. Finish reading of the fall of man and we hear the first Messianic promises of His word. That sinning and calling have never been separated; in the Garden, in the Prophets, through John the Baptist, Peter at Pentecost, and on the missionary journeys of Paul. Voice of God in all ages, "Where art thou?" This call has shown Him to be not only a justly angry god, but also a sympathetic and compassionate Father; not only a stern Judge, but a forgiving Lord. God ever hates sin but loves and forgives the sinner. Such is the message of that call to man.

I. *Why Does God Call?* Not for His own information. He already knows where man is. We are to stop and think about our condition. We cannot change it unless we do think. We know where we stand on politics, prohibition, baseball, education, styles, automobiles, and the like; on all these we have our opinions. But an answer to this call of God, related to our spiritual position is not always a ready one. We think we are some place quite different from our true location. We see but one side of life and attempt to locate ourselves from that standpoint. It takes two points in geometry to locate a line. A mere temporal view of life will not be sufficient, a spiritual survey is essential. Only then can we rightly determine our place. He calls to set us thinking. He calls to make us realize our true location.

II. *How Does God Call?*

1. Through His Word. His Word either keeps you from sin or sin keeps you from His Word. Men do not need a new Gospel to call them. They need a sharper ear, spiritually to hear the old Gospel. New translations may come but the same old transgression remains. Dust covered Bibles, chained fast, are not confined to the 16th century. Where is your Bible; when did you read it? Is it covered with the dust of indifference and chained through carelessness? Read it and hear Him speak.

2. Through His Providences. Through sunshine and cloud He speaks. Take His blessings in prosperity without thought of the Giver. Apt to turn to Him only when adversity sets upon us. Many a heart will listen only when the crepe is on the door. Hear Him speak in providences of blessing as well as in moments of sorrow.

CONCLUSION: "Where art thou?" On what trail is your life? Where does that trail end? "God calling yet and shall I not hear?"

MID-WEEK TOPIC

THEME: *Jesus' View of the World.*

TEXT: Luke 11:2.

Two things never escaped from the mind of Jesus when he thought of the kingdom principles that were to come to fruition in the world. The two principles were inevitable—opportunity and value. His kingdom was to come—not as a cataclysm, but as a growth. Men and women must be fitted for such a kingdom, for in such a kingdom, the will of man would conform to the will of God. It would be God's will done on earth as it is done in heaven.

It is interesting to note the new content of meaning that he gives to the procedure. Jesus' view of the world, which was the common view, differed radically from contemporary views. He did not hope for a suddenly divine deliverance. He discouraged the current view that hoped for a political leader who would ascend a throne in the midst of a revolution. His only revolution was the evolution of revolution or the power of revealed truth to be its own witness and builder.

In a day of force and fistic fashion, he insisted that the chief principle in his common view of the world must be the control of love. Let love be the sovereign dictator and life will bear its beatitudes of the beautiful. It was to be love—not a blind affection, but love as the creative will to good—love that would fulfill the perfect law of righteousness. It is only when we come to see this background of Jesus' purpose that we can understand his view of the world—the world as a place in which men and women are fitted for the kingdom. He saw through our world into the heart of the world of spiritual reality and value. He saw humanity in a spiritual brotherhood. He was willing to submit to the will of his Father, and was ever ready to challenge us to such a submission, for it was clear to him that it was the only royal road to righteous power.

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U. (Consecration Meeting)

Intermediate: What Is a Christian Citizen? Rom. 13:1-8.*Junior:* The Second Ship in Our Fleet—Worship. Dan. 6:10.*Young People:* *October Topic*, CHRISTIAN CITIZENSHIP AND FELLOWSHIP.

How May We Help Folks in Our Community? Jas. 1:27.

WALTHER LEAGUE

October Topic: The Dark Ages.

Helpful Reading

LAMONT: The Creative Work of Jesus.

KIRK: The Religion of Power.

PYM: Christian Life.

RICHARDS: The Sufficiency of Jesus.

OCTOBER 12, 1930

SEVENTEENTH SUNDAY AFTER TRINITY

CALL TO WORSHIP: "Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart." Ps. 15.

PSALM: 96.

ANTHEM: God That Madest Earth and Heaven.—*Huerter*
 Evening Prayer.—*Wright*
 Solo, My Country.—*O'Hara*

OFFERTORY SENTENCE: "And they offered great sacrifices that day, and rejoiced; for God had made them rejoice with great joy: and the women also and the children rejoiced; so that the joy of Jerusalem was heard even afar off." Neh. 12:43.

OFFERTORY PRAYER: We approach Thy presence in humility and contrition, and pray Thy blessing upon our offering in the Name of Christ Jesus, Thy Divine Son. Amen.

BENEDICTION: The Peace of God which passeth all understanding keep your hearts and minds through Christ Jesus.

MORNING SERMONS

THEME: *God's Co-operation in Our Lives.***SCRIPTURE:** Mark 4:26-34. **TEXT:** Mark 4:26-29.

HYMNS: Jesus, Thou Joy of Loving Hearts.—*Germany, L. M.*
 O Saviour, Precious Saviour.—*Angel's Story, 76, 76, D*

I. INTRODUCTION.

1. October as a golden harvest month; also a sowing month for the church and our souls.

2. Co-operation between God and man in both land and soul. The parable as illustration of the point.

II. DISCUSSION.

1. Points from the parable.

a. God's co-operation is conditioned on our sowing the seed: the natural truth and the application.

b. He works while we sleep and wake. He works for us when we think He is doing nothing.

c. He works in ways we cannot understand: "He knoweth not how." The mystery of God's methods in nature and in human life.

d. His work is both general and particular. 1. General: Seed in handfuls, the harvest, etc. 2. Particular: Each seed, blade, ear, grain.

e. His work is progressive and continuous: the principle of growth to the harvest.

f. His work is for a definite end, the harvest.

g. His results are complete only as we do the reaping.

h. Expressed in terms of human life God's co-operation is for each and all of us.

2. Scripture and human illustration.

a. Bible filled with teaching of God's working with men for His ends and their good.

b. The story of Israel: Abraham, Moses, Joshua, David, the Prophets, the early church, apostles, etc.

c. Christian history ever since; note all strong Christian lives, all great forward movements of church and civilization, reforms, kingdom of heaven. Our own experience as individuals and as a church.

3. Application.

a. Our fight with sin and for righteousness. The fight for faith against doubt and discouragement. Our fight lies between two mental attitudes, preoccupation and prayer. Preoccupation means the mind filled with self-centered interests and sinful impulses. Prayer means the opening of the mind to God's cleansing influence and power. We win the victory when He wins our minds.

b. Life Plans. Plans or prayers first? Which? Our tendency is to make our own plans to suit ourselves and then ask God to bless them. We expect Him to co-operate with us. The true duty is through prayer and surrender to learn His plans for us and co-operate with Him.

c. The tendency of trouble to make us doubt. How can God be at the same time allowing us to suffer and co-operating with us in relation to it? Cannot answer wholly but here is a suggestion: Christ's "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." A child has to go through a painful operation, not understanding why, but if parents who do undertsand stand by with comfort and en-

couragement, the child can bear it. So God co-operates with us in experiences that we cannot understand.

d. Christian Service. 1. Christ's view: (John 5:17) Healing of man at pool of Bethesda. "My Father worketh even unto now, and I work." Reference here to God's ceaseless activity for men's salvation in spite of Sabbath rest. Christ's claim to divinity is based on his co-operation with God and God's with Him. Put with this John 14:10-14. Note here the relation of God to Christ and through Him to us and our great possibilities through these by work and by prayer. 2. Apply this to all church workers and Christians who seek in any way to serve the Master's cause among their fellows. Its encouragement. Its need among us this year and in all our work as Christians. The church must take a position on all public and social questions with which we can with open face and honest hearts ask God to co-operate and with which we can co-operate heartily.

If God works with Christ, and through Him and the Spirit with us, and we with men, then there is a great and boundless field opened to men not only in what we call specific Christian work, but in all the relations of life. Emphasize co-operation in the Christ spirit with each other in every good thing and with those who need our greater intelligence and strength in home, school, society, business, etc.

How far is the church co-operating as a body to apply that principle and impress it? The call of the day for more intelligence on the part of the churches concerning these matters and the duty of us as church people to broaden our knowledge and sympathies. What do most of us know about the bitter heart breaking struggle that many men and women have?

III. CONCLUSION.

1. Let us go on sowing the seed. (See parable).
2. Let us go on living our lives and doing our work trusting in God's help and fellowship.

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(Pericopes)

THEME: *A Parable on Good Manners.*

SCRIPTURE: Luke 14:1-11. **TEXT:** Luke 14:7.

HYMNS: Guide Me, O Thou Great Jehovah.—*Pilgrim*, 87, 87, 47
Teach Me, My God and King.—*St. Andrews*, S. M.

I. The parable of the chief seats is a lesson in good manners. It tells us how we ought to behave when out in company. It tells us not to over-reach ourselves; not think more highly of ourselves than we ought; not to act as though we had a million when in reality the house we live in is not paid for and our automobile is being bought with borrowed money.

Was there ever a day when men were so prone to attempt to occupy the first places in life, whether they were ready for them or not, as they are today? Because the pathway to power and glory is open to all some want to get to the front with a single leap, without merit, without preparation.

What does this expression mean that we so often use—"putting up a good front"? Does it not mean that, poor as we are, we are going to pretend to the world that we are rich? Does it not mean that we are going to keep up with all our socially ambitious neighbors and that we are going to appear as good as the best? What about such people according to this parable? Is not Jesus riding over their pride rough-shod, telling them bluntly that, while they may fool some of the people all the time and all the people some of the time, that they will never, never fool all the people all the time?

Here is this social climber in the parable. He has gotten a little unexpected wealth, it seems. His good fortune has gone to his head. He wants to shake off old friends and join the four hundred. With head lifted high he enters the room. Like Aesop's frog he is almost bursting with pride. He seats himself at the head of the table. He makes himself perfectly at home. Suddenly things begin to happen. He is asked to move because he has taken someone's place. Down the line he moves, lower and lower, until he who wanted to whisper into the president's ear must take the very lowest place.

When Jesus told this simple story He was trying to tell the Jews that already in this world men who are too presumptuous and ambitious are more than likely to be set down in their proper places. Some may think that because they have money they can exalt themselves in pride and haughtiness. Let such people take care lest they be given a jolt like this man in our text. Some people think that with fine talk and fine clothes they can rush to the front and become important. Let such people take care lest they be found out and held up to utter shame and ridicule.

"Bluffing your way through" is, after all, a poor way either to wealth or goodness or high standing. It is a hard, bitter path to follow. Its end is disappointment. Don't be a would-be. Don't think that money is a substitute for character and that a glib tongue will answer for your lack of real honor and honesty. In good books of etiquette a good rule to follow is the one which says: "He that exalteth himself shall be abased, but he that humbleth himself shall be exalted."

II. The parable of the chief seats has a deep spiritual significance, telling us that we all need a humble heart over against Him who is the Lord of the feast of life and our God and Judge forever.

To live as though you could do with your life as you please without any thought of Him who gave it—to think only of your will and never of His—to try to exalt yourself irregardless of others—to forget your responsibility to Him—is not all this the exact counterpart of Aesop's frog in our text? And may it not also be common conduct with us at this late day?

One commentator on this parable quotes for us Carlyle's words directed toward one of the most voluptuous rulers of France who has recently died. "Yes, Louis, poor Louis, death has found thee. No palace walls . . . or gorgeous tapestries . . . could keep him out. Time is done and all the scaffolding of this world falls wrecked with hideous clangor round thy soul; the pale kingdoms yawn; there thou must enter, naked, all unkinged."

Then the speaker turns from the dead king to us. "And let no meanest man lay flattering unction upon his own soul. Louis was ruler; but art thou not also one? His wide France which looked out upon the fixed stars was not wider than the outlook from thy narrow brickfield where thou doest faithfully or unfaithfully."

The meaning of this apostrophe is not hard to grasp. Social pride is bad, but social pride is not as bad as spiritual ignorance and self-conceit, as that presumption which seeks to travel purely on its boldness, leaving God out of the reckoning. Some day God shall come. Where wilt thou stand on that dark day when all the foundations in which thou didst trust shall slip away beneath thy feet? Surely, in that hour of your final testing it were better for you that you had written in heart and obeyed in your life the word of Jesus: "He that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

III. One of the most severely criticized teachings of the Christian religion is that one which has to do with humility. We are told that humility is really a vice, that the humble man is beaten before he starts, that if we act like the doormat the shoes of the world will be wiped on us. Is this true? Or is Jesus more correct when He recommends humility?

The humility of Jesus was not necessarily that of the doormat kind. Jesus was not vindictive or revengeful. At the same time, He did not truckle. Did He not call Herod a fox? Did He not indict the scribes and Pharisees and call them bitter names? In the presence of Pilate did He not show Himself a true king?

The humility of Jesus was spiritual. God was His Father and He allowed no man to rule or coerce His soul. He saw man's dependence upon God, man's need of God and for that reason urged daily prayer. Jesus' humility showed itself in reverence. Jesus knew the power of sin upon human lives. For that reason He urged men not to trust in their own strength and righteousness, but to look to God for the strength to stand upright. Jesus knew God alone could forgive and save. His humility induced Him to tell men to seek this forgiveness from God without delay.

Seen in its right light the humility of Jesus is a virtue needed by all. Men may boast of their abilities but they need God. "Bluff your way through" is poor philosophy. Jesus' humility is infinitely better.

"Humble we must be if to heaven we go,
High is the roof, but the gate is low."

In other words, it is better to be saved by humility than to come to grief through pride. Remember the words of the Lord of the feast of life—they are good words for all who love proper etiquette: "For he that exalteth himself shall be abased, but he that humbleth himself shall be exalted."

PRAYER

Almighty God, our Father, we draw nigh to Thee in our need for peace of heart and rest of soul. Thou who didst send Thy precious Son to earth

to redeem us from sin wilt not deny our humble petition for help and forgiveness. We kneel before Thee, we bow our heads, while our souls reach up to Thee.

Give us understanding of Thy Word, O Lord, so that we may go forth from Thy house of worship, with a firm conviction to do that which Thou wouldst have us do. We have a great and grave responsibility to discharge our duty according to the teachings of Thy Son, so that we may do honor to the name of Christ whose name we bear. Help us to do as Thou commandest in Thy Wisdom, and take us to Thyself in heaven when Thou art through with us here on earth. We ask in the Name of Thy Son, Jesus Christ. Amen.

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ADDITIONAL OUTLINES

"And the Lord Turned and Looked at Peter." Luke 22:61-62.

1. Peter's fall.
2. The aggravations of his sin.
3. The means of his restoration.
4. The effect of his recovery.

"And When Even Was Now Come His Disciples Went Down Into the Sea." John 6:16-21.

1. The empty boat.
2. The visiting stranger.
3. The coming of Christ.

SEED THOUGHTS

At last I heard a voice upon the slope
Cry to the summit, "Is there any hope"?
To which an answer pealed from that high land,
But in a tongue no man could understand.
And on the glimmering summit far withdrawn
God made Himself an awful rose of dawn.

Witness the life of joyous and devoted daring of Saint Paul himself. And in such impassioned and determined slavery of truth and goodness and the God whose face they have seen in the face of Christ men have found the most actual freedom. The slavery of willing devotion is the very emancipation of the personal life. Confronting all social problems Paul would still say, "Be ye enslaved to each other in love." For this sentence is not merely a formula. It is the description of a certain sort of activity based upon a very definite kind of experience. If we learn to love men as we see them loved in the heart of Christ, all social relations will be changed.—Lynn Harold Hough.

SUNDAY SCHOOL LESSON

MARY, THE MOTHER OF JESUS. (An Example of Motherhood):
 Luke 2:15-19; John 2:1-5; 19:25-27.

GOLDEN TEXT: "Mary kept all these sayings, pondering them in her heart." Luke 2:19.

Teaching the Lesson

Mary is the classic example of motherhood. (1) She was pure, so pure that God could choose her for an honor coveted by every Jewish girl. (2) She was patient in suffering. (a) At the angel's announcement. We should think clearly on the significance of such an announcement to a girl of her condition. (b) At the birth of the Saviour. (c) At the life work of her son. (She besought Him to return). (d) At His death, when the angel had said "a sword should pierce her." (3) She was given to quiet pondering. "Mary kept these things, pondering them in her heart." Only the angels in heaven know how many things have been pondered in the hearts of good mothers. The teacher should discriminate very clearly between the virgin birth and the immaculate conception. The terms are often confused even by otherwise intelligent people. The immaculate conception is a dogma promulgated by the Roman Catholic Church under the authority of Pope Pius IX, in 1854. It declared that *Mary* was born without sin, the result of a direct act of God. It was felt necessary to declare this in order to safeguard the doctrine of the sinlessness of Christ. It is, of course, built upon faulty logic and rests upon no scriptural authority whatever. The virgin birth, on the other hand, refers to Christ.

Mary lingered in Hebron visiting her cousin Elisabeth. It is, of course, easy to understand how hesitant she was to return to Nazareth. Mary was the daughter of Joachim and Anna. On her father's side she came from Nazareth. On her mother's, from Bethlehem. Her father was a simple God-fearing shepherd of the tribe of Judah and had married Anna at the age of twenty-four years. While Mary was highly honored, there is no suggestion anywhere of her deserving or desiring worship. She is not the queen of heaven. We do not approach Christ through her. She has no more influence over or with Him than the most humble repentant sinner. We have immediate access to Him through faith.

SERMON TO YOUNG PEOPLE

THEME: *The Judas Standard.*

TEXT: Mark 14:5.

These words of Judas obtrude themselves into the beautiful story of the woman with the jar of precious ointment, like a harsh note disturbing a perfect harmony. They sum up in a phrase the eternal conflict between the spiritual and the material, God and mammon.

The scene was the Bethany home of a wealthy Jew, Simon the Leper, who had invited Jesus and some of His disciples to dinner. To the Master,

as He reclined at the table, came Mary, the sister of Martha and Lazarus, bringing a vase of costly spikenard, with which, after the eastern manner, she anointed the feet of Jesus and wiped them with the long tresses of her unbound hair. It was not a reasoned, calculated act, but the impulse of instinctive adoration. Mary could not have explained her reasons, even had she wished to do so. "How like a woman!" we can imagine the covert sneer running round the circle of Pharisees at that festive board. Even the disciples, frugal fishermen to whom this ointment represented a year's income, murmured, "What a waste!" "It might have been given to the poor," unctuously adds Judas, the financial expert, the keeper of the money bag. Mary's sensitive soul must have flinched as she heard these words. But Jesus came to her help. "Let her alone," we can imagine more than a touch of sternness in His voice, "why trouble ye her? She hath wrought a good work on Me. Whosoever this gospel shall be preached . . . this that she hath done shall be spoken of, for a memorial of her."

The world's greatest gifts cannot be bought or sold; they are "without money and without price." We need, constantly, to be reminded of that fact. The material presses in upon us with a terrible instance. Every man has his price, and it is only too shamefully true that it is possible to sell one's honor, one's good name, one's country, one's faith. Jesus was sold into the hands of His enemies by this very Judas, sold for thirty pieces of silver, a third of the value of Mary's gift. But His enemies could not hold Him, even though they offered all the gold in the world to do so. And because of that fact, it is gloriously true that "every man has his price!" the price of the Cross, paid freely and forever on the hill called Calvary.

There is a certain type of Christianity, which has much of the mercenary leaven in its composition. It would make us believe that God keeps a kind of profit and loss account; that if we do a certain amount of good, it is credited to us. But, as Goethe so sarcastically said, "God doesn't send in his bill every week-end." We can never repay Him a tithe of what we owe.

The Judas standard is by no means extinct today. He is the type of man who says, "We don't need a beautiful church. Let us save the money and use it for something *practical*," (a favorite word of his!) Everywhere today we see the coarse rule-of-thumb applied; "Does it pay?" But Judas is wrong. Art, poetry, music, beauty, love; these things abide when earth's possessions crumble into dust. "For where your treasure is, there will your heart be also."

SERMON TO CHILDREN

THEME: *Cleanliness.*

TEXT: Matt. 8:3.

A man came to Jesus to be cured. The disease he had was leprosy. This disease was considered unclean and anyone who had it was separated from all the people. When the man asked if Christ would cure him, Christ

answered in the words of our text, found in the third verse of the eighth chapter of Matthew, "I will, be thou clean." By making the man clean, Christ drove away the disease.

"Cleanliness is next to Godliness," someone has said. We must, then, do all we can to help our Master to keep us clean. There are five ways of doing this.

1. By keeping our mouths clean. Out of our mouths come the words we speak and they should always be clean and good words. A missionary friend of mine once told me an experience of hers. In her work in South West Africa, she had the full charge of a number of boys in her Mission. Though these boys were different from us in many ways and spoke a different language, they were very much like us in other ways. They would get cross and lose their tempers. One little fellow, who was worse than the others, would say bad words when he was cross. My friend tried her best to cure him, but it seemed impossible. Then she said to him, "Your mouth must be very dirty to hold such filthy words. The next time you say them, I must clean out your mouth with soap and water." Soon the boy forgot himself again and the missionary did as she had threatened. The lad's punishment was a hard one and it soon cured him. Let us make our mouths clean by the power of our will that they may never be full of unkind or nasty words.

2. By keeping our hands and feet clean. We use our hands and feet in doing things for ourselves and others. The way to keep them clean is by making our deeds kind and generous. A boy was going to school one morning when he noticed ahead of him a new boy who had just come to the neighborhood. The stranger was smaller than he was, so he thought he would have some fun with him. Going up to him, he kicked him off the sidewalk and then slapped him in the face. That boy's hands and feet were being cruel and unkind, so they must have been very dirty indeed.

This cruel boy did not notice that his mother had seen him from the window. She called him back in the house and told him how badly he would feel if he were a total stranger and someone treated him that way. Then the little fellow was ashamed of himself and was very sorry for what he had done. He rushed out of the house and went to where the poor lad was crying. He told him how sorry he was and taking him kindly by the arm, he said, "Come along with me and I will show you the rest of the fellows. We have a great bunch here and I am sure you will like them." In this way the boy made his hands and feet clean again.

3. By keeping our minds clean. This can only be done by thinking good thoughts. How easy it is to think unkindly of people. We must learn to train our minds. Let us try to remember the good things and forget the bad.

A father once said to his daughter, "Mary, do you remember the text of this morning?" "No, father," replied the girl, "I never can remember the text. You know I have such a poor memory anyway." Then her mother spoke up and said, "By the way, did you notice Susan Brown?" "Yes," quickly answered the girl, "wasn't she a fright! She had on her last year's hat made over," etc., and then followed in detail everything that

Susan had worn. Boys and girls, we all have good memories for the things we like. It is for us to train them and fill them with all the good, clean thoughts we can.

4. By keeping our friendships clean. There are good and bad companions we may choose. We should choose none but the best. Our friends influence us more than we know.

Here I have two bundles that I want to show you. In this one we see clean white sticks of wood; in the other, sticks that are burnt and charred. Let's mix them all up together. Now look! The white ones have become all dirty and soiled. In the same way evil companions are sure to leave their influence upon us. Then we must choose the cleanest, best friends we can.

5. By keeping our hearts clean. This, like many things that come last, is the most important of all. There is but one way to keep our hearts clean. Give them to Jesus and ask Him to keep them clean for us.

EVENING SERMON

THEME: *The Spirit of Love.*

SCRIPTURE: 1 Pet. 4:1-10.

TEXT: 1 Pet. 4:8.

INTRODUCTION: Our religious life is not merely a matter of worship, but of life. Our relations to God and man. Charity and love cover a large proportion of that relationship. Toward God; a recognition of His Divine Character as an object of worship. Toward man; a sympathetic interest in his well-being. "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself."

I. *This Spirit Exalted by the Writers of Scripture.* John speaks of it as an inner feeling, emotional and contemplative. Paul sees it in a keen intellectual exercise of our Christian liberty. Peter puts love above any courageous martyrdom. John calls love the indwelling spirit of God. "God is love." Paul, though he has all things glorious, must have love to be anything. Peter resorts to soberness and prayer, but above all things, places love as the highest principle of godliness in life. We cannot leave love out of life and be followers of the Master.

II. *The Spirit of Love May Manifest Itself.* In the desire to give of self to others. Class all mankind into these divisions; those who live to get and those who live to give. Love predominates in the latter, selfishness in the former. One is like God, the other far from His attitude toward men. "God so loved the world that He gave." His example was followed by those who appreciated the Master. The costly ointment was used for the Master and He said, "She loved much." Love finds expression in giving. "'Tis more blessed to give than to receive." How do you measure your life? By its receiving or by its giving.

In a desire to bless. All love must be this. A desire to prevent pain. A desire to bring happiness to others. An all inclusive well-wishing for our fellows. Test your love for your fellows thus: do you refuse to see small faults and overlook them in your neighbor? Are you severe in the

judgment of yourself and lenient in your judgment of others? "Forgive them for they know not what they do." That was His method. What is yours?

CONCLUSION: A spirit that has been so tried and tested certainly is worthy of a real place in life. A spirit that has the testimony of those who knew the Master and loved Him certainly merits our attention and application to life's problems. A spirit that is so practically demonstrated in our daily program deserves an honest trial.

MID-WEEK TOPIC

THEME: *Owned or Disowned.*

TEXT: Matt. 7:21-23.

The best test of everything is how it will appear in the moment of death—on the morning of the resurrection, and at the day of judgment. We dare not confuse religion with talk about religion. The best evidence that a man has religion is not in him telling you so, unless the person talking is his life rather than his lips.

Religion is the right attitude of any whole life toward God and man, and it must not be confused with the ability to talk helpfully on religious themes. It is more fruitful to bear witness than it is to bear words. What is the value of talking if we neglect embodied justice, mercy and truth. This group made an open profession. They said, "Lord, Lord," without doing the will of the Father.

A man who during his life had been a very great cynic and critic of the Church—of Christianity in general, and even of his family, because they fooled their time away at the Church in Church services, called me to his bedside recently and said, "I believe I am going to die. Is there any forgiveness for me?"

Before attempting to answer his question I requested permission to ask one, and I believe it is the secret to the whole question: "What would you do, and what would be your attitude if you were to get well this very minute? In other words, is this a sincere, serious consideration or is it the audible expression of fear?"

Jesus said to the one thief, "This day shalt thou be with Me in paradise." There is no indication that he made such a promise to the other man who was nailed to the cross. My own speculation is that had the man whom Jesus promised to meet in paradise come down from the cross at that moment, he would have been a faithful leader and liver of the Christ-way of life. Jesus said, "I never knew you," because He had been omitted from their lives; He had never been admitted to their hearts.

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U.

Intermediate: Right Things to Do on Sunday. Matt. 12:1-8.

Junior: The Third Ship in Our Fleet—Sportsmanship. 1 Cor. 9:24-27.

Young People: Marks of a Good Citizen. Jas. 2:1-17.

Helpful Reading

ORCHARD: Christianity and World-Problems.

PALMER: Christianity and Christ.

NORWOOD: Mother and Son.

MOORE: Making The World Christian.

OCTOBER 19, 1930

EIGHTEENTH SUNDAY AFTER TRINITY

CALL TO WORSHIP: "The Lord is my rock and my fortress, and my deliverer: my God, my strength in whom I will trust, I will call upon the Lord who is worthy to be praised." Ps. 18.

PSALM: 97.

ANTHEM: The Soft Sabbath Calm.—*Barnby*

Thou Wilt Keep Him in Perfect Peace.—*Speaks*

OFFERTORY SENTENCE: "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." Matt. 6:19-21.

OFFERTORY PRAYER: Only Thou, heavenly Father, canst know our motives and our hearts, and we pray Thee to forgive us the faults and shortcomings that separate us from Thee. Make us like Thee through the love of Christ whose love and gift of Himself exceeded all other gifts combined. Accept our offering to this end. Amen.

BENEDICTION: The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all.

MORNING SERMONS

THEME: *Victors Through Christ.*

SCRIPTURE: Romans 8:28-39. *TEXT:* Romans 8:37.

HYMNS: My Soul, Be On Thy Guard.—*St. Ethelwald, S. M.*

Jesus, Still Lead On.—*Seelenbrautigam, 55, 88, 55*

I. INTRODUCTION.

1. The fight of life.

a. "We," says Paul, "all have a fight of some sort."

b. Our fight. Is it worth while? What is it for? A living, a fortune, fame, success, pleasure, ease, freedom from work, any object that has self as its motive? The Christian fight for God and righteousness is the only fight worth while.

2. Theme and text:

- a. The resistance, "All these things."
- b. The resources, "Through Him that loved us."
- c. The result, "More than conquerors."

II. DISCUSSION.

1. Resistance.

- a. The list of obstacles Paul gives in the passage, vs. 35-39.
- b. Outside resistance, specific solicitation of sin, trouble, work, opposition, indifference, scorn, misunderstanding, pain, sickness, poverty, failure, loneliness of old age, bereavement, death.
- c. Inside resistance, self-distrust, self-confidence, indolence, doubt, discouragement, recklessness, "That shadowy no-man's-land between the trenches of virtue and sin where most of us fight our battles and are wounded and even die." No marked battle, but a dallying with both sides.

2. The resources.

a. "Through Him." Christ's place as our Saviour from *temptation, trial, death*. 1. Temptation, shown in the way he met His own temptation. First one, to under-faith, met by dependence on God's providence. Second one to over-faith, met by refusal to depend on God needlessly. Third to misplaced faith, met by loyalty to God and His program of world redemption through love and self-sacrifice. In each case by using only resources available to us. God's help and truth. His Own sense and will. The steadying power of a great life motive. 2. Trial, shown by His conduct at Gethsemane. The greatest trial to which any soul was ever subjected. The cup, the bloody sweat, wholly for an object unselfish. Meets it as before with resources available to us. Prayer with divine and human fellowship. Acceptance of God's will. The steadying power of a great life motive. 3. Death, shown by His crucifixion and resurrection.

Constant attitude toward death: Sleep, hushes mourners, "Weep not," "Fear not them that kill the body." His own the worst death known to man. Meets it with resources available to us. Prayer for persecutors, for self; thoughtfulness of others first, thief, mother, the world; proper physical relief, "I thirst." His resurrection carries us out into the world beyond, where all life's struggles and temptations are justified and compensated. "That loved us." Emphasis on Christ's motive that actuated and steadied Him in all His life. Shown in His dealings with men, with Himself, with His mission. The revelation of God's attitude toward us. Temptation, trial, and death no evidence to the contrary. They are means through which He proves His love to us. If we had none of these, we should not know He loved us, because easy circumstances stupify the soul and love finds its deepest revelations in trials.

3. The result. "More than conquerors."

- a. A complete victory once for all when he enables us to enlist with a great life purpose in His program of righteousness and service.
- b. A daily, momentary victory as day by day He leads us on to more and better living and service. A process of soul fortification by piling one spiritual victory upon another like the stones of a fort.

III. CONCLUSION.

More than conquerors because we get more than a mere victory. We get a friend, a Saviour, a personal helper and companion by the victory.

* * * * *

(Pericopes)

THEME: *Love's Supreme Demand.*

SCRIPTURE: Matt. 22:34-46. **TEXT:** Matt. 22:37, 39.

HYMNS: O Saviour, Precious Saviour.—*Angel's Story*, 76,76,D
Jesus, Thy Name I Love.—*Fiat Lux*, 664, 6664

In this commandment, as stated by the Master, we have the shortest, the simplest, the clearest, the completest, the noblest, the truest, the best presentation of the whole duty of man that this selfish world has ever been pleased to receive.

Many men in many ages have assumed the role of lawgiver to tell their fellow-men the things they ought to do. None has done nearly so well as Jesus in this text. Solon's laws are no longer the laws of Greece. Caesar rules no more in Rome. Napoleon once said boastingly: "I shall go down in history with a law code in my hand." But already, after the lapse of but one century, Napoleon's laws are set aside for better ones. One Law-giver lives through the ages—Jesus Christ—and the law that He emphasizes is as old as the heart of God—it is the law of love.

It is the peculiar quality of a Stradivarius violin to give forth a tone so mellow and golden that even in the hands of a novice the instrument can be identified. The words of Jesus upon the believer's ear are more rich, more mellow and golden than the tone of the finest violin. They serve to identify the Master wherever they are spoken. Like sweet music they entwine themselves about the heart and urge and invite to kindly action. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . and . . . thy neighbor as thyself." No right-minded man, hearing those words, passes them by. They lay immediate siege to his soul. They cause him to say: "This is God's voice speaking to me. Here is the supreme duty of my life."

I. The basis of this great commandment, as Christ claims it, is God's great love for us. We ought to love Him because He has first loved us. His love for us is so immeasurably great and good that we are inescapably bound to return it in the greatest possible measure.

It is God's love that watches over us and that keeps sin from overwhelming us. Our goodness, whatever it is, is not so much a matter of our volition or accomplishment, as it is the result of God's merciful protection. In silent ways which we are slow to see He turns evil aside and does not allow it to touch us. There are criminal instincts in all. A tiger sleeps in every breast. There are animal passions even in the righteous which are capable of revolting things. Why does not more evil result? Because His love is watching. Because His love continually frustrates the evil that we often secretly love and would indulge if we could.

Because of the power of God's love, it is not easy these days for any man to ruin his soul and to destroy himself. When men walk the downward way God interposes restraining barriers. There are many such—conscience, the good advice of friends, a mother's love, the call of the church, the salvation freely offered in Jesus Christ. Think of the purpose of these barriers, of the good they do, and we will come to the realization that love is watching over our lives and is intent to bless and to save us.

Think of the impartiality of God's love. His sunshine and His rain are for all. The Bible is for all. Christ has died, not for a favored few, but for all. Heaven is for all. Because of the far-reaching, wide-embracing sweep of His love, all men are summoned to love in turn. God's love is the greatest gift of all, and by the same reasoning, love is man's supreme duty.

II. The field of activity in which obedience to this command falls is the field of everyday living. Love to God might seem to be a kind of dress-parade virtue, but in reality it is a most practical kind of virtue. It dwells in the parlor of the heart, but it is to be seen most often out in the kitchen of loving service where the real work of life is done.

How well does Jesus indicate this when He first states the duty of man as love toward God and then immediately links to that service the duty of love to one's neighbor. To love God implies and demands that a man love his neighbor. The one without the other is an indication of some kind of spiritual perversion. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Here is a truth which needs strong emphasis especially within the sheltering walls of the Christian church. How easy it is to play with the vocabulary of love and, at the same time, to be cold and cruel and unforgiving to many persons needing our love. How easy to grow solicitous about far-off duties and about the heathen in strange lands when, lo, all the while, some members of our own families may be starving for the bread and milk of simple everyday kindness.

Church work is good and deserves our support. The same is true of missionary work in all its forms. Preaching is praiseworthy and requires a high measure of sacrifice and consecration. But these tasks, as good as they are, are all secondary to another more obligatory, more comprehensive, more enduring. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . and . . . thy neighbor as thyself."

III. The Jesus who so clearly enunciates the supreme duty of love is Himself the best explanation and illustration as to its proper performance.

Jesus' life was a life of love. It was love that led Him to submit Himself to the Father's will. It was love that led Him to the cross. If we are to learn to obey the great commandment we must walk in His steps and learn of Him.

Jesus' love consisted of sympathy and insight, a readiness to see the other man's problem from within and to put Himself in the other man's place. To the people who cared for blind Bartimeus this man was an unqualified nuisance. They saw the problem of Bartimeus from without.

Jesus saw this man's problem from within. He thought of Himself in this blind beggar's place. Feeling for him, Jesus loved him and love worked this man's cure. And so it was with all the many whom Jesus loved and healed and helped.

Henry Ward Beecher was once delivering a sermon to a class of medical graduates. "Young doctor," he said, "you are called upon to minister to a desperately sick man. It is a case of life or death. As you approach that bedside, as you gaze into those fevered, anxious eyes, I beg of you to remember the word of Him who said: 'Do unto others as you would that they should do unto you.'"

Christian love is sympathetic insight. It is a matter of putting yourself in the other man's place and doing for him all that, under reversed conditions, you would want him to do for you. Who shall teach us such love—who but Jesus Himself! He put Himself in our place. He did for us that which we shall never be able to do for Him or for one another. Standing under His cross life's supreme duty becomes clear. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . and . . . thy neighbor as thyself."

PRAYER

Most merciful Father, we repent of our sin and implore Thy forgiveness. By the gracious influence of Thy Son, Jesus Christ, bestow upon us the assurance of Thy love and mercy, as now we worship in Thy holy presence. Thou didst send Thy Son to earth to manifest Thy love for us; Jesus Christ taught among us and gave His life for us; judge us not according to the love we have shown Thee, but according to the measure of love shown by Jesus Christ for our sakes. We are frail and weak in Thy sight, and we come to Thee for strength to withstand temptation. Grant our petition, O Lord, so we may grow in spiritual knowledge and grace. Amen.

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HUTTON: Victory over Victory.

MATHESON: Voices of the Spirit.

MASSEE: The Greatest Words About Jesus.

ADDITIONAL OUTLINES

Discipleship. Luke 9:23.

1. Denial of self.
2. Lifting the Cross.
3. Following Him.

"What Must I Do to Be Saved?" Acts 16:30.

1. What must I do to be *Saved*? Man is lost.
2. What must I do to be saved? Man must act.
3. What *must* I do to be saved? Imperative.
4. *What* must I do to be saved? Heart cry.
5. What must I do to be saved? The man is I.

OTHER TEXTS:

"Ye cannot serve God and Mammon." Matt. 6:24.

"Because thou art lukewarm." Rev. 3:16.

"Choose well whom ye will serve." Josh. 24:15.

"They went to serve other gods." Jer. 44:3.

SEED THOUGHTS

If charity be greater than faith, then man is not justified by faith only. Inconsequent illation! St. Paul commends not love for the virtue of justification: it may fail in that particular action, yet receive no impeachment to the excellency of it. By demonstration: A prince excels a peasant; shall any man therefor infer that he can plough better, or have more skill in tillage? A philosopher excels a mechanic, though he cannot grind so well as a miller, or limn so cunningly as a painter. A man is better than a beast; who but a madman will therefore conclude that he can run faster than a horse, draw more than an ox, or carry a greater burden than an elephant? Though he fail in these particular acts, yet none will deny but he is better than a beast.—Adams.

The wheels in a watch or clock move contrary to one another, some one way, some another, yet all serve the intent of the workman, to show the time, or to make the clock strike. So in the world; the providence of God may seem to run cross to His promises, one takes this way, another runs that way; good men go one way, wicked men another; yet all in conclusion accomplish the will, and center in the purpose of God, the great Creator of all things.—Sibbes.

God does not destroy by one providence what He built by another. But as all seasons of the year, the nipping frosts, as well as the halcyon days of summer, do all conspire and conduce to the harvest, so it is in Providence.—Flavel.

SUNDAY SCHOOL LESSON

SIMEON AND ANNA. (The Insight of the Pure in Heart.) Luke 2:25-39.

GOLDEN TEXT: "Blessed are the pure in heart: for they shall see God." Matt. 5:8.

Teaching the Lesson

The topic of this lesson, "The Insight of the Pure in Heart," should lead the teacher to review the Beatitudes and to point out to the class the inner characteristic of the qualities which distinguish members of Christ's kingdom. The golden text is one of these qualities. The emphasis is not on *doing* but on *being*. The Christian life is not a life of doing but it is a life primarily of being. Saul on the Damascus road asked, "Lord, what wilt Thou have me to *do*?" He had to learn that the first and the big thing was to *be* and not to *do*. Doing is secondary—very vital of course, but secondary. All of our doing is worthless unless we first *are* some-

thing. The word "blessed" is interesting. There are two words translated "blessed." The first Greek word is literally "well spoken of" or "praise." It is the word from which comes our word eulogy. It was used in the triumphal entry: "Blessed is He that cometh in the name of the Lord." It was used about Mary: "Blessed art thou among women."

The second word translated "blessed" is the Greek word meaning "joyous." It is used in Revelation: "Blessed are the dead that die in the Lord." It is used about Mary where it is said "All generations shall call me blessed." It is used in the golden text today: "Joyous are the pure in heart for they shall see God." The teacher should differentiate clearly between happiness and joy. Joy is internal. Happiness is external. Joy depends upon the condition of the heart. Happiness depends upon the presence of things. Joy has to do with the state of mind and of spirit. Happiness has to do with immediate environment. Joy is permanent. Happiness is transient. Joy cannot be taken away from us. Happiness can be quickly and entirely removed. The law of the golden text is not an arbitrary one. It is rather a statement of the *nature of things*. It is only the pure in heart who *can* see God. Only the pure in heart *should* see God. The impure lose the *very power* to see God. The teacher should discuss with the class the ravishing power of sin on the spirit. Its stealthy, subtle, miasmatic vapors poison the heart, obscure the vision, weaken the will, deaden the sensibilities, enervate the moral fibers and bring the soul into that hazy and dim region where it cannot clearly see God nor hear Him.

Anna was of the tribe of Ashur (Luke 2:36-38). While Ashur was not one of the tribes which returned to Palestine after the Babylonian captivity, individual members of the tribe had done so, and Anna belonged to a family of sufficient distinction to have preserved its genealogy. The women of the tribe of Ashur were celebrated for their beauty and were frequently married to the high priest or to the king. She had been a widow for eighty-four years and was evidently at this time about one hundred and five years old, having been married probably at the age of fourteen.

SERMON TO YOUNG PEOPLE

THEME: *God's Town Planning.*

TEXT: Zech. 2:4-5.

"Towns without walls," a very common thing in modern times, but a most unusual spectacle in ancient days, when every city or village was surrounded by ramparts, and every gate closed from sunset to sunrise. The prophet who spoke these words of our text was addressing his people after their return from the Babylonian captivity. They were busy rebuilding their capital city, laid in ruins by the enemy; and Zechariah is warned in an angelic vision that they must avoid any hasty and ill-considered reconstruction. The first thing for them to do is to realize that the plan of the new Commonwealth is much wider and bigger than the present thoughts of its designers. There must be no hasty jerry-building

by young men in a hurry, no building with untempered mortar on foundations of sand. The measuring-line of man cannot encompass the vast designs of God.

Notice that a city without walls permits of unlimited growth. There are still some old English towns, like York and Chester, which retain their ancient ramparts and how cramped and hemmed in are the buildings within them; How, at last, they spill over the barrier and straggle out into the open country beyond! These hoary remnants of antiquity can no longer keep either the stranger out or the citizen in. Their only effect is to create narrow streets and crowded homes. Even when, as in my own Edinburgh, the fortifications have largely disappeared, their memory is preserved in huddled buildings surrounding some central keep. Modern towns, like those of America, though they may not be so picturesque, are planned on more spacious lines with room for all. In like manner, the Church must guard against running up ramparts which cramp her growth. Fortresses are often death-traps for those who shelter in them. The Church should be an army not a garrison; and the leveling of battlements of creed and denomination is often a blessing in disguise. We must not dig ourselves in behind wire-entanglements of "use and wont," but come out into the open of no man's land.

Note the security of this city without walls; "I will be unto her a wall of fire," says God. It is a vivid metaphor reminding me of a great prairie fire I once helped to fight in Western Canada, and of the terrible artillery-barrages of "curtain-fire" which we used to encounter on the Western Front. "God is in the midst of her, she shall not be moved." Such is the divine promise for the Church. "I will be the glory in the midst of her." Though the Church militant is unwall'd, She is not unwatched. She

"needs no bulwarks,
No towers along the steep;
Her march is o'er the mountain waves,
Her home is on the deep."

Under the reforming spirit of the great Savonarola, the Italian city of Florence placed over the portal of its council-chamber the words, "Jesus Christ the King of Florence." Such is the message to be inscribed above every Christian city and church and heart. "The glory of the Lord doth lighten it, and the Lamb is the light thereof."

SERMON TO CHILDREN

THEME: *Made Like God.*

TEXT: Gen. 1:26.

This morning I have come to you with something to show you as I talk. But, we must have a text besides, and from the two of them, we shall learn some important lessons. Our text is in the twenty-sixth verse of the first chapter of Genesis. It tells us that "God said, 'Let us make man in our own image, after our own likeness.'" We are going to leave

the text for a while and consider these things I have in my hand. Here is one of them. Do you know what it is? Those boys and girls in my country will answer very readily, "a Canadian cent."

What is it that gives this cent value? Why is it that when you go to a candy store you can get some candy for it? Listen to this story and you will find the answer. Years ago, before any of you little people were born, Queen Victoria was on the throne of England and her son, who afterward became King Edward VII, was then the Prince of Wales. The Prince was walking along a country road one day, when he overtook an old lady carrying a heavy basket. She did not know it was a prince who was passing and, as he went by, she asked him to carry her basket. Now the Prince wanted to help the poor old lady, who looked as if she were poor, but he was soon going to leave the road and cut across the country. So turning to the lady with a friendly smile he said, "I am very sorry I cannot help you for I am going in another direction. Instead, I will give you a picture of my mother." This woman became highly indignant. His mother might be the best in the world but her picture could not be of any help to anyone. However, when the Prince gave her a picture of Queen Victoria on a gold coin, she found her mistake.

Now you know why a Canadian cent is worth something. It is because on this side, that we call the "head," we see the image of George V, King of the British Empire. But have you forgotten our text? Remember it is, "God said, 'Let us make man in our own image, after our own likeness.'" If this cent is of value because it has the likeness of a king on it, how much more value are we? We carry around with us the image of a King; He is not an earthly king but the King of Kings, even God. God must love us and prize us highly to have created us like Himself.

Here is another cent. If you read this side of it, it will tell you it is a cent, but look at the "head" of it. You cannot see the image of King George no matter how hard you look. To tell you the truth, yesterday I got an axe and cut up the cent so no one would be able to see the king's head. Now, is it any good? Could you buy a cent's worth of candy with it? Some of you know and would answer up quickly, "No, you have destroyed the cent by cutting up the face of it and no store will take it."

It is like that with us too. Here is a man walking along the street. He has been drinking and is not able to control himself. He surely has lost the image of God. You can see sin marked on his face. God's likeness is goodness. Two boys are going home from school, a dispute arises, and, see, they are doubling up their fists for a fight. Hate is written all over their faces. God is love, and they have lost God's image. A coin is valueless when its "head" is marred. So you have lost your value when you destroy God's love in your heart. Be very careful, then. Ask God to help you to be always good.

Let us look at this poor worthless cent again. It has a little value even yet. If I were to take it to the Mint, where it was first made, they could put it into a machine and it would come out shining and as good as ever.

Boys and girls, I wish you would always do what is right so that you would never lose God's image of goodness and love. But if you should

ever do wrong, remember this. As the mutilated cent can be taken back to the place where it was first made and there become new again, so, when you have done wrong, if you go to God who made you and ask His forgiveness, He will take away your sin and renew His image in your heart.

EVENING SERMON

THEME: *The Word; Its Failure and Success.*

SCRIPTURE: Matt. 13:1-23. TEXT: Matt. 12:4.

INTRODUCTION: This portion of Scripture is the answer Christ gives to the question of the power of God's Word to do or not to do the things for man that it was intended to do. The sources of failure and success are definitely marked.

I. *What are the Causes for Failure.* Three causes are to be examined.

1. The source of that Word. The fault is not there. God cannot be untrue to His promises. He cannot deny Himself nor deny power that He has created.

2. Faulty soil into which the word is cast. The first two causes have been eliminated. By such a process we find the true cause of its failure and likewise the ground of its success.

3. Man was created with the freedom of choice. One of the most perplexing phases of life in the spiritual world is that man may say, "No" to God and set his finite will against the Divine Infinite Will.

II. *Our Attitude Determines the Fate of the Word.*

1. The wayside soil. Here there is a lack of spiritual apprehension. Religious experience is all external. Used as a safeguard only for social standing. "Trodden down" often the fate of a single sermon. Its influence goes with the sound of the last word.

2. Stony ground. No depth of character to receive the message. Shallow soil mixed with the stones of a material existence. Religious experience but a cloak to put on and take off as occasion demands.

3. Among thorns. Dissipating influence of life abound. Petty, trifling, cares of life. Pledges broken because of the press of other interests. All these three attitudes, the result only of our own desire in the matter, destroy the power of the Word in our life.

III. *Suggestions which Make for Success.*

1. "On good ground." This is a personal matter. Same seed, but different soil. The qualities of that soil are vital to life.

2. "An honest and good heart." Sincerity of purpose.

3. "They keep the word." No day dreamers. A calm meditation. An inward examination. No formalism but a definite desire to be what so many confess to be but belie the truth.

4. "They bring forth fruit with patience." Both an active and passive patience. How patient He is with our failures. Harmonize creed and deed.

CONCLUSION: Think, feel, act. Tennyson's lines, "Our wills are ours, we know not how, Our wills are ours, to make them Thine."

MID-WEEK TOPIC

THEME: *God's Work and World.*

TEXT: Psa. 19.

"Deity," says Dr. Hudson, "is a divine eminence without pantheism and a personality without anthropomorphism."

We should not attempt to substitute nature for God. God works through nature, and nature is the spirit of God at work. God is man's inspiration; man is God's expression. As the soul is immanent in the body but does not depend upon the body for its existence, in like manner God is immanent in the universe, but He does not depend upon the universe for His existence. The universe is not God, but an expression of God.

I. It is God's world, and God knows his world. When we see the creation we pre-suppose a Creator. When we observe intelligence, we infer an intelligent mind in the creative act. We cannot conceive of a thinker without having the image of a person. When we see action, we think of an actor, and as we come to observe the acts of God's world we come more and more to appreciate the agent. As we observe the effect, we inquire as to the cause.

II. The psalmist saw God as the able operator of his world. "Thou art the God that doeth wonders." "The firmament sheweth his handiwork." "Thou hast declared thy strength among the people." "Thou hast with thine arm redeemed thy people."

III. God is not only at work in His world; He is in love with His world. "Thou leadest thy people like a flock." Jesus' coming into the world is the proof of God's love. He is the highest expression of God's work on behalf of His world. He is a physical illustration of the mind and heart of God.

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U.

Intermediate: Will the Golden Rule Work? Matt. 7:12; Gen. 50:15-21.

Junior: The Fourth Ship in Our Fleet—Discipleship. Eph. 5:1, 2.

Young People: Christians and Sunday. Matt. 12:1-8.

Helpful Reading

TRUETT: God's Call to America.

GAINES: Guiding a Growing Life.

MARY YULE: Mackay of Uganda.

MOTT: Confronting Young Men with Living Christ.

RAMSAY: Teachings of Paul in Terms of Present Day.

Though a man declare himself an atheist, it in no way alters his obligation.—BEECHER.

OCTOBER 26, 1930

NINETEENTH SUNDAY AFTER TRINITY

CALL TO WORSHIP: "Who shall ascend into the hill of the Lord? or who shall stand in His Holy place? He that hath clean hands and a pure heart, he shall receive the blessing from the Lord, and righteousness from the God of his Salvation." Ps. 24.

PSALM: III.

ANTHEM: God Is Our Refuge and Strength.—*Foot*
He Watching Over Israel.—*Mendelssohn*

OFFERTORY SENTENCE: "Charge them that are rich . . . not to have their hope set on the uncertainty of riches, but . . . that they do good, that they may be rich in good works, that they may be ready to distribute, willing to communicate." I Tim. 6:17.

OFFERTORY PRAYER: We are rich beyond all comprehension in the things that matter to Thee and to everlasting life. Let us therefore be glad in the privilege of our offering. Accept our gifts, Heavenly Father, and cause us to measure our riches according to Thy standards.

BENEDICTION: The grace of the Lord Jesus Christ be with you all.

MORNING SERMONS

THEME: "*I Will Build My Church.*"

SCRIPTURE: Matt. 16:13-19. **TEXT:** Matt. 16:18.

HYMNS: Jesus, With Thy Church Abide.—*Litany*, 777,6

O Where Are Kings and Empires Now.—*St. Anne, C. M.*

I. INTRODUCTION.

1. Story of man interviewing masons: referring to story of man questioning stone masons at work on a new building. He asked one of them what he was doing; the mason replied, "cutting a stone." The second one to the same question answered, "earning my wages." The third answered, "I am building a church." Note the point of view each had toward his task.

2. Peter not a promising stone, but Christ saw His church in Peter. "I will build My church on you." He inspired Peter and laid down His program for building His church right there.

II. DISCUSSION.

1. The passage and text.

a. Context and occasion. Christ's concern as to what others thought of Him. His joy at Peter's answer for the disciples. His answer and His pun on Peter's name.

b. His statement about His church. (Note each word in the Theme.) "I"—Personal; the figure of Christ standing dominant over both the church and the kingdom. Without Him neither means anything. "Will"—Purposeful; the building of His church was the one supreme purpose of

Christ's life and mission, that purpose still holds today. "*Build*"—Progressive; it is a purpose that has been going on for 2,000 years and will not cease until the kingdom is established throughout the world. "*My*"—Possessive; the church is Christ's personal property and enterprise. It must never forget this, or it will be guilty of treason to its Master. "*Church*"—Permanent; the church may change its form and methods but it never can be destroyed for it is the instrument of the Kingdom and the "gates of hell shall not prevail against it."

c. Passage from 1 Peter 2:5. Gives the view Peter acquired of the church after a life of sharing in Christ's work of building it. Did Peter here have in mind Christ's statement in the text.

2. The marks of Christ building His church.

a. Through history and against opposition. The most vital institution in history. Lives on struggle, poverty, hardship, persecution. Never so weak as when powerful and self-righteous.

b. De Tocqueville's testimony. "I sought for the greatness and genius of America," wrote Alexis de Tocqueville in his *Democracy in America*, "in her commodious harbors and her ample rivers and it was not there. I sought for the greatness and genius of America in her fertile fields and boundless forests and it was not there. I sought for the greatness and genius of America in her rich mines and her vast world commerce and it was not there. I sought for the greatness and genius of America in her public school system and institutions of learning and it was not there. I sought for the greatness and genius of America in her democratic congress and her matchless constitution and it was not there. Not until I went into the churches of America and heard her pulpits flame with righteousness did I understand the secret of her genius and power. America is great because America is good, and if America ever ceases to be good, America will cease to be great."

3. The Church of today.

a. What it has meant in our lives.

b. Its main features as we see it; churches, organizations, activities, influence, faults, etc.

c. Historic background of all its ways: prayers, Scripture, hymns, sermons, pews, sacraments, creeds, government and worship, etc.

4. Obligations toward the Church.

a. Our spirit. We must always recognize that the *church* is a far larger concern than the individual churches. Jesus is still building the church, we are co-operating with Him through our churches. At present, we may have too many for effective co-operation. The spirit in the churches is gradually correcting this condition.

b. Our method. Three things are obvious here. The method of conserving all the good that we have received from the past; the method of improving our work in view of changing conditions; the method of extending our influence for Christ throughout the world. These involve evangelism, education and all forms of genuine Christian work.

c. Our personal responsibility. Christ said to Peter, "On this rock I will build My church." In effect He said the same thing to James, John,

Thomas, Andrew, Philip, James the less, Mary and Martha, Mary Magdalene, and all who took up his work and carried it on. Today He is saying the same thing to every one in this church. To every board official, every Sunday School teacher, every officer, every organization, "On you I will build My church." As Peter said, "Ye also as living stones are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

III. CONCLUSION: Let us make it personal.

THIS IS MY CHURCH

Here through helpful service I come close to God and to my human comrades in worship.

Here in many ways I learn the truths by which I may live a grave, happy, useful life.

Here I gain the strength by which I become that which I have learned I ought to be.

Here I find comfort in my sorrow, courage in my struggle, joy in my victories.

Here I come into union with Christ, my Master and my friend.—Selected.

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(Pericopes)

THEME: *Is Forgiveness Possible?*

SCRIPTURE: Matt. 9:1-8. **TEXT:** Matt. 9:6.

HYMNS: Jesus, Thy Blood and Righteousness.—*Her Jesu Christ, L. M.*
What Cheering Words Are These.—*Vigil, S. M.*

Is forgiveness possible? To people who have never made a mistake or committed a fault a discussion of this question will be a gratuitous performance. No dark chapter needing to be blotted out. No rumblings of conscience. No heart pangs for mistakes and sins. If there are any so perfect and peaceful among us today it would have been better that they had gone motoring than that they should have come to church to listen to what the preacher has to say.

To people, however, who have faults and who know them; to people with sensitive consciences; to people who seek to do God's will and who yearn for His blessing; to such people the question we have raised is as real as life itself. It is question that worries them early and late. Especially does it grieve them when the day is done and night comes on. It becomes more persistent and pressing as life advances and as they realize that, come what may, they cannot turn back the hands of the clock and live yesterday over again.

I. Is forgiveness possible? In the first place, I am impressed with the fact that there is a great deal of evidence in the world that seems to say that it is not possible.

In this world the law of cause and effect prevails. Certain conditions being equal, certain causes will always create certain effects. If you stick your hand in the fire your flesh will be seared and burned. If you step off the Woolworth building you will be crushed on the pavement below. Swallow strychnine and your inquest will soon be held with your funeral a day or two later. In all these instances, if you take one step, you must take another. There is no juggling or evading consequences. There is no room for forgiveness once the deed itself is done.

This law seems to prevail in all the varied spheres of physical and natural life. Moral goodness does not seem to set it aside. A good man, shot through the head, dies as promptly as a bad man. "Nature knows no such thing as forgiveness." If you sin you must suffer. As you break the law you break yourself. Does not the natural world teach us this? Does it not give us a very discouraging prospect in our hope for finding forgiveness?

I drop a lovely Grecian vase upon the pavement. It is broken into a thousand pieces. Yes, that vase can be restored. Piece by piece, it is put together again. Is it the same vase? It may look the same, but it is a restored and not a perfect piece. Is life like that? Can the sins of yesterday be removed so far that they trouble no more? Ask Nature and the world about you and you will get a very dark, dubious and discouraging answer.

II. Thanks to the Lord of our lives, there is more evidence to be brought to bear upon this problem than that supplied by the natural world. In the second place, consider the evidence that the human heart gives.

To be sure, men, in their dealings with one another are often hard and cruel. Thieves are locked up and murderers are hanged. Husbands divorce guilty wives and wives return the blow with all the interest of bountiful alimony. Nevertheless, in spite of all human hardness, there is mercy in human hearts and such mercy as often pictures the love that we hope is in the heart of God, our Creator and our Saviour.

There is the little poem that commemorates the love of the mother who loves her son even though he is hanged as a highwayman. Such love is real. More than one mother has had her heart crushed by a son's folly and sin and has loved him even to the end. If such love is here—placed in mothers' hearts by the creative hand of God—can we not well believe that some measure of this same love fills His heart and is being poured out upon sinful men?

Away back in Old Testament days Joseph is sold into slavery by his jealous brothers. Eventually the tables are turned and they are suppliants at his feet asking for mercy. He has the power to destroy them. Instead he forgives them. "Ye thought evil against me, but God meant it unto good." If men, inspired by the love of God, can speak thus to those who have wronged them, is it unreasonable to think that forgiveness is possible and such forgiveness as may save even vile, wicked sinners from the curse of their own wrong-doing?

III. Is forgiveness possible? To this question Nature gives a dubious and disconcerting answer. The human heart gives a more helpful, hopeful

answer. Coming to Jesus Christ, we have an affirmative answer, like the sound of a great "Amen" that lifts our fallen souls with new life and hope.

Jesus is come into the world with the avowed errand of proving that "the Son of man hath power on earth to forgive sins." In today's Gospel lesson He performs a glorious miracle that His power may be revealed and that men may believe. He does all this in the face of cruel criticism, doubt and unbelief. If Jesus could do this, if there is such love as this in the world, if God put it in the heart of Jesus must we not believe that this love is a part of God's nature and that it makes forgiveness, not only possible, but real?

We can prove that forgiveness is possible in our own experience. Let us, when we have done wrong, not hide our guilt. Let us come to Him in our prayer, earnestly repenting of what we have done. Let us trust that, having given His only Son for us even unto death, He will not fail to give us any good thing for which we have need. If, out of such an experience, certainty of forgiveness is born within our souls, then is not our problem settled and can we not face the world and say: "I know whom I have believed in, I know He can and does forgive!"

An ounce of personal experience is worth a ton of knowledge written in books. Instead of settling this matter by logic and argument, let us settle it by seeking forgiveness in the way He tells us to seek it. Out of such an experience conviction will be born. We will know that forgiveness is possible. We will know that we have it.

PRAYER

Heavenly Father, we attend worship service in order to learn Thy Word; we come to Thee so we may be near to Thee in offering our praise and supplication; we come to Thy house so we may gain strength from others who believe in Thee and gather here to worship Thee, and pray to Thee.

Give us grace to go forth from Thy temple determined to walk according to Thy laws and commandments. We know it will avail us nothing to sit and listen to the preaching and teaching of Thy word, if we do not put Thy commandments into practice. We have walked long by our own light; we are ready now to walk by Thine, and we pray Thee to guide the way, and remain with us.

Forgive us, O Lord, for the many, many broken promises and transgressions, and give us courage to renew our promises and live up to them. Our paths are bordered with temptations from Thy way, and we need divine strength to remain true to Thee. We are as children learning to know right from wrong, the true from the fictitious and harmful, and we need Thee to point us aright. Grant our prayers, heavenly Father, and bless us in the name of Thy Son, Jesus Christ, whose example we are endeavoring to follow.

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ADDITIONAL OUTLINES

"The Field is the World." Matt. 13:38.

1. The field.
2. The seed.
3. The harvest.

"Comfort Ye, Comfort Ye My People." Isa. 60.

1. God's love.
2. God's sympathy.
3. God's wisdom.
4. God's power.

OTHER TEXTS:

"The secret of the Lord is with them that fear Him." Ps. 24:14.

"As ye go, preach." Matt. 10:7.

"What is in thine hand." Ex. 4:2.

"Take heed to your spirit." Mal. 2:15.

SEED THOUGHTS

God is as rich as ever; and as the sun, that has shined these many thousand years and upwards, has as much light in it now as ever; so has God of grace and mercy in Him.—Goodwin.

One of the most convenient hieroglyphics of God is a circle, and a circle is endless. Whom God loves, He loves to the end; and not only to their own end (to their death) but to His end is, that He might love them still. His hailstones and His thunderbolts, and His showers of blood, emblems and instruments of His judgments, fall down in a direct line, and effect and strike some one person or place; His sun and moon and stars, emblems and instruments of His blessings, move circularly and communicate themselves to all.

His Church is His chariot. In that He moves more gloriously than in the sun; as much more as His begotten Son exceeds His created sun, and His son of glory and of His right hand, the sun of the firmament. And this Church, His chariot, moves in that communicable motion circularly. It began in the east, it came to us, and is passing now, shining out in the farthest west.

As the sun does not set to any nation, but withdraw itself, and return again, God, in the exercise of His mercy, does not set to thy soul, though He benight it with an affliction.

Remember that our Saviour Christ Himself, in many actions and passions of our human nature, smothered that Divinity, and suffered it not to work, but yet it was always in Him. Though He was absolutely dead, it raised Him again. If Christ slumbered, the Godhead in Himself, the mercy of God, maybe, slumbered. It may be hidden from His servants, but it cannot be taken away; and in great necessities it shall break out.—Donne.

SUNDAY SCHOOL LESSON

WORLD'S TEMPERANCE SUNDAY. (Spiritual Weapons in a World War): Gal. 5:13-26.

GOLDEN TEXT: "Every man that striveth in the games exerciseth self-control in all things." 1 Cor. 9:25.

Teaching the Lesson

The juxtaposition of the words "liberty" and "law" in verses 13 and 14 is very significant. There is, these days much confusion of liberty with license. Trevor H. Davies in his book "Spiritual Voices in Modern Literature" in discussing Ruskin's "Seven Lamps of Architecture" points out the fact that Ruskin emphasizes the lamp of obedience. The architect is a man under authority. He may build freely only when he has learned to obey. There is no such thing in the universe as the license which men miscall liberty. "The stars have it not," Ruskin says, "the sea has it not, and we men have the mockery and semblance of it only for our heaviest punishment." In these days of the constant misuse of the word liberty, it is certainly worthwhile to consider the relationship between liberty and law. There is no more abject slave, or hopeless and helpless captive in all the universe than the man who has indulged in *license*, mistaking it for *liberty* and who finds himself bound in the fetters of his sin, more terrible and more strong than any fetters of brass could possibly be.

Verse 23 speaks of meekness. It is not the simpering Uriah Heep brand. It is the spirit of learning and of willing cooperation. The meek inherit the earth because they are the only ones who *can* inherit it. It is a profoundly true work in every relationship of life. The man who enters business in Wall Street in any but a meek spirit will not last long in Wall Street. The aviator is utterly meek in discovering, and in implicitly obeying the laws of gravitation, of force, and of speed. He does not "play any tricks" with gravitation! We conquer only as we learn and submit to the laws of the universe. The meek inherit the earth. Someone has written a book which he calls "The Terrible Meek." Spiritual weapons in a world war are the only weapons that will ultimately prevail. Most of our endeavors at reconstruction are seeking the more righteous adjustment of material circumstances. This is necessary and proper. However the readjustment of *material* things is only the rearrangement of the setting for *vital* things. It is the rearrangement of the external *means* of living. It is not the life itself. It is no more to be confused with life than a new fire grate is to be confused with a glowing fire. If the new world which we are talking about is to be a satisfying world, it must be so from the spiritual standpoint. The world at its best is only a setting for life. Paul describes the fruits of the spirit as love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and self-control. Whenever peace is mentioned in the scriptures it is something in movement, and in progressive and deepening movement. "Then had thy peace been like a river." It is the serenity of a thing which has found its own place. Gentleness, Matthew

Arnold used to say, was a "sweet reasonableness," and when Paul speaks of goodness he always speaks of something more than righteous. The man who is only righteous may be a very unwelcome guest. It is the difference between an unripe grape perfectly formed and yet sour, and one that is not only perfectly formed but deliciously sweet.

The teacher should post himself upon the present status of the prohibition movement. He should secure from the Boards of Temperance and Moral Welfare, information relative to the wide spread action of the various states in adopting prohibition as a state measure before the adoption of the Federal amendment. He should point out the fact that 97 per cent of the territory of the United States was under prohibition before the amendment to the constitution was adopted. The Anti-Saloon League will be glad to furnish literature upon request relative to this matter. The teacher should read "Prohibition at its Worst" by Irving Fisher.

SERMON TO YOUNG PEOPLE

THEME: *The Gambler's Doom.*

TEXT: Isa. 65:11-12 (R. V.)

The words, "Fortune" and "Destiny," translate two Hebrew expressions, "Gad" and "Meni," the names of two false gods identified with luck, hazard, to whom these idolatrous Israelites had made offerings of food and drink, while their worship would also, doubtless, be associated with various games of chance.

These deities still have many devotees, even in this Christian land and age. Betting and gambling seem to be innate in fallen human nature. At the very foot of the Cross itself, the Roman soldiers cast lots for the seamless garment of the dying Lord. The Great War, which seemed to its combatants a gigantic gamble with destiny, has given a great impulse to this evil in every civilized country. In Great Britain alone it is estimated that there is an army of 30,000 "bookmakers," with a turnover of three hundred million dollars per annum. Horse racing is no longer the only venue for their operations; almost every kind of sport is being ruined by organized betting. The worship of Gad and Meni ends by destroying body and soul alike.

How may we define the expression, "Gambling?" Herbert Spencer calls it "Gain without merit; gain through another's loss." Others have described it as "the desire to get something for nothing;" "the wish to make money without working for it;" "trying to obtain the money of another man without giving him either adequate value or adequate service." It is anti-social, since no profit accrues to the general weal, and it is rapidly ousting drunkenness, at any rate in my own country, as the greatest of our national vices.

Many minds in many ages have united to condemn this scourage of humanity. George Washington called gaming "the child of avarice, the brother of iniquity, and the father of mischief." Leaders of modern thought are as one in their sweeping condemnation; and the Christian

Church has ever taken the highest moral ground in attacking the evil; the ground of the eighth commandment, "Thou shalt not steal." Gambling is a form of theft, since it deals with money in a dishonest way, condemned by the law of labor and the law of love alike. It brings poverty and disgrace to many innocent sufferers, dries up the springs of innocent pleasure, and leads too often to dishonesty, disgrace and despair.

You will notice, from our text, that the worship of Destiny is the third step of a fatal down-grade. The first is "forsaking the Lord." The second is "forgetting His Holy mountain," neglecting the worship and ordinances of the church. And the inevitable climax is a slave-bondage to Chance and Fortune. Note the grim play of words: "Ye sacrifice unto Destiny, I will destine you to the sword."

How can we fight this great evil? Legislation alone is not enough. The Christian conscience must be fully aroused. Love divine is the only means of allaying the insatiable thirst for hazard and excitement and stilling within our hearts this and all other passions which rob us of purity and destroy our peace.

SERMON TO CHILDREN

THEME: *Think Well of Everyone.*

TEXT: Matt. 7:1.

Well, my little people, there is one thing you are going to like about my talk to you this morning. The text is very short; only two words. They are "judge not" and are in the first verse of the seventh chapter of Matthew.

When Jesus said, "Judge not," do you suppose He meant we were not supposed to use our judgment about things? I hardly think so. You have five cents and you want to buy an orange. The storekeeper hands you one that is black on top and soft. You judge it is rotten and tell him you want a good one. In that way, you see, we are judging all the time and it is perfectly right that we should do so.

When He said these words, do you think Jesus meant that we were not to see good in other people and tell others about them? Surely not. Here, we shall say, is a new boy who has come into your neighborhood. Naturally, at first, he is shy and bashful, so the fellows do not like him. However, you have heard from someone who knew him before, and you judge the newcomer will make a very fine chum. You immediately tell the rest and he is admitted to your group as a friend. In doing this, your judging is bringing happiness to everyone and it is right.

Jesus meant something very different. He knew so many are apt to judge people by little things and say wrong things about them. What He wants us to do is not to criticize but to think the very best of everyone. Our elders are often unkind in their judgment. Some even seem to delight in seeing faults in others. I hope you will never get that way.

There was once a very wealthy man who appeared to be stingy with his money. When anyone came asking him to help the church, he gave very little or none at all. Soon the people gave him a very bad name. They

said he was a miser and they let him alone. There was one, however, who liked this rich man and felt the people's judgment of him was unjust. He began to look into the man's life and he found he was supporting a poor family. There were a large number of children in this family and each one was being sent to college. Besides, he found that this man was giving liberally to causes of real need, but in such a way that no one knew about it. So the people had been wrong and unjust in their judgment.

You will probably not be tempted to judge in that way for a few years. If you ever are, remember my story.

Boys and girls, unfortunately, can also be cruel in their opinion of others. One day a new scholar came to a boy's boarding school. This new boy studied hard and took no part in the games. Soon the boys let him alone and said mean things about him behind his back. The young fellow felt it and was very lonely. One afternoon, two of the boys saw him walking beside the river with a book in his hand, studying as usual. "Let's shove him into the water," said one. "He probably cannot swim but the two of us can easily pull him out again." Just as they were about to carry out their plan, they noticed the boy hurriedly throw aside his book, fling away his coat and take off his boots. Then he jumped into the water to save a little girl from drowning, while the two boys stood helpless on the shore. By this act, the boys discovered that the new boy was an athlete and wanted to take part in the games. However, his mother was a poor widow and he had to study hard to win a scholarship that would put him through college.

Whenever you are inclined to be unkind in your thought of anyone, remember this command that Christ gave and "Judge not."

EVENING SERMON

THEME: *The Command to Arise.*

SCRIPTURE: Matt. 9:1-8. **TEXT:** Matt. 9:6.

INTRODUCTION: This text touches the vital part of the Gospel; Christ's power to restore life at its best. The visible manifestations of His authority over all phases of life. His words spoken to a man sick in body and heart brought him out of his misery. The only hope for man, the only hope for the Church is in that same authoritative Word of the Master.

I. *His Command to the Church.* Over 400 years ago the Church of the Master lay sick with the palsy of internal disorder. Faith at a low ebb. The Master's voice spoke through the agency of a man. Luther was God's mouthpiece to the sick Church. Others before him had called but the palsied Church did not hear. His call was clear. "Arise." It heard the call. Out of its palsied condition it arose and with its rise came all the free institutions of Protestantism. Open Bible, schools, hymns for the hours of worship, and religious liberty. Wittenberg and Worms take place with Lexington and Concord in the great battlefields of freedom's development.

II. *His Command Today.* Certain conditions in the Church today must be met with a heeding of that same call to rise. The early church emphasized the "upper room;" today the church is in danger of putting the emphasis on the "supper room." The early church was noted for "fasting and praying;" today's church may be in danger of being known for her "feasting and playing." These dangers confront the church in the twentieth century and are no less important factors in leading the church astray than the debasing features of the Reformation period. The follower of the Master today in His Church must see the indications of palsy in the church, hear the call, and rise to a real place of service for the Master.

CONCLUSION: Creeds have their place in the order of the Church. They may be over-emphasized. Our concern for deeds in daily life must balance our concern for a pure faith. The whole is not more than the parts. Individual attitudes and practices determine the character of the whole. The Church cannot differ from its membership. Men and women of the Christian church, by their daily practices, will rid the church of any spiritual sickness that may be in the Church of Christ.

MID-WEEK TOPIC

THEME: *The First Generation of Christians.*

TEXT: Acts 11:17.

Campbell Morgan says that the book of Acts is a selection of incidents revealing the lines and tendencies, the principle and passion of the first generation of Christianity in the world. Each new page flames with some surprise, and one is held in suspense to the end and then left to dream dreams of all that has not been recorded—of all that followed after; nevertheless, every story reveals principles and laws operating with undeviating regularity and contributing the secrets of the amazing spread of that which had seemed threatened with extinction at Golgotha, but which arose into power on the Resurrection morning, and began a sweeping victory at Pentecost.

I. Peter had experienced the developing scope of God's will and work in the world, and his answer was in the form of an interrogation: "Who am I, that I should withstand God?"

No intellectual or moral revelation is comparable to that which is wrought by the teaching and the life of Jesus Christ. Someone has set forth the picture of Christ as a Galilean peasant, without education, without social position or any other element of worldly power—strolling up and down the land of Palestine, talking of the Heavenly Father, and of the kingdom of God. He wrote no books; He developed no system of philosophy; He affected no definite social organization. His teaching aroused the rancorous hostility of the chief priests and other religious leaders of His own people.

Their malice brought Him to trial before the Roman procurator and terrorized the procurator into ordering His crucifixion.

Such a picture seems to be a fair representation of at least one side of the many-sided life of Christ portrayed in the art galleries of gospel

revelation. What was there about this man—his method and his message—that inspired men to love Him, to serve Him, willingly to live for Him or die for Him?

If we can discover this element of His, it will no longer be a mystery to us how such a man inspired such a group to undertake such a stupendous task as that of converting the world to a new religion.

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U.

Intermediate: Being a Christian in the Home. Col. 3:20-25.

Junior: The Fifth Ship in Our Fleet—Partnership. John 6:5-11.

Young People: Making America Christian. Mark 5:1-20. (Home Missions).

Helpful Reading

JACKS: Faith of a Worker.

J. WILSON HARPER: Essentials of Religion.

ORCHARD: Christianity and World Problems.

NOVEMBER 2, 1930

TWENTIETH SUNDAY AFTER TRINITY

CALL TO WORSHIP: "O taste and see that the Lord is good; blessed is the man who trusteth in Him." Ps. 34.

PSALM: 148.

ANTHEM: God Is a Spirit.—*Bennett*

Open Our Eyes.—*Macfarlane*

OFFERTORY SENTENCE: "For according to their power, I bear witness, yea, and beyond their power, they gave of their own accord . . . in the ministering to the saints." 2 Cor. 8:3-4.

OFFERTORY PRAYER: Accept our offering and bless us in Thy service; require of us that which in Thy sight is just and in accord with the trust Thou hast placed in our keeping.

BENEDICTION: Grace and peace be multiplied unto you through the knowledge of God and of Jesus Christ our Lord.

MORNING SERMONS

THEME: *Channels or Barriers?*

SCRIPTURE: 3 John. **TEXT:** 3 John 8-12.

HYMNS: O Thou, To Whose All-searching Sight.—*Grace Church, L. M.*

In The Hour of Trial.—*Penitence, 65, 65, D*

I. INTRODUCTION.

1. The letter and its circumstances.
2. Diotrephes versus Gaius and Demetrius.

II. DISCUSSION.

1. Marks of Diotrephes and of Gaius and Demetrius.

a. Diotrephes. 1. "Loveth to have the pre-eminence." Self seeking. This as a barrier in heart and church to God's service. The effect on the world as well. My salvation, my dignity, my family, my church, my business, my ———. The humble spirit as the true channel spirit. 2. "Receiveth us not." Intolerance and inhospitality. This as a barrier to God and to the world. No sympathy for the real needs of men or the work of the church on account of some prejudice or difference in condition or opinion. Show the same sin in failing to be positively aggressive in our efforts for men. 3. "Prating against us with wicked words." Contemptuous spirit with sneer and criticism. This as a barrier to God and world. Our comments on movements in the interest of the church and sinners. Too often our criticism simply an evidence of our deep seated unwillingness to do God's clear will in our case. The effect of this on outsiders, on children, on ourselves. 4. "They that would he hindereth." Opposition to other workers. This true of all the preceding. This the most aggravated form of barrier. Discouragements offered by parents to children in Christian life. By husband to wife and wife to husband, etc. 5. "Casteth them out of the church." Not done literally now. We are too courteous. The practical identity of keeping people away by not taking the steps that would bring them. "In as much as ye did it not unto one of these ye did it not unto Me." Why people do not come to church? or to Christ? Many reasons, but our duty to be sure that everything is done that can be done.

b. Gaius and Demetrius. 1. Demetrius' good repute by all, of truth, of John. The value of a clean life as a channel of divine grace to men and the church. Commendation for the noble lives of earnest, honest Christians. This the foundation for all Christian work. But it is not the superstructure. The complacent satisfaction of some of us with our Christian influence. This a real defect in the foundation. 2. Gaius' "Faithful work in whatsoever he did toward them that were brethren and strangers." Fidelity to Christ and a Christian spirit of brotherliness. Interest in the work and well being of others. This as a channel. The saintly example and influence of Christian people. 3. "Witness to His love before the church." The spirit of love for men as men. The real outgoing kindness and sympathy with men's needs. Especially their spiritual needs. The various viewpoints from which men view men; doctor, tailor, insurance, Christian.

c. General summary of spirit of passage as showing the Diotrephes spirit and its contrary. In reference to Christian life generally. Especially in reference to Evangelism, winning souls to Christ. Which are we? Have we led a soul to Christ? Have we triëd? Do we deeply care? Do we believe they need saving? Have we any responsibility? Why do we hesitate? What is our present opportunity as individuals and as a church.

2. Application to us and our church.

a. As a church and as individuals in it we are either Diotrephes, or Gaius and Demetrius. This true of every person we meet and every time we meet them. Our dealings, words, manner, tone, spirit, above all the heart and interest in us. These things will out. The necessity of keeping true to God, full of Him, feeding on Him and eager for His work and the good of His children.

b. Its demands on us. On all old and young. Pastor and people of one mind. Constant prayerfulness for God's Spirit in us and the unsaved. Willingness to use any right method that God may lead us to.

III. CONCLUSION.

i. Which are we in this work, a channel or a barrier? Diotrephes or Demetrius?

Twixt God and brother man I stand;
Each one awaits my outstretched hand.
My Lord has wealth all want to feed;
My brother, only dying need.
If unto each a hand I give,
The one can love, the other live.
And I the joy of both shall know
For each to each through me shall flow.
If, selfish, I my hand refuse,
Then each one shall the other lose.
While I lose both—and my poor heart
Be parched for streams they could impart.
Lord, take my hand, and make me e'er
A channel, not a barrier.

—H. H. B.

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(Pericopes)

THEME: *Man's Responsibility.*

SCRIPTURE: Matt. 22:1-14. **TEXT:** Matt. 22:14.

HYMNS: A Charge to Keep I Have.—*Boylston, S. M.*

My Soul Be On Thy Guard.—*St. Ethelwald, S. M.*

If we were asked to sum up in one sentence the lesson given in the parable of today's Gospel lesson, we would say that it tells us that when God rejects men, He rejects them for but one reason, namely, because, first of all they have rejected Him and all His overtures of grace and mercy.

God does not reject men because of any predestination or fatalism. It is not that He is ever lacking in love toward them or does not want them to be His children. He rejects them, if ever He does, because in their hearts and lives, when they had good reason for doing otherwise, they have first of all rejected Him.

Now, we are wondering how true or untrue this version of human responsibility over against God may be. We are wondering if, by studying this parable in the light of our own lives, we can find out. Let us try, and may the kind God whose love ever seeks us grant His blessing as we make the effort.

I. We note in this parable the dark colors of tragedy, sorrow and ruin. A crowd of foolish people despise the invitation of their king. They show themselves insulting and rebellious. They are destroyed for their pains. One man, it seems, accepts the invitation. But he comes not arrayed in a fitting garment. The king sees him and has him cast out. In brief, that is the story.

All is tragedy. There is no redeeming feature to brighten the outlook. There is no final caption: "And so, with troubles ended, these two were married and lived happily forever after." In contrast, listen to the king's stern command, ending with the declaration: "For many are called, but few are chosen." Pure, unmitigated tragedy it is!

Is this, in any sense, a picture of what life is or may be? There seems to be a grand conspiracy these days to present life as always coming out well in the end. Books, stories and plays, if they are to succeed, must end happily. Most sermons are built along the same lines. How few preach today like Jeremiah and Isaiah, or to say, like Jesus: "Woe unto you, scribes, Pharisees, hypocrites." Most preachers are fearful of a text like ours for this morning. Yes, we have all joined the great conspiracy which would say that the average man is about as good as he ought to be and that everything will come out satisfactorily in the end.

But is life that way? Do not some lives, even today, have bad endings? Are there not some who destroy themselves with their folly? Some romances lead to the altar and to happiness, but do not some lead to the divorce court and to sorrow unspeakable? Some youths start well, but do not some end in the gutter, in the penitentiary, on the gallows? Are not such tragedies real?

We people are too sensitive and thin-skinned. We are afraid of facts and we continually deceive ourselves. We do not like to think that God rejects any soul. Would it not be better to deal with life, not as we might like it, but as it is? If a man despises the laws of health, must we not admit that he is digging his own grave and that he alone is to be blamed? If a man despises high morality, must we not admit that, sowing to the flesh, he will of the flesh reap corruption? Life is wonderfully glorious when we are in health and the sun is shining in the sky and the world is full of beauty. With all its beauty, would we not do well to recognize the reality and the danger of human perversity as a factor that is extremely disturbing and which can ruin anyone of us soon or late?

II. If there is a Divine rejection, if many are called but only a few chosen, why is this the case? Is God a demon-god who destroys men before they have had a chance? What says the parable? What says life?

The people of the parable were people of privilege and opportunity and we are the same. We have wisdom which we can imbibe, wealth which we can gain. We are called by the Gospel to know the love of Christ which

passeth understanding. At our feet is poured all the heritage of the centuries. We can profit by it if we will. Suppose we never do. Suppose we spurn it all. Whose fault will that be? God's? Hardly. Surely it will be our own.

We are the children of freedom. Do we want to live for money? We can do so if we desire. Do we want to live for God and for others? We can if we desire. Whatever restrictions confine us, we are still the children of freedom. Our moral character is what we make it. We forge our own destiny.

Why then do some lives end badly? Is not this the answer, God rejects some, perhaps many, because, first of all, they have determinedly rejected Him? Can a teacher teach a pupil who refuses to learn? In exactly the same way, this parable would tell us that God cannot serve or save us if in our hearts we are determinedly frustrating His desire and grace.

I do not know how you feel about some of the calls that come to you to worship the Christ who died and to serve the Lord of love. As for me, I would hate to close my heart to any such call. May be, may be, in refusing the call I am refusing the King Himself! May be, in rejecting such invitations, I am more and more putting myself in a position where at last He must reject me!

III. This parable with its thunder clap of doom at the close is often interpreted as a prophecy of what is in store for those who have heard the clear call of Christ across the centuries and have not accepted it. It may have a wider interpretation, but that is plainly its pointed meaning even for us in this blasé age and day.

After all, we must have some pattern for our lives, some ideals according to which to regulate our conduct. Where is there a better pattern than that which Jesus has given us? Since there is none better, is there not a moral claim resting upon us to accept and follow Him?

Consider how this Jesus lived for men, how He loved them, how He died for them. Consider the truth of His teachings and how the conscience cannot evade them. Consider how redemption has flowed from the cross like a mighty stream of healing. We know better than we admit how good He is and how He saves. Think of all that. Then answer this question in your own heart, if you reject such a Saviour, do you not deserve what this parable promises, that God should also reject you?

Think it over. Then, make up your mind, not to reject Him, but to give Him your heart, to give it to Him now, to give it to Him forever.

PRAYER

Our heavenly Father, point out to us that which is a help to our spiritual growth and to Thy Kingdom, so that we may use worthily the hours and days allotted to us here. We have wandered afar often, we have been careless of that which is not of immediate interest to us, and we pray Thee to awaken our hearts to our everlasting well-being. Thou hast created us in Thy likeness and Thou hast reserved a place of service for us in Thy house; let us not be carried away from that which is best for us, merely

through a lack of understanding. Give us the insight into Thy ways; give us grace to walk by Thy command; and give us moral courage to stand up for Thee in our comings and goings among our fellowmen. We worship Thee, we love Thee, and long for a more perfect union with Thee. Grant our prayers, Heavenly Father, and keep us in Thy sight. We ask in the name of Thy Son, Jesus Christ, who met and conquered the temptations from which we suffer. Amen.

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ADDITIONAL OUTLINES

DECISION DAY SERMON.

"O Taste and See That the Lord is Good." Psa. 34:8.

1. See that He is good in receiving sinners.
2. See that He is good in loving helpfulness when we come.
3. See that He is good as a rewarder.
4. Experience Him by tasting and seeing.

CONVERSION.

"They That Feared the Lord Spake Often to One Another." Mal. 3:16.

1. Conversion pleases God.
2. Conversion pleases us.
3. Conversion helps others.

OTHER TEXTS:

"Looking diligently lest any man fail of the grace of God." Heb. 12:15.

"Lovest Thou Me." John 21:27.

"Nevertheless I have somewhat against thee, etc." Rev. 2:4-5.

"My son, give Me thine heart." Prov. 23:26.

SEED THOUGHTS

George A. Butterick on the Parable of the Wedding Feast: "To this feast, when the table was spread, the host summoned his invited neighbors. He sent a vocator, according to the custom of the time, to remind them of the proffered joy: 'Come for all things are now ready.' But with one accord they made excuse. One man just bought a field and must needs inspect his purchase. Presumably he had not bought a field unseen, but property beckons men to glut their eyes upon it and cry in the mazed voice of acquisition, 'This is mine, this is mine.' Another man had bought five yoke of oxen. He was that very moment on his way to test them. Presumably he had not been fooled into giving good money for lame and blind oxen, but he was caught in the inexorable claims of 'big business' and business

cannot always pause for the genial neighborliness of life, much less for sanctities. This man was obsessed with business, like a child absorbed in toy trains, but like all obsessed people he was sure that he alone was *practical* and sane. The third man explained that he had recently married and could not come. The two prayed with some courtesy to be excused, but this man had no niceties, 'I cannot come.' Wedded loyalty should be a gladsome and a sacred plot, but it can be inclosed with such high walls as to shut out the sight not only of other gardens more barren but even of the sky. A home becomes a prison if it has no windows opening on other homes and on the distant hills and the stars.

"Thus the neighbors excused themselves, though to refuse an invitation so generous at the moment of summons was a discourtesy hardly less than an affront. But Matthew tells us the king sent out other servants to go out to issue invitations to the feast; he tells us how these 'made light of it and went their ways.'

"Yet the banquet hall was filled. For this surprising story tells how the host sent the servant through the streets of the city to invite cripples, ne'er-do-wells, and drabs to the feast. When this motley crowd could not tax his boundless hospitality, he dispatched servants into the whole countryside with urgent pleas to the vagrants on the highroads and waifs of the hedges: 'Constrain them to come in.' Familiarity and a dull imagination have hidden from us the amazing sight of that strange banquet. Lame beggars, blind beggars, dumb beggars, these became for the time members of high society. These entered the enduring kingdom. Thus was the feast supplied with guests.

"The thrust of the teaching is inescapable. If the religious leaders of Israel proved recreant, a pristine response might be found among that dim crowd whom the Pharisees deemed 'accursed.' If the chosen people despised their election, the hated *stranger* living in far fields beyond the city might prove worthier of God's favor. If the 'classes' forget the name of Love, a Saviour may be born among the masses as of old. There is an end of privilege to those who construe privilege as vested interest rather than as faith and love."

SUNDAY SCHOOL LESSON

SIMON PETER: Mark 8:27-29; Luke 22:31-34; John 18:25-27; 21:15-17.

GOLDEN TEXT: "Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus." Acts 4:13.

Teaching the Lesson

In discussing Simon Peter, the teacher should point out the fact that after the ascension of Christ it was the boldness of Peter and John which caused the multitudes to take knowledge of them that they had been with Jesus. (Acts 4:13.) We are familiar with the petition heard frequently

in the prayer meetings asking God for gentle qualities in our lives like those that characterized the Master, and it is very easy to lose sight of the fact that there are certain stern and rugged elements in the character of Christ which we also need to emulate and which Peter exhibited in a marked degree in his work in the early church. One of the most fascinating demonstrations of the power of Christ over a man's life is given by Peter. He was a provincial Galilean fisherman, who lived in a hole 680 feet deep, six miles wide and thirteen miles long. That is exactly what the Sea of Galilee was and is. He talked and dreamed of and worked with fish and nets. He was profane and ignorant. His whole life was concerned with and his whole interest confined to the activities of his work, and the territory of Galilee. But after three years with Christ, he developed into a world citizen. So transforming was the power of Christ upon his life that he wrote the tender, loving, gentle letters which we have in our New Testament as 1 and 2 Peter.

Every Christian has an obligation to grow in faith and usefulness. A baby is a sweet thing, but a baby forty years old who still has to be carried, is not sweet but repulsive. There are Christians forty years old in the Christian life who still have to be fed the milk of the word, and that milk oftentimes has to be diluted. Every individual upon becoming a Christian and a church member accepts certain obligations among which may be named the obligation of (1) study, (2) of cordiality, (3) of finances, (4) of attendance. Christianity carries with it the privilege, also, of fellowship with God's people; the privilege of a voice in the advancement of God's kingdom; privilege of the sacrament. Tradition says that Peter was crucified head downward, feeling himself unworthy to suffer death in exactly the same way in which his Lord had met it. The teacher should point out to the class that Peter was not the first pope; that there was no pope in the church until the year 375 and that the man who made the first claim to that high power had great difficulty in establishing it and maintaining it. Peter was one among brethren and would be the first, could he speak, to disclaim any such special authority.

Helpful Reading

"Peter the Apostle," by W. M. Taylor.

"The Growth of the Christian Church," by Nichols, (references to Peter),

SERMON TO YOUNG PEOPLE

THEME: *Marriage.*

TEXT: Matt. 19:4-6.

I find the Christian ideal of Marriage nowhere better defined than in the Church of Scotland "Order for the Solemnization of Matrimony:" "Marriage was ordained for the mutual good, society, and comfort of man and woman, that each should be the helpmeet for the other. It was ordained for the continuance of the holy ordinance of family life; and that children, who are the heritage of the Lord, should be duly nurtured and trained up

in godliness and piety. It was ordained for the welfare of the state and human society, which tend to be strong and happy wheresoever the marriage bond is held in honor, but are ready to perish wheresoever the same is dishonored."

While marriage has a physical basis, it means infinitely more than that. It is, or should be, a union of minds and souls as well as bodies. It is at once a partnership and a comradeship. Christ regarded the family as the unit in His Kingdom. He insisted on the binding nature of the marriage tie, its holiness, its beauty, which He made, indeed, the symbol of His own relation to the Church, as a Bridegroom to His spouse.

Such teaching was never more necessary than it is today. We live, unhappily, in an age when the marriage tie is too often held in dishonor, when our divorce courts are filled to overcrowding, when matrimonial infidelity seems, in some quarters, to be taken almost as a matter of course. The reason is that marriage is regarded as merely human, and not also divine: as a legal contract, pure and simple, and not also an ordinance of the Church of Christ.

The keynote on which married life must be pitched, if it is to be successful, is that of love, mutual forbearance and confidence, self-sacrifice, reverence for God's laws. The ugly things which oftenest wreck it are jealousy, suspicion, intemperance, carelessness. All these things can be avoided, if the firm resolve is made, at the very outset, to regard marriage as a divine institution, to make God the unseen but everpresent Guest in the new home, and to let the golden magic of perfect confidence and love, which is more than passion, transform by its magic alchemy the hearts of the man and woman whom He has joined together.

If the beginning is made in this way, so, by God's grace, will be the end also. "He will not separate us, we have been so happy," were Charlotte Bronte's dying words. Though we read in the New Testament that in heaven there will be no marrying neither giving in marriage, "but we shall all be as the angels of God," we are only meant, I think, to understand from these words that the reunion there with those we have loved on earth, and lost awhile, will be, not a human relationship, but one where spirit and spirit walk together through the realms of endless light.

"And in that perfect Marriage Day
All earth's lost love shall live once more:
All lack and loss shall pass away,
And all find all not found before:
Till all the world shall live and glow
In that great love's great overflow."

SERMON TO CHILDREN

THEME: *Stop! Look! Listen!*

TEXT: Gen. 13:10.

Our text for this morning is a long one. Just now, I shall tell you where to find it; later, we shall learn the words in it. Our text is in the

tenth verse of the thirteenth chapter of Genesis. Abram and Lot were up on the hillside discussing what they were going to do. It all happened because of a dispute they had had over some land. Abram did all the talking. He said, "There is no need for us to quarrel. Plenty of land is all around us; you choose what you want and leave the rest to me." Perhaps Lot has been feeling a little ashamed of himself and has his eyes on the ground. Apparently, too, he has been thinking of the part of land he wanted. When he hears his uncle, he is more cheerful for our text says, "Lot lifted up his eyes and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah." Lot was about to make a great decision and, when he did, his eyes turned at once to the thing he desired most.

Little men and women, you are some day going to decide on some things very important. It is about that we are going to think today. Have you ever seen the sign "Stop! Look! Listen!" at a railway crossing? When the time comes for you to decide, I want you to stop! and look! and listen!

1. Stop to consider well what you are about to do. A man is driving a spirited horse. Ahead of him, he sees a railway crossing. It is well for him to stop and consider if it is safe for him to go on. Some things we do bring us near to danger and difficulty. Let us stop and consider our plans. If we do, we are not going to be easily discouraged in what we undertake.

A young man was teaching school in the country and was then a member of a church. A year later, he wrote me that he was attending an academy and was preparing for the ministry. In this, he had chosen a different denomination. A year later, I found that he was going to teach school and at the same time attend the university where I was. However, when I returned to college, he was not there. Soon I heard from him that he was studying somewhere else. The next time I heard anything about him, he was again teaching school. Two years later, on returning from a walk one afternoon and entering my room in the university residence, I found him seated at my desk. He had decided to study for a degree at that university. He attended classes next day. The following day he disappeared again. Thirteen years ago, he decided to be a minister and he has not become one yet.

That young man did not stop at first to consider what was ahead of him. No one could depend on him. He will never make a success of himself unless he changes. Stop, then, and consider your every move.

2. Look; never do anything with your eyes shut. Lot looked to see what was before him and saw the rich valley. We look to see if danger is near. There may be great danger in loving wealth too much.

There were two brothers. One was very poor but was happy in his own home. The other, Franz was his name, lived alone and was very wealthy. One night his brother's wife came to him, told him of sickness they were having, and asked for help. Franz refused to do so. As she left him, she said, "I hope your love of money will not weigh so heavy on your soul that it will be unable to mount up to heaven." This frightened Franz, and later he thought that a fairy came to him waving great bags

of gold. "Lie down," the fairy said, "and put your strong box on your chest. I will fill it with as much gold as you want, only take care that you do not wish for too much for, though I can give it to you, I cannot take it away." The man chose too much and he was weighed down so heavily by his gold, that he could not get up. His neighbors came to help him but still he could not move because of his great wealth. "Oh, take it off! take it off!" he cried. Then came a voice, "Any of you, his relatives, his neighbors, his servants, any whom he has helped, may remove the awful load that holds him down." No one stirred, and a cry burst from Franz as his eyes went from face to face and saw only the memory of unkind and selfish words and deeds.

Money is good, boys and girls, but take care. Look and see lest you may learn to love money too much.

3. Listen; the danger may be too far away to see but you may hear it coming. Listen, then, to learn what the result of your decisions will be.

A boy, just before he awoke one morning, had a dream. In his dream, a minister came to him and said, "Soon I shall be leaving this world and soon one will be needed to fill my position. Will you take my place?" Then came a lawyer. "I, too," he said, "shall all too soon have to lay my work aside. Will you take my place?" Next came the town drunkard. "Long have I lived," he said, "a life of misery and sin. Soon it will begin to tell on my health and I shall die. After I am gone, will you take my place?"

Whose place are you going to fill? You, my little folks, are now preparing for what you will work at during your life. Listen that you may hear something of the result of your actions now.

EVENING SERMON

THEME: *Essentials for Christian Leadership.*

SCRIPTURE: Rom. 12.

TEXT: 1 Cor. 16:13.

INTRODUCTION: Emerson said, "The main enterprise of the world, both for splendor and extent, is the upbuilding of man." Perfect yourself that you may be the more able to help humanity. The world is crying today for leadership in every phase of its life. Leadership is being found for politics, science, exploration, commerce, but leadership in manbuilding is being neglected. The Church's duty in this matter is being usurped by service Clubs, who emphasize a duty to the under-privileged child and cripple. Christ's Church must not fail in providing leadership. Here are the essentials of that leadership.

I. *Watchfulness.* Awake to the needs of the times. We are living in the 20th century. Changes have come and are coming. An adjustment to these as they come are essential to the providing of leadership. When great changes in the order of the world were about to be made, God always had a man ready to lead. Luther in the Reformation period; Columbus to open up a new land for freedom-loving peoples; Washington to lead a nation to self-realization; Lincoln to preserve that nation from internal

disaster. Men and women today need to be awake to the need of service in these days of change. The Church must be a watchful Church.

II. *Steadfastness in the Faith.* Today's changes only portray the steadfastness of certain factors of life. Judge Allen of the Ohio Supreme Court has said, "We do not need new laws but a better interpretation and a higher respect for these laws that do exist." The Christian does not need a new Gospel. The contrary would seem to be true if we take as an indication the "new" faiths and cults that are ever pressing for recognition. Like the peoples Paul found, we seem to be ever "desirous of hearing a new thing." The old faith has not, in any way, outgrown its usefulness in this age. A steadfastness to the Truth of truths is essential to Christian leadership.

III. *The Application of That Faith.* "Quit ye like men" is the challenge to life. If we really are what we profess to be, Christians; followers of the Christ, then like the men of old who went to the Temple one day, so acted that it was said of them, "they have been with the Lord." The Gospel is a practical thing and the failure to apply it is not in the message itself but in our attitude toward it. Have the courage of your convictions, be men! Christ can use men today.

CONCLUSION: "I can do all things through Christ, who strengtheneth me."

MID-WEEK TOPIC

THEME: *Fellowship with Fishermen.*

TEXT: Luke 5:1-11.

Jesus converts a boat into a pulpit. He separates himself from the crowd, and there He teaches the people. When He had finished his address, He turned to this discouraged fisherman who had toiled all night without success, commanded him to launch out into the deep and let down his nets for a draught.

The answer is significant: "We have toiled all the night and have taken nothing; nevertheless at Thy word, I will let down the net."

"And when they had brought their ships to land, they forsook all, and followed Him." This story you can elaborate. I want to draw from it three significant lessons:

I. There is reciprocity in service. When Jesus asked Peter to serve Him, he did it, and as a reward, Jesus served Peter. Some people spend so much time attempting to learn what they are going to get out of a thing that they have no time to put in it. What a revolution in your church if every member would accept and practice this simple admonition.

If Paul's sentence, "We are workers together with God," might only become a part of us. In Christ, God and man were to be united.

II. Fellowship with Christ creates a deeper fellowship with one's self. It is interesting to notice the fellowship that had developed among the fishermen. It is more interesting to note how Christ begins his ministry of teaching these fishermen how to catch men alive.

III. As we share our knowledge, we save it. Some time ago I stood on the deck of a steamship as it sailed out of the harbor of Cherbourg,

France, bound for America. A few days later, on this same deck I watched the steamship sail into the harbor at New York, greet the Statue of Liberty, and glide into the pier with safety. Successfully we had crossed the Atlantic. The voyage was a success because of the knowledge of the captain, and because the captain had shared his knowledge with us.

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U. (Consecration Meeting)

Intermediate: What Shall We Do About Drinking? 1 Cor. 10:31; Dan. 1:8.

Junior: The Flagship—Stewardship. Matt. 25:14-28.

Young People: Why Support the Eighteenth Amendment? How? Prov. 20:1; 23:29-32.

WALTHER LEAGUE

November Topic: Let Us Live Thanks.

Helpful Reading

MARTIN: Christ and Money.

SCARABOROUGH: Christ's Militant Kingdom.

MACKAY: Men Whom Jesus Made.

DODD: Prayer Life of Jesus.

NOVEMBER 9, 1930

TWENTY-FIRST SUNDAY AFTER TRINITY

CALL TO WORSHIP: "O come let us sing unto the Lord; let us make a joyful noise to the Rock of our Salvation. Let us come before His presence with thanksgiving." Ps. 75.

PSALM: 150.

ANTHEM: I Waited For the Lord.—*Mendelssohn*

He Who Would Valiant Be.—*Broughton*

OFFERTORY SENTENCE: "... and great grace was upon them all. For neither was there among them any that lacked; for as many as were possessors of land or houses sold them, and brought the prices of the things that were sold and laid them at the apostles feet; and distribution was made unto each, according as any one had need." Acts 4:33-35.

OFFERTORY PRAYER: Teach us Thy need of that which Thou hast placed in our keeping, so that we too may prove faithful to Thee in everything. Accept our offering this day, and create a new love in our hearts for Thee and Thy works. Amen.

BENEDICTION: The Lord bless thee and keep thee, the Lord make His face to shine upon thee and be gracious unto thee, the Lord lift up His countenance upon thee and give thee peace.

MORNING SERMONS

(Armistice Day)

THEME: *God's Peace Program.***SCRIPTURE:** John 14:25-27; Eph. 2:11-22; Micah 4:1-5.**TEXT:** John 14:27.**HYMNS:** Peace, Perfect Peace.—*Pax Tecum*, 10,10Jesus, Thou Joy of Loving Hearts.—*Germany*, L. M.

I. INTRODUCTION.

1. Show need of discussion of the bearing of personal Christian truth on national conditions, and interpretation of world conditions in the light of familiar Christian principles.

2. Explain in Scripture reading reference to three passages to peace, personal, racial, and international.

II. DISCUSSION.

1. The personal aspects of peace. John 14:25-27.

a. Fear, anxiety, as basis of passage. What is peace of Christ? The assurance of security and success of His purposes that His full knowledge imparts. Our trust in Him based on that, not on our knowledge.

b. Contrast Christ's peace with world's peace. 1. Positive rather than negative. Common idea of peace that of quietude and lack of motion. Picture of a summer scene in the country or a still lake. This may be mere stagnation. The peace of struggle and battle better than that. Illustrate by Christ Himself: "Not peace but a sword." Attack on foes of religion. The Via Dolorosa. 2. Personal and spiritual rather than circumstantial and material. World's peace wholly in conditions of comfort and quietude. Use Christ's parable of two houses on rock and sand. Self-giving rather than self-seeking. "Peace and good-will."

c. Based on right relations with God and men. Emerson says, "Nothing can bring you peace but the triumph of right principles." Broad application of this to all points of life. God's peace program for us in heart and life is right adjustment to Him and to each other, and that means the triumph of right principles, which are His laws of life. The details of life, the daily problems of conduct and service and character must then be solved by harmonizing them with this fundamental program. The one is birth, the other is growth. The one is the matriculation; the other the curriculum. Peace is a by-product; not an objective. It comes not by trying to acquire it, but by fulfilling the conditions that will produce it.

2. The social and racial aspects of peace. Eph. 2:11-22.

a. The same in all vital respects as in (1) above.

b. Cite Eph. 2. Jews and Gentiles as most divergent in race, traditions, beliefs, and spirit. Show how Christ brings them together.

c. Apply to human history: autocratic and democratic ideas of race relationship. Dominance for strongest race or greatest good of greatest number. America for all versus "Deutschland uber alles." Human liberty won every step by struggle. Rehearse social changes from slave system to

feudal, to capitalist, to socialistic. Show fight against slavery in this country through setting ideals, compromise, war, abolishment, reconstruction, etc., and present progress. Temperance. (Rehearse aim, progress, attainment.)

d. War against war. Present progress. Peace between progressively enlarging human units: individuals, families, states, nations. Present treaties and "rules of war."

3. The International aspects of peace. Micah 4:1-5.

a. Same general principles apply between nations as apply in individual and social and racial relationships.

b. Micah, the prophet, dreamed as we are still dreaming of a warless world and laid down the conditions for it. We are just beginning to see the realization of his dream as a human possibility.

c. All human progress has been through struggle of men's selfishness with the higher interests of humanity. If war is removed it will be because of a constant struggle to that end. (Ministers might use at this point facts of the world condition that may prevail at the time of the date of this sermon.)

4. The church as an instrument of peace. The church has largely come to see that it can no longer apologize for war under any circumstances. Its one business is to preach righteousness as the basis of world peace, and that righteousness not only in the individual but in commerce, national policies and international relations.

The contribution of foreign missions. For one hundred years and more the missionary enterprise of the church has spread the Christian message in every race and land. That influence is the strongest basis for world peace today. Vice-president Fairbanks said, "One well established and efficiently maintained mission station in the non-Christian world is a more powerful factor in maintaining peace than a whole fleet of battleships."

III. CONCLUSION.

1. Review the message.

2. Apply to present conditions whatever they may be.

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(Pericopes)

THEME: *A Good Father.*

SCRIPTURE: John 4:46-54. **TEXT:** John 4:49.

HYMNS: Thine Forever! God of Love.—*Innocents*, 77,77

God of Eternal Love.—*Thatcher*, S. M.

What a fortunate son this son of the nobleman was ever to have had the father he had. On this occasion of our text it was this father's faith that wrought this son's healing. If ever this son grew up to be a Christian gentleman we may be sure that the remembrance of his own father's example was chiefly responsible. Yes, good sons are in great part what

their fathers make them. That thought may well introduce our subject for this morning. We are to consider what a good father can do for his son.

I. Perhaps we can best find out what a good father can do for his son by thinking of the negative side of the case and of what a bad father often does or leaves undone for his son.

Children, it will be found, instead of traveling at the same pace as their parents, are always inclined to accelerate that pace. The sons of religious parents are likely to be even more religious and to give themselves in conspicuous Christian service. The children of careless parents are likely to be more careless than their parents ever intended to be. Whether for good or ill, young people like to speed things up. Their fathers traveled in buggies and autos. They must travel now in speedy air machines that move almost like lightning. This is true in travel and true in morals and in the field of religion as well.

Rehoboam, the wild son of Solomon, has just taken the throne. He listens to the young men rather than to the old. "My father's taxes were like my little finger for size, but I will make them thick as a man's thigh. My father whipped you with whips. I will whip you with scorpions." The new generation is never going to travel with the old. It is going to speed things up for better or for worse.

Just here lies the danger of the example of a bad or careless father. The evil of such a father's life, in the next generation, will become something far worse. It will be more fierce, more flaming. The small sins in the former will become debasing crimes and immoralities in the latter. Irreligion in a father often becomes hardened unbelief and bitter cynicism in the son. A mother's vanity may ripen into a daughter's shame and utter ruin.

The worst calamity that can befall any growing lad is that he should not have a good father to show him the right way. Poor, poor little lad, in this immense and thoughtless world, if there is none to guide his steps. A thousand pitfalls are hidden along the flowery way, pitfalls of dishonesty, indecency, unbelief, deception. How can an unsuspecting lad escape them if there is no father there to love him and to say to him: "My son, these things are dangerous and you must always be careful to avoid them."

II. In this story of the nobleman and what he did for his son one thing stands out very plainly—this man's love for his son. Listen to his appeal when Jesus apparently is unwilling to come and heal his son. "Sir, come down ere my child die." Surely there is tender love there, love that reaches out to serve and save the object of its affection.

The first thing that a good father ought to give his son is a rich measure of love. Love for the child, love that never fails or grows weary, love that seeks not its own interest but the best interest of the child—this is something the child needs far more than any rich inheritance or titled estate.

It is not an uncommon thing for children who have been reared in a good home to prove themselves disobedient and hard to handle. Samuel of old was the son of a devout mother and a noble character himself. Yet

his sons were not good men. Why? It can well be that in this home and in others, while good rules were there, love was lacking. After all, while you can drive a child to church with a whip, only love will induce that child to accept with a good heart the truths it hears.

A distressed mother once wrote to a children's expert about her son. She said he was careless and always threw his clothes about, his hat into one corner, his coat into another. "I have told him five hundred times," said the mother, "and it has done no good. What shall I do?" This answer was given. "Don't give up. Be patient and loving. Tell him five hundred times more."

That is hard advice, but it is sound. Love will gain the victory that can be won in no other way. And just for that reason, the first thing that a good father owes his son is that he shall deal with that son in a spirit of love.

III. A good father can serve his son to wonderful advantage by acquainting his son with the power and influence and goodness of Jesus Christ.

Was this nobleman interested in Jesus merely as a physician to heal his son? If that was this nobleman's conception it was not a very high one. There is good reason for believing that this nobleman saw in Jesus the Son of God and the Saviour and that his faith in Jesus as such wrought this miracle of healing.

However that may have been, it is a good thing to consider why Jesus should have performed this miracle. Did He do it to help people out of trouble? Was His prime purpose the alleviation of temporal human need? Quite plainly Jesus had a deeper purpose. He wanted to prove Himself not only a doctor for our bodies but a Saviour for our souls. The physical healing was always a picture and a promise of that better, higher, spiritual healing. Physical life is but a passing thing. But eternal life is abiding. Jesus' miracles are to point our dull minds to this greatest and most important truth that in Him we shall find eternal life, life which neither the power of sickness nor the might of evil nor the tide of time shall ever be able to take away.

Jesus heals the nobleman's son. He heals this son, in answer to this father's prayer, because He is the Saviour of little children. He is the One who can lead our youth in the right way. He is the one who can direct the wild spirit of young manhood into high and noble endeavor. Because He can do it let good fathers open their eyes and let them bring their sons under His gracious influence.

When a certain millionaire died not so many years ago, in the very first part of his will, he bequeathed to his children his faith in Jesus Christ as the world's Saviour and as a personal Redeemer. After this bequest came the statements as to how his great estate should be divided.

Perhaps the saving influence of Jesus is not to be passed from father to son in that manner. Nevertheless, as the will of this man seems to indicate, there is something more important than wealth that a good father owes to his son—that something is the blessed influence of the Saviour who healed the nobleman's son.

PRAYER

Gracious and loving Father, at the door of our heart Thou standest, saying, Behold, I stand at the door and knock; arise and open, and I will come in. We are not worthy that Thou shouldest come under our roof. There is so much within that must offend Thine eyes, lingering relics of evil thoughts and profane imaginations, of mean and faithless cares, of smouldering envy and hatred, of sly resolves and unsanctified purposes in our daily business, of unkind and ungracious behaviours in our domestic life. To these we cling against our better judgment, and we have sought to hide them even from Thy sight.

Grant unto us courage to deal faithfully with ourselves, and so lively a conscience that we shall leap to welcome Thee, though Thy coming bring us at the first shame and pain and confusion of face.

Thou hast revealed unto us the secret of all true blessedness, bestow upon us, we entreat Thee, the spirit that attains the same. Grant unto us to be poor in spirit; so to sit loosely to our earthly possessions that, should we be stripped of them, we may be ready to say, The Lord gave and the Lord taketh away; blessed be the name of the Lord.—HUBERT L. SIMPSON.

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ADDITIONAL OUTLINES

"None of Us Liveth to Himself, and None Dieth to Himself." Rom. 14:7.

1. True of everything and everywhere.
2. Duty of wholesome life impact.
3. Duty of making lives effective for others.
4. True heroism is unselfishness.

"He First Findeth His Brother Simon and Brought Him to Jesus."

John 1:41-42.

1. The Christian life program.
2. Find Christ first.
3. Find others second.
4. Bring them to Jesus.

OTHER TEXTS:

"That I may publish with the voice of thanksgiving, and tell of all Thy wondrous works." Psa. 26:7.

"A wise son maketh a glad father." Prov. 10:1.

"He being dead, yet speaketh." Heb. 11:4.

"The fruit of the spirit is peace." Gal. 5:22.

SEED THOUGHTS

Richard Baxter, author of Saint's Everlasting Rest, and noted non-conformist, when dying, said: "I have pain, there is no arguing against sense, but I have peace, I have peace." A little later he said: "I am almost well!" John 14:27.

A soldier was mortally wounded at the battle of Waterloo. His companion conveyed him to some distance, and laid him down under a tree. Before he left him, the dying soldier entreated him to open his knapsack and take out his pocket Bible and read him a small portion of it before he died. When asked what passage he should read, he desired him to read John 14:27: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "Now," said he, "I die happy."

Jacob Chamberlain, a medical missionary to India, tells the following story: "John 3:16 is my favorite text in the Book of Books. I with four native assistants had been travelling since early morning, preaching in all the towns and villages on our way, until we approached what we had heard spoken of as the wickedest city of the realm. After entering the gate, I met my assistants returning with a hooting rabble following them. They told me that it was not safe to attempt to do any work within the city. Have you preached to the people? I asked. 'No, sir, we have only sold a few books and tracts.' Then we must do so now. The rabble had halted as they heard the foreigner talking in a strange tongue. We walked with firm step to the market place, the crowd following and increasing by the way.

"Turning I spoke politely to the people in their language. 'Leave this place at once,' was the angry response. Friends, said I, I have come from far to tell you some good news. I will tell that and then we will go. We have no desire to abuse your gods, but we will not go until we have proclaimed our message.

"We had seen the angry mob tearing up the paving stones and gathering them in the skirts of their garments, and now we saw one nudge another saying, 'You throw the first stone, and I will throw the second,' but they quailed a little under my keen glance. I said to them I have come with a royal message, with a sweeter story than mortal ear has ever heard, but it is evident this multitude does not wish to hear it, but I see five men before me who do wish to hear my story. If you will step back a little I will tell my message to these five and then you may stone me. Then I told the story of stories. They all listened. I said, *There, you may stone me now, I have finished.* 'No, no,' said they, 'we don't want to stone you now.' They came begging us to forgive them for the insults they had heaped upon us. Verily the story of the cross has not lost its power!"

David Livingstone wrote: "I often ponder over my missionary career among the Bakwains, and though conscious of many imperfections, not a

single pang of regret arises in view of my conduct, except that I did not feel it to be my duty, while spending all my energy in teaching the heathen, to devote a special portion of my time to play with my children. But generally I was so much exhausted with the mental and manual labour of the day, that in the evening there was no fun left in me. I did not play with my little ones while I had them, and they soon sprung up in my absence, and left me conscious that I had none to play with."

The celebrated Jonathan Edwards, who had the advantage of being trained by singularly pious and judicious parents, wrote when about twenty years of age in his diary: "I now plainly perceive what great obligations I am under to love and honour my parents. I have great reason to believe that their counsel and education have been my making; notwithstanding, in the time of it, it seemed to do me so little good."

SUNDAY SCHOOL LESSON

THOMAS. (The Honest Doubter): John 11:14-16; 14:5-8; 20:24-29; 21:1, 2.

GOLDEN TEXT: "Thomas answered and said unto him, 'My Lord and my God.'" John 20:28.

Teaching the Lesson

Thomas is always placed in the second of three groups of four each, in which the names of the apostles are arranged in the New Testament lists. He had a personality of singular charm and interest. When the other apostles sought to dissuade Jesus from the risk of going to Bethany where Lazarus lay dead, it was Thomas who at once declared his intention of sharing the danger (John 11:16). He was eager in his devotion and could not endure the thought of separation. Compare John 14:5. Like the other disciples, he could not suppose but that the crucifixion had put an end to his hopes. When, however, Christ reappeared, Thomas was not with them. The reason for his absence is not recorded (John 20:24). The "Gospel of Thomas" is a gnostic work probably dating from the second century. It describes the division of the field of the world among the apostles and declares that India was allocated to Thomas, that he was at first unwilling to go but was persuaded by a vision of the Christ, who sold him as a slave to an Indian merchant. There is a very distinct and more authentic record of his labor in the founding of the early church, which makes Parthia the scene of his labors. He is supposed to have died from natural causes at an advanced age. His grave is some times pointed out at Meliapur, India. His remains, according to the tradition of the Catholic church were removed to Edessa and thence to Ortona, Italy. The Greek church commemorates his memory June 3, the Latin church, December 21.

The teacher should discuss the place of doubt in the Christian life. He should make clear to the class that it is not wrong to doubt, rather that it is a healthy sign of normal growth. Doubt may be described as a delicate tendril of the mind reaching out for something upon which to lay hold.

"Who goes a step toward God with doubtings dim
In glorious light God comes a mile toward him."

The man who doubts his doubts and believes his belief is a stronger thinker than the man who doubts his belief and believes his doubt.

The teacher should explain the term criticism, higher and lower, to the class. He should point out that these students whom we call critics have rendered a great and sacrificial service and have been in the main, men of faith, of true devotion and of Christ-like spirit. The implications of Christ's appearance in the resurrection body should be discussed by the class. The term "spiritual body" should be avoided as a contradiction. In His resurrection body Christ had all of the powers with none of the limitations of his pre-resurrection body. There are certain things evidently that death does not change; (1) the sound of the voice. Mary recognized it (John 20:16). (2) Certain mannerisms. Christ was recognized in the breaking of the bread (Luke 24:35). (3) The power of love. Christ appeared to them (John 20). (4) His concern for their physical comfort. Christ made a fire and prepared their breakfast (John 21:9).

Helpful Reading

Expositor's Minister's Annual: 1929, page 120.

WM. EVANS: After Death, What Then?

SNOWDEN: Can We Believe in Immortality?

BOUNDS: The Ineffable Glory.

McALPIN: There Is No Death.

McCARTNEY: Putting on Immortality.

BRANCH: Christ's Ministry and Passion in Art, Chap. He Is Risen.

HALDEMAN: Can the Dead Communicate with the Living?

SERMON TO YOUNG PEOPLE

Armistice Sunday.

THEME: *The War for Peace.*

TEXT: Isa. 2:4.

The two minutes' silence, like the burial of the Unknown Warrior, was one of those touches of instinctive genius which received instant recognition, and have made the whole world kin. So far from the ceremony of Armistice Day waning, as some confidently prophesied, with the passing years, it seems to grow in solemnity and poignant appeal.

But more emotion is not enough. The cynic is ready enough to comment on the bitter fact that, twelve years after the first Armistice bugles sounded, the ideals for which our dead soldiers and sailors and airmen fought and fell, are still far from realization. We hear expressed today, a bewildering variety of opinions as to the causes and results of the Great War. Future generations may be able to judge more clearly of these matters, but it is quite clear to my own mind, as I cast it back to those feverish days of 1914, that the great vision nourished in the hearts of men was that this was to be a crusade for peace, "a war to end wars," to over-

throw all tyrannies of arms, and bring to realization the prophet's golden dream which we have chosen for our text today.

These men died that the nations might learn war no more. They felt in their hearts, however dimly, that it could not be squared with the Christian faith, in its unspeakable outrages upon the sanctity of human personality and life. They cheerfully sacrificed themselves, that their dear ones and their children's children, yet unborn, might be saved from its squalor, its ruin, its hell.

Was it all in vain? We hear much today of disarmament, but see no very convincing progress in disarming. Suspicion, jealousy, natural intolerance, militarism, ignorance of other peoples; these fertile causes of strife are still abroad. "The nations still insist on having torchlight processions through powder magazines." What has the Christian Church to say on this matter? Its task is surely to empower with moral fervor the longings of mankind for peace. The prophet of old saw that it is not enough simply to desire the sword and the spear; they must be forged into the no less potent weapons of peace. War has certain definite moral values for which a spiritual equivalent must be found. Its prevention, in itself, is rather a dull and negative affair, which does not seize upon the imagination. You must appeal, not only to the mind, but also to that warm, illogical human heart of ours whence "come fightings amongst us." Pacificism, like patriotism, in itself is not enough. It may imply more prudence, or even cowardice. But fellowship, love; that is the positive and unselfish quest of an ideal. The one is inspired, at the best, only by pity; the other is founded on faith. Our final argument must be, not "The world needs peace," but "God wills fellowship."

What are some of these moral and spiritual values of war which must be preserved and sublimated? Those of us who served in France know them well. Despite its filth and bloodshed, the War had heroic, splendid moments to which we look back a little wistfully. We enjoyed a fellowship like that of the primitive Church; we learned service and sacrifice, loyalty and courage and comradeship. Religion is the only true equivalent of war, adding to man's life, even in days of peace, the splendid touch of heroism and valor and romance.

SERMON TO CHILDREN

THEME: *Like Father, Like Son.*

TEXT: Matt. 2:22.

When Jesus was born in Bethlehem, Herod was the king of Judea. He was a very cruel king and tried to put the child Jesus to death. Joseph, in order to save Him, took Him and His mother down into Egypt and there they remained for some time. When Herod died, God sent a message to Joseph to bring Jesus back again to Palestine. This Joseph started to do. Now comes our text, the twenty-second verse of the second chapter of Matthew. It says, "When he heard that Archelaus did reign in Judea in the room of his father, Herod, he was afraid to go thither." Archelaus was as cruel as his father had been, so Joseph took Jesus to Nazareth to live.

Perhaps we should not condemn Archelaus too quickly. He had never been given a chance. He had been used to his father's wicked ways and had merely followed in his father's footsteps. But how is it going to be with us? Our fathers have taught us to come to church and to love God. Are we going to follow their example?

A young man was attending college. The first year, he did well. He stood high in his classes and was a leader in all the best things among his fellow students. In his second year, he had to be brought before the professors many times for breaking the rules. At last he was sent for by the president and expelled from the university. After leaving the president, he walked through the hall, where he overheard two fellows talking. They were talking about him and wondering about the great change in him during the last two years. At last one spoke up and said, "There must be something wrong with his father, for you know, 'Like father like son.'" This set the young man thinking. His father was a minister of the very finest sort. What a disgrace his conduct would bring upon his father and it was not his father's fault. Thoroughly ashamed of himself, he went back to the president's office, told him what he had heard and pleaded for another chance. It was given him and he finished his college work with a fine record.

My little people, when you think of doing anything wrong, remember the sorrow it will bring to your father. Never do anything that will bring disgrace or suffering to him. Do not forget that God is your Father. Always do those things that will please Him best.

Then, besides your father, you have your mother to think of. She has loved you and cared for you. Be good to her by living your best. A young man who had been going with bad company, came staggering home very late one night. His father had been dead for some years, so, when he passed by his mother's door and heard someone talking, he stopped to see who it could be. It was his mother praying aloud. As he listened, this is what he heard her say to God, "Oh, Lord, tell me what I have done that was wrong that my dear boy should be so bad." She was blaming herself for her son's evil life; she, who had always been so saintly. That prayer proved to be the turning point in his life. Whenever he thought of doing wrong, there came back to his memory his mother's prayer.

Boys and girls, we have been brought up in such lovely homes, we ought always to be good. The next time you think of doing wrong, ask yourselves this question: "Is what is in my mind a proper way to act in return for my father and my mother's love? Is it a proper way to act in return for all the love my Heavenly Father has shown to me?"

EVENING SERMON

THEME: *The Human Coin.*

SCRIPTURE: Matt. 22:15-22.

TEXT: Matt. 22:20.

INTRODUCTION: The danger that confronts life is one of misconceived values. We look at life through the wrong end of the binoculars

quite frequently. Must see life in its whole correctly, in order to measure values aright. Our conception of what we are here for will determine what we are here for. Who rules our hearts will rule our hands. Our thoughts will find expression in our deeds. What is the image and superscription that marks your life?

I. *A Theological Application.* Coins stamped with Cæsar's image had a certain value and were accepted at that value. Men are stamped with God's image and have a certain value in life. The stamp of that image gives the value. Our thoughtlessness frequently blinds us to our real value. A constant recognition of that value will bring us to a proper understanding of the relationship that exists between the Creator and the Creature.

II. *A Personal Application.* A coin has two sides, reverse and obverse. All coins of a certain value alike in weight and image. Machine made. The human coin is alike in certain respects, unlike in others. Men have two sides to their natures, their souls are alike in value but they are not machine made, they are not identical in their character and the possibilities. We are apt to think too much of the one side of our life, the material. Surrounded by all that is material, we are apt to discount anything that cannot be weighed; touched and valued in material terms. We do have a spiritual side. Quite as important to life as the material. Both sides of a man's life are important. One or the other missed and life is faulty. The image of the King that stands back of our life must be on both sides of the Human coin. His spirit must dominate both, all, phases of our life.

III. *A Practical Application.* A coin is of value only as it is put into circulation. Hid, lost, or mutilated, and its value is lost. What a challenge to the human coin. The same things are true. A life is of value only as it is un mutilated with the world, and yet in constant circulation in the world. "I am in the world but not of the world." Such is the position of the follower of Christ.

CONCLUSION: We know the use of money in business, in the home, in the Church, but is not all "cash" transactions. A year ago \$800,000,000,-000.00 was the value of commercial transaction and only \$5,000,000,000.00 cash in circulation. The value of "faith" in business was \$795,000,000,-000.00. What value has Faith in your human coins circulation.

MID-WEEK TOPIC

THEME: *Eternal Light for An Age of Night.*

TEXT: John 9:15.

Christ is the central certainty of civilization. He is the most perfect interpreter and revealer of God—"God who at sundry times and in divers manners spake in times past unto the Father by the prophets, hath in these last days spoken unto us by His Son."

Man sees God through the revelation of Christ—first the blade, then the ear, and afterwards the full corn in the ear.

I. Christ came as the interpreter of God. Matthew Arnold said Christ

came to reveal what righteousness really is, for nothing will do except righteousness, and no other concept of righteousness will do except Christ's conception of it.

Nicodemus said, "We know thou art a teacher come from God, for no man can do these things that thou doest except God be with him."

II. Christ came as the interpreter of man. John Ruskin said that his life had been dedicated, not to the study of the beautiful in face and flower—in landscape and gallery, but the interpretation of the truth and beauty of Jesus Christ.

As Jesus brings us into the proper relationship with God and ourselves, He brings us eternal light for an age of night.

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U.

Intermediate: The Blessings of Peace and the Cross of War. Isa. 2:4.

Junior: Loving All Our Father's Children. 1 John 3:11, 12.

Young People: November Topic—Armistice Day.

What Does Brotherhood Mean? Matt. 23:8; 1 John 3:17.

Helpful Reading

MORRISON: World Peace.

MOFFATT: Every Man's Life of Jesus.

MATHEWS: Fellowship.

NOVEMBER 16, 1930

TWENTY-SECOND SUNDAY AFTER TRINITY

CALL TO WORSHIP: "Ascribe unto Jehovah glory and honor. Ascribe unto Jehovah the glory due His name: Bring an offering and come into His courts. O worship Jehovah in holy array." Ps. 91.

PSALM: 29.

ANTHEM: Fear Ye Not Oh Israel.—*Spicker*
God Is Love.—*Shelley*

OFFERTORY SENTENCE: "Whose hath the world's good and be- holdeth his brother in need and shutteth up his compassion from him, how doth the love of God abide in him?" 1 John 3:17.

OFFERTORY PRAYER: None should be in want when the abundance Thou hast bestowed upon us it at Thy command, O Lord. Open our hearts to Thy command regarding charity toward our fellowmen, and let us not stay our hands until all Thy children are cared for.

BENEDICTION: The Lord be with thy spirit.

MORNING SERMONS

THEME: *God's Gift of Patience.*

SCRIPTURE: 2 Thess. 3. **TEXT:** 2 Thess. 3:5, 13.

HYMNS: O Help Us, Lord! Each Hour of Need.—*Bedford, C. M.*
My God and Father, While I Stray.—*Leith, 888, 4*

I. INTRODUCTION.

1. The story of the Thessalonian church.
2. Its bearing on patience in daily business and labor. Its practical nature. Its immense value to us.

II. DISCUSSION.

1. Definition and value.

a. Beecher on "Patience" as self-control: "Courage is brilliant, ready to meet and resist, to put on the whole armor of God and go forth to battle and overcome; or being set upon violently to be able to stand a blow. There is heroism in that. But patience, what is there in that? Yet it is really the quality by which a man reins in his forces, places himself willingly where God in His providence allots him; where he has that consideration for himself, as a child of God and an heir of immortality, that no condition on earth can daunt him."

b. The character value of patience. It creates an atmosphere favorable to all other virtues. Illustrate by quiet waters and pond lilies.

2. A quality of the heart. "The Lord direct your hearts."

a. Cannot be simulated or assumed. Our sweetness in the presence of visitors is often merely social conformity, an externality. What do we do in our own home and alone? Must be cultivated in the heart: 2 Peter 1:5-6. Its motives and deepest manifestations lie in the inner life not on the outer surface.

b. Given in answer to prayer. (Text). Prayer in this epistle. Prayer by some one else. We do not sufficiently enlist the prayers of others. Rom. 15:4-5. God's ability to give us these qualities. Our struggle for them. Struggle, usually worry over them and fruitless resolving and failing. We have prayed, but how? With faith or merely experimenting? With submission to God's way or by a plan of our own?

c. Given by divine leading. (Text). How God answers prayer for graces. Suppose a colt asked for speed, skill, etc. Boy wants to be a doctor, lawyer, preacher, electrician, athlete, etc. Girl a musician. You want to be useful, victorious, sweet-spirited. Necessity of training and submission to discipline. Exercise of our own power under God's leading works out patience in us.

d. Christ as the model. Text: "The patience of Christ." The patience of God revealed in that of Christ. Review the life of Christ on this point. Note also Heb. 12:1-7. The imperishable power of Christ's example. Its shaming influence on us in our impatience.

"How shall I follow Him I serve?
 How shall I copy Him I love?
 Nor from those blessed footsteps swerve,
 Which lead me to His seat above?

"Lord, should my path through suffering lie,
 Forbid it I should e'er repine:
 Still let me turn to Calvary,
 Nor heed my grief, remembering thine."

e. An expression or mark of love to God. Text: "Into the love of God." (Objective genitive.) Frequent association of patience and love: "love hopeth all things, endureth all things." Love to God as the bottom motive and summary of all excellencies. Christ's summary. Love as motive for patience with children. Impatience is a sure mark of lack of love and of selfishness. We can be patient in all life's experiences if we love God, for all comes from Him as dictated by His wisdom, will and love.

3. Applications.

a. To ourselves. We expect too much of ourselves and too quickly. Illustration of the vine and fruitage. Must take time for self-development. We are discouraged by failure and sin. Our sense of unworthiness. Outbursts of temper. A life time of struggle. "I have not so great a struggle with my vices, great and numerous as they are, as I have with my impatience. My efforts have not been absolutely useless; yet I have never been able to conquer this ferocious wild best."—Calvin. Do not excuse, pity or relax vigilance with yourself but be patient with yourself. Another way of saying do not be discouraged nor give up.

b. To others. Apply same rule to others. Especially applicable to those charged with young, parents, teachers, etc. The folly and sin of haste and impatience and the fault finding spirit.

III. CONCLUSION.

Be patient, weary one: His ways are not as thine.
 His mills grind slowly;
 Yet if He marks the sparrow's fall much more He seeth thine.
 He thinketh on the lowly.
 Wait patiently for Him: eternal are His plans,
 And thee He useth.
 The master workman will not break his tools,
 Yet thee he bruises?
 Still trust in Him: thy prayer unanswered seemeth?
 But it was heard,
 And shall be answered, lo! The promise gleameth,
 Clear in His word.
 Then wait and trust, so shall He give to thee
 Thy heart's desire.
 Though He defer it till thy gold's refined
 In cleansing fire.

—Selected.

(Pericopes)

THEME: *The Necessity of Forgiveness.*

SCRIPTURE: Matt. 18:23-35. TEXT: Matt. 18:32, 33.

HYMNS: O Thou That Hear'st When Sinners Cry.—*Hamburg, L. M.*
And Wilt Thou Pardon, Lord.—*St. Bride, S. M.*

How unwillingly some words come upon our lips. How hard it is to speak to one whom we have wronged and to say: "Friend, I have wronged you. I am both sorry and ashamed. Please forgive me." How hard.

Then, when we have been wronged, to step up to the person who has done the wrong even before he has asked forgiveness to say: "Let us forget the matter. If you have committed a fault here I elsewhere may have done as bad or worse. Let us forgive and forget and be friends"—to say that, how hard!

Forgiveness, both the asking and the granting of it, is difficult. Some find it so difficult that they never attempt it. Some think it impossible. And yet, if the Master's word is to be followed it is a necessity, a duty which must be performed by all.

Without forgiveness the Christian religion becomes meaningless and empty. Without forgiveness Jesus died in vain and the Lord's prayer is nothing but nicely worded hypocrisy. Without forgiveness the flowers of love wither beneath a scorching sun of hate and life becomes as barren as a desert. A heart without forgiveness never was and never will be a happy heart. A world without forgiveness is a world that will destroy itself in the end. If it is hard to forgive it is harder not to forgive. Is all this true? Come, study life in the light of the Master's clear word and see for yourself that it is.

I. Jesus, in the parable from which our text is taken, speaks of a servant who owes his lord ten thousand talents. His lord mercifully forgives this servant. One talent is an enormous sum. Ten thousand talents is a sum so great that no servant in a lifetime of effort could ever earn or pay it. Having been forgiven much this servant ought to forgive very naturally and easily those who owe him lesser sums. He that expects mercy and has been saved by mercy ought to show mercy. That is the argument of Jesus, and where is there a fair minded man who will ever contradict it?

This argument applied to the wider field of life brings home some strong conclusions. You and I are God's debtors. We owe Him for life and health and wealth. We owe Him righteousness, service, the best use of the abilities He has given us. We cannot pay our debt. We cannot do what we ought to do or be what we ought to be. How shall we stand before Him and be acceptable? How, except He show us mercy and forgive us. Because we need this mercy, because we have already received it through Jesus Christ, therefore, we ought to show mercy. Because He forgives us, though at great cost to Himself, we ought to forgive one another. This is the reasoning of this parable. And surely it is so reasonable and right that no one can oppose it.

If you, O man, were a perfect child of God, pure and true and holy in

all things, then, perhaps with good grace you might refuse to ask for or ever to extend forgiveness. But who are you to assume such a mighty air as that, you whose mistakes and faults are open to the eyes of all, you whose debts to God are as millions compared to the debts of others to you. You need mercy, therefore you should show mercy. You will be lost without God's forgiveness, therefore freely forgive others even as God, for Christ's sake, forgives you.

II. Forgiveness is a duty, a necessity, furthermore, because it is the very medicine to cure many of these ills and woes that embitter life and that make our hearts so sad.

Here is this servant, trembling before his lord. The borrower is servant to the lender and now the lender cannot pay. What a strained situation this is. It can be corrected in but one way. The borrower must be forgiven. The man with the whip must refrain from using it. Let him do this, and how beautifully he does do it, and the matter will be settled. It is really the only way out.

Here are you, O man of today, face to face with one who has wronged you. How clear up the matter? Will it improve the situation if you send your enemy to jail? If you fight him? If you hurt him? If you make him cry out in pain for mercy? Some situations require drastic action, the help of the court and punishment. The most situations, however, can be corrected and only will be when, like the lord in the text, men freely forgive and strike all bitterness out of the book of remembrance.

Do you recall in Shakespeare's "Merchant of Venice" that blood-curdling scene when Shylock comes to collect a pound of flesh from Antonio? What possible good will this pound of flesh do Shylock? Absolutely none at all, less than none, because it will mean death to Antonio. Under such conditions is not Shylock foolish to demand payment? When you, dear hearer, substitute a policy of revenge for a program of mercy you are playing the part of Shylock and, like this thankless wretch, are defeating the very plan you yourself most need to have carried out. He that will not forgive closes the door of mercy to himself. Woe unto the merciless man, for from him all mercy shall be withdrawn. You think you are brave and bold when you spurn some pleading suppliant or some guilty sinner. You are really a fool. You are cutting off your nose to spite your face. You are only adding a little more misery to another's cup and filling your own to overflowing.

III. This servant had the privilege of forgiving, he did not have right to judge and condemn another as he did. The fact that he usurped authority in this matter made him so guilty in the end that his lord was compelled to deal with him in the utmost severity.

We are to forgive, we are commanded to forgive, we are commanded to forgive because we are able to do all this. We are not to judge because judgment is beyond us. We cannot see into the human heart so that we should judge fairly. Because we are not able to judge we ought gladly to forgo judgment and rejoice that all judgment is in the hands of Him who shall finally bring every hidden thing to light whether it be good or evil.

Forgiveness is hard, but it becomes easier when we think of God and

of our own needs at His hands. Once the poet, wronged by men, was sad and bitter. On the Lord's day he wandered into the village burial ground. The sight of quiet graves, row and row, quieted his heart. He thought of life's brevity, of our human need, of God. Here let him speak for himself:

"Awed for myself, pitying my race,
Our common sorrow, like a mighty wave,
Swept all my pride away, and trembling,
I forgave."

Let the bitter man do as the poet did, let him on this quiet Sunday walk and meditate and pray. Let him think of life and death and God. Let him remember Jesus' words: "Forgive and ye shall be forgiven." Let him do this and, unless evil has completely mastered him, "sorrow like a mighty wave" shall sweep his pride away and he will forgive.

PRAYER

Heavenly Father, Thou hast been exceeding patient and merciful to us, and knowing Thee and Thy love gives us a new perspective; an answer to many of life's problems and life's riddles is embodied in Thy love for Thy faithful children. Grant us deeper knowledge of Thee, let us experience Thee in our daily lives; let us SEE Thee in our expressions of our knowledge of Thy teachings. The whole universe is beyond our puny understanding, without Thy help and enlightenment. Alone we cannot master our physical problems, let alone the deeper spiritual mysteries with which we are surrounded. Grant us courage and a bold faith in Thee, and flood our inner beings with a new light, and teach us to say sincerely, "I will fear no evil, for Thou art with me."

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ADDITIONAL OUTLINES

"Wait on the Lord and Be of Good Courage." Ps. 27:14.

1. The need of strength of heart.
2. The secret of a strong heart.
3. The blessings of a strong heart.

"As For Me and My House, We Will Serve the Lord." Josh. 24:15.

1. The duty of family worship.
2. The influence of family worship.
3. The manner of family worship.

OTHER TEXTS:

"Ye did run well." Gal. 5:7.

"According to your faith be it done unto you." Matt. 9:9.

"Keep thine heart with all diligence." Prov. 4:23.

"I have learned . . . to be content." Phil. 4:11.

SEED THOUGHTS

There are a great many ways in which men are lonely. Sometimes it is the physical absence of loved ones. There is the loneliness of lack of sympathy. There are plenty of people about, but the flash of the comradely eye and the sense of the nearness of the comradely heart are absent. There is the loneliness of the selfish man. He has no end of intimate relationships in business and in society. But gradually it comes home to him that none of these people cares about him. In spite of the round of busy activity together, and the contact of the hours of recreation and pleasure, he is a solitary man. His spirit moves alone through the days and the nights. Then there is the loneliness of hostility. A man is fighting for a forlorn hope, and as he stands faithful in the hard hour he feels the strange loneliness which comes when the eyes which might be bright with fellowship are, in fact, cold with disapproval. There was a day in Boston when it seemed to one of Boston's sons that those who might have been his dearest friends had been turned by the slavery contest into bitterest foes. In a world like this, with so many kinds of loneliness, the Master promised to be with His disciples. He gave them a great task, and as they set about its accomplishment they might rest with comfort in the knowledge that He would be with them always, even to the end of the world. He is the *Great Companion* always near to men and women and little children. He is the companion of our thoughts; He is the companion of our words; He is the companion of our deeds.—H. L. Simpson.

That there is injustice in life we cannot deny. But man, not God, is the source of the injustice. Life is not all physical. Ofttimes those who do suffer discover hidden meanings in life that those who escape sufferings never dreamed of. Joyce Kilmer was right in saying: "They shall not live who have not tasted death; They only sing who are struck dumb by God." Pain is a tragedy, and no intellectual explanation can soften the tragedy. In it there is nothing to say but this, God is love, God is our Father, and when we suffer, God suffers too. God is not off from life, but He is *in* life, not merely in physical nature, but in *human* nature, and He actually suffers with us. We cannot explain away suffering, but in suffering we can find God intimately.—William Hanzsche.

SUNDAY SCHOOL LESSON

THE BELIEVING CENTURION. (A Gentile Whose Faith Jesus Commended): Matt. 8:5-13.

GOLDEN TEXT: "And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God." Luke 13:29.

Teaching the Lesson

The incident of the believing centurion took place almost immediately after the sermon on the mount in the mid-summer of A. D. 28. There are in the New Testament only two places where it is declared that the Saviour

marvelled. The first instance was at the unbelief of his fellow citizens at Nazareth (Mark 6:6). The second at the faith of this heathen. The centurion was an officer in the Roman army, and had command of the troops stationed in the town. In comparing the account in Luke 7:1-10, we discover that the centurion in his eagerness to enlist the help of Jesus had the assistance of many Jews who came to urge the worthy character of the man. He was evidently a man of generosity and was a man of modesty. It appears also that these solicitations by the Jews on his behalf, were made without any request on the part of the centurion. It was for the sake of his servant that he was seeking the help of Christ. There are two examples in the scripture where a man dares to reason and argue at some length with God. The first example is Abraham's argument about the impending destruction of Sodom and Gomorrah, and the second is this dealing of the centurion with the Saviour. God honors honest reasoning with Himself. God must be and do the right. It is interesting to notice that his prayer for help was accompanied by a merciful spirit, a sense of his own unworthiness, and a deep personal faith. Prayers offered in such spirit are never unheard. The centurion was willing to obey as well as to command.

Helpful Reading

R. J. COOK: "Commentaries on Matthew," The Incarnation, Recent Criticism, page 36.

DR. WORCESTER: "Religion and Medicine."

SERMON TO YOUNG PEOPLE

THEME: *Phœbe the Messenger.*

TEXT: Rom. 16:1.

This is the only reference to Phœbe in the Bible, and we feel we should like to know something more about her. Since her name is that of the moon goddess of Greek mythology, we gather that her parents were heathen, and their daughter became a Christian as she grew up. She belonged to Cenchrea, the port of Corinth in Southern Greece, where Paul spent a short time. During this visit he must have met and perhaps converted Phœbe. Now she was sailing by ship to Rome, and the apostle gladly seized the opportunity to make her his messenger. The Roman Imperial Post was not available for private correspondence. This could only be sent by some faithful friend. And so this young girl was entrusted with one of the greatest books in the Bible, Paul's Epistle to the Romans, and safely delivered it to the Christian Church of that city. Even though we know nothing further about her, she has earned, by her fidelity, a little niche of her own in the Bible.

"Our sister, a servant of the church," writes Paul. The Greek word is "diakonos," and some have taken this to imply that Phœbe is a deaconess. More probably she was just an ordinary church member in her home town. Women played a great part in the early days of Christianity, as they

have continued to do ever since, and no better description could be given of any Christian girl than these simple words, "Our sister, a servant of the Church."

Again, notice that she was a *messenger*. She carried the evangel, the good news of the Kingdom to the people of Rome. That was a great honor and responsibility: Phœbe must have been very proud, one imagines, to carry her general's dispatches right into the firing line. But you girls today have an equally high privilege. You are called upon to be "living epistles," commending Christ to others by your lives as well as your words. A good woman has a tremendous influence.

Finally, we are told of Phœbe that "she hath been a succorer of many, and of myself also." The word used here in the original Greek means, literally, one who helps the unprotected and despised. Phœbe had been a devoted and brave friend, it would seem, to her fellow Christians at Cenchrea. Perhaps she had bravely withstood the contempt and threats of the heathen priests, or plead for those who "followed the Way" in the hour of persecution. Moreover, she had abundantly helped Paul himself. Possibly he felt ill during his visit to Cenchrea, and she may have nursed him, or at least "mothered" him. Women make splendid nurses. How grateful many of us were for their care during the war! When Florence Nightingale, "the lady of the lamp," passed each night through the crowded wards at Scutari during the Crimean War seventy years ago, the wounded British soldiers would turn and kiss her shadow on the wall. But there is such a thing as sickness of the mind as well as the bodies: and, in the words of Charles Dickens, "You women, in your kindness, have such wise perception: you know so well how to be full of solicitude, without appearing to be: your gentleness of feeling is like your touch, so light and easy, that the one enables you to deal with wounds on the mind as the other enables you to deal with the wounds of the body."

Let us be, like Phœbe, servants of the Church, messengers of the Gospel, helpers of all.

SERMON TO CHILDREN

THEME: *Our Brother's Keeper.*

TEXT: Gen. 4:9.

Our text for this morning, is in the ninth verse of the fourth chapter of Genesis, "Am I my brother's keeper?" It is a question Cain asked of God. He had just killed his only brother when the Lord came and asked him where Abel was. Cain's conscience condemned him but he tried to get out of the difficulty by pretending that he was not responsible for his brother's welfare. We are not going to consider the Bible story any further but are going to spend the rest of our time together finding out whether we should help to keep others from harm and danger. I want to ask you does God require us to help others all we can?

Some years ago, two boys lived in a city. They were twins. One of them was very delicate and it was a long time before he could walk. Even then, he could not walk very well. He was so nervous and weak that he

would often trip over things you and I would never notice. You may smile when I tell you that, when he was walking and came to the shadow of a building, he would think he had to step a little higher and, in doing so, he would lose his balance and fall. One day, these two boys were out walking together hand in hand. When they came to a certain place, the stronger one stopped and said to his brother, "Now, you stand right there and don't move until I get back. I won't be long." Then running on ahead, he kicked a pebble out of the way, came back and took his brother's hand again. He had been afraid that his twin might stumble on the stone and fall.

This is a true story, for I know both of the boys. Now, which one would you sooner be, Cain or the boy who helped his brother? You would all answer quickly, why, the boy, of course. Which one of the two, Cain or the boy, would God be more pleased with? The answer to that question is the same. Then by our answers we have also answered the question of our text. We are, or should be, our brother's keeper.

You can easily see, too, that our text would go farther than brothers in the same family. Little people, we ought to be kind to our chums, our playmates, our friends, and to those we meet every day. We should do our best to help them all we can and try to make their lives more pleasant and better because they have known us.

I want you to take the answer of our text even farther still. Years ago, in England, a boy was born in a very poor home. He had to go to work in a mill when he was still very young. He had no chance to go to school so he began to study by himself. He put the book up against the wall near his machine in the mill. He would run over to the book, read a sentence and rush back to his machine. While he worked, he studied the meaning of what he had read. In that way he became a great scholar. Very soon, he decided he should help others and be his brother's keeper. He thought, not only of those in England, but of people in far away Africa. That boy was David Livingstone, the great missionary. He, too, was his brother's keeper.

Boys and girls, the grandest work any man or woman can do is to go to some foreign country and tell the people about Christ. You are too young for that yet, but you are not too young to be thinking about it. In any case, whether at home or abroad, do all you can to help others and keep them safe.

EVENING SERMON

THEME: *A Man After God's Own Heart.*

SCRIPTURE: 1 Sam. 13:1-14.

TEXT: 1 Sam. 13:14.

INTRODUCTION: Manhood in the days of Samuel was measured by certain rules applicable to men and not to women. Christianity made a change in that what applies to men applies to women also. There is no place for a double standard in Christianity. What, therefore, is said of manhood in general is applicable to both men and women, and the text is to be so interpreted.

I. *Type of Manhood Variable.* The Greeks worship beauty of line. Their statues evidence this. The Athenian was of perfect physique but Diogenes with his lantern could not find among them one that was worthy of the name "an honest man." Contrast the hopelessness of the ancient Greek philosophy with the hope of the Hebrew prophet. Samuel was a student of the qualities that make for manhood. Picked Saul as a brave heroic figure. A brave man, however, needs to rule well his own spirit and so another was to replace Saul. David selected to rule. What characteristics of manhood marked this one.

II. *The Needs of a Man After God's Own Heart.*

1. A reasonable position relative to why he is in the world. The question, "Why am I here?" not an easy one to answer, yet one that must be answered. Here is the answer, "I am come to do Thy will, O God."

2. A man needs sustenance. Knowledge, riches, influence, all appeal to human nature. But man cannot attain full manhood if only these appetites are satisfied. The soul's needs must also be appeased. "My meat is to do the will of Him that sent Me."

3. Manhood needs society. Created as a social being it is natural that man craves companionship. What standards are to be set up for that phase of his life. "Whoever shall do the will of My Father which is in heaven, the same is my brother."

4. Education is not to be neglected. Educate our farmers to better methods of growing crops and raising stock. Educate our children so they may go out into the world and make a living. Shall we neglect the education of the soul of man that he fail to attain unto true manhood? True education is in harmony with the spirit of the Psalmist when he sang, "Teach me to do Thy will." There must be education, growth and development in true manhood.

CONCLUSION: The need of manhood. The nation's need, Hebrews of long ago; our country today. David fitted into God's plans, as a man. Place for the service of true manhood today. Will the Lord select you when He is looking for a man after His own heart?

MID-WEEK TOPIC

THEME: *Silver and Salvation.*

TEXT: Acts 8:20.

"Give me also this power, that on whosoever I lay my hands, he may receive the holy spirit. And for this he offered them money." But Peter assures him that he shall have neither part nor lot in this matter, for his heart is not right in the sight of God.

I. Simon mistook self-interest for service. When our lives become self-centered, they grow in, rather than out. So long as we can keep our focus out and up, and our service in the direction of others, we can keep under subjection, selfishness. Peter was not preaching himself; he was preaching Jesus. Simon had been deceiving people by proclaiming himself—giving out that he himself was some great one.

II. Intellectual assent does not assure salvation. Simon gave his assent and presented himself for baptism but he did not make that entrance into the spirit of Christ that would give his life this higher focus.

III. Loyalty to Christ leads to salvation. We become recipients of his spirit and the spirit of his Father. We may not be able to detail the procedure, but with the man born blind, we will testify: "This one thing I know, that whereas I was blind, now I see."

Something happens when the spirit of God gets into our lives. Silver is not essential to salvation. Let it ever be remembered in this mechanistic and commercial age. Intellectual assent is not the equivalent of salvation. Let it ever be made known in this age of creeds and quarrels. Let us answer with Simon: "Pray ye the Lord, that none of these things come upon you."

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U.

Intermediate: How Shall I Spend My Time? Psa. 90:12; Col. 4:5.

Junior: Do We Say, "Thank You" to God? Psa. 103:1-5.

Young People: November Topic—Stewardship and Thanksgiving.

Jesus, an Example of Stewardship. John 17:1-7; Luke 2:49.

Helpful Reading

GRUB: Christianity as Life.

DODD: Prayer Life of Jesus.

FULLERTON: Practice of Christ's Presence.

BOUNDS: Prayer and Praying Men.

NOVEMBER 23, 1930

TWENTY-THIRD SUNDAY AFTER TRINITY

CALL TO WORSHIP: "Make a joyful noise unto Jehovah, all the earth; break forth and sing for joy, yea sing praises for He cometh to judge the earth with righteousness; and the peoples with equity." Ps. 98.

PSALM: 65.

ANTHEM: Give Thanks to God.—*Gordon Nevin*

Praise The Lord, O Jerusalem.—*Maunder*

Cantata—Prayer, Promise and Praise.—*Neidlinger*

OFFERTORY SENTENCE: "Whoso hath the world's goods and beholdeth his brother in need and shutteth up his compassion from him, how doth the love of God abide in him?" 1 John 3:17.

OFFERTORY PRAYER: We thank Thee, Heavenly Father, for that which Thou hast given us, and we ask Thee to guide us in our attempt to share with earth's children a portion of our plenty. Increase our charity

and love toward all Thy creatures, and continue the privilege Thou hast given us to GIVE for Thy service.

BENEDICTION: The grace of the Lord Jesus Christ abide with you both now and forevermore.

MORNING SERMONS

(Thanksgiving Day)

THEME: *National Prosperity As a Cause for Thanksgiving and Thoughtfulness.*

SCRIPTURE: Psa. 144. *TEXT:* Jer. 9:23-24.

HYMNS: From All That Dwell Below the Skies.—*Duke St. L. M.*

Now Thank We All Our God.—*Nun Danket, 67, 67, 66, 66*

I. INTRODUCTION.

1. The context. Jeremiah's warning and sorrow concerning the condition of his country.

2. The occasion today. The Thanksgiving season to us as individuals, families, churches, as community and nation.

3. The text and theme. Many things mentioned to be thankful for, some of which may not be boasted in, some may. Distinguish "glory in" from "thank." The theme as derived.

II. DISCUSSION.

I. Forms of national prosperity.

a. Things not to be "gloried in." 1. *Wisdom:* the meaning. Political sagacity, adeptness, ingenuity. Its illustrations in present American civilization as forms of prosperity, invention, enterprise, alertness, intellectual superiority, literature, state craft, general and special education. Something to thank God for. His gift. Jas. 1:5; Prov. 2:6. A statesmanlike quality to recognize this and look to God for it. Not to be boasted in. The temptation to national pride and self-glory. We have a right to national spirit and love of country. Not to be made a source of dependence in and of itself. "The giver and not the gift." 2. *Might:* the meaning. Military power, strength of government, international influence and prestige. Illustrations in America. Trace growth of American government in effectiveness since founding. Recent growth in world position and influence. Something to be thankful for. God's gift. "Remember, let us have faith that right makes might; and in that faith let us dare to do our duty."—Lincoln. Not to be boasted of. Transitoriness of power. How easily lost. First step down is pride in it. The history of nations. The spade of the archæologist is unearthing the mute and broken tokens of the truth of this warning. 3. *Riches:* the meaning. Money, lands, business, productive resources, commerce, etc. Illustrations today in America. Prosperity. Immense accumulations of wealth. Great fortunes and corporations a fact, the largest in the national horizon today. They present the most serious problems of the day. They must be solved speedily by existing forces or they will be solved by strange and unsuspected means that history shows to be ever lying below the surface of the social system.

Something to thank God for. God's gift abundantly testified in Scripture. Ps. 144:9-15. We are thankful today for temporal blessings and financial prosperity. Not to be boasted of or depended on as a source of national stability or individual importance.

b. Some things to be gloried in. 1. *Understanding of God*: meaning of. Intellectual knowledge of God. American illustration: Christian religion. High moral heritage. The Bible, churches, homes, Sunday School, Sabbath, etc. Something to be thankful for and also to glory in. 2. *Knowledge of God*: meaning of. Practical knowledge, experimental familiarity with divine things. Real Christian living in all departments and moral conduct. Illustrations in America. Right use of wealth. Social reform, Christian patriotism and citizenship. The church latent and dormant must become the church suppliant and militant, then be triumphant and jubilant. Something to be thankful for and glory in. It is from God in answer to the prayers and work of His people. We may make our boast in the Lord of hosts and praise Him that He has led us to know Him as a people and to serve Him. In this we glory, for this we give thanks.

2. Obligations of prosperity.

a. Loving kindness in use of riches. As individuals to one another; as a nation to other nations. As Christians to a lost world.

b. Judgment in use of wisdom. For the use of men. The moral establishment of the nation and the solution of all problems.

c. Righteousness in the use of might. Not to oppress but to bless and uplift and encourage with unselfish devotion to the service of God and the good of men.

III. CONCLUSION.

1. Distinguish between thanks and boasting.
2. Be mindful of your blessings.
3. Delight in God and what He delights in.

* * * * *

(Pericopes)

THEME: *Good Citizens and Good Christians.*

SCRIPTURE: Matt. 22:15-22. **TEXT:** Matt. 22:21.

HYMNS: What Shall I Render to My God.—*Chesterfield, C. M.*
When All Thy Mercies.—*St. Fulbert, C. M.*

There are two great reasons why our rich, glorious United States has become the most criminal among all civilized nations. The first is because our people do not respect the authority of good government. The second is because they do not consistently encourage the Christian religion.

The cause of lawlessness, like the root of a disease, lies beneath the surface of things. It is to be found not merely in the hectic, strained and confused conditions of modern living, but more in the hearts of men and women who carelessly and ignorantly neglect fundamental principles. To

be sure, some criminals are born in homes of crime. But some are born in homes of greatest respectability, homes, however, where the law of the land is secretly flouted and where God's name receives little of the honor it deserves.

The average American citizen calls himself a high-minded Christian gentleman. Let us hope he is right. However that may be, when our average citizen breaks certain laws which for peculiar reasons he does not like, when he, further, allows the purifying influence of true Christianity to wane and die, then, despite all his fine pretensions, our average citizen is first of all to be blamed for the very conditions that he so bitterly laments.

What the country needs is not better laws but better people. We need citizens who are Christians and Christians who are good citizens. "Render unto Cæsar the things which are Cæsar's; and unto God the things that are God's." These old words from the lips of Jesus are so simple in their meaning that they have been taken for a kind of truism needing no explanation or attention. Yet these words are heaven's wisdom given to wayward people to show them the way to escape a moral catastrophe that may be terrible beyond words.

I. In the first place, let good citizens and good Christians actively, conscientiously and constructively uphold the authority of good government.

In the case of the Jewish people Jesus even dares to recommend support and respect for the Roman government holding the rule over the land. No matter who rules, if people are to have a good country they must do their part to make and keep it good. A country is not good merely by accident. Nor can it be expected to be good if a man's active contribution toward its welfare consists of nothing more than the sad lament: "Well, why doesn't somebody do something!" When people are so busy making money that they have not time to work for their country, then, in the natural order, they can expect a bad country.

In the life of Benjamin Franklin there is a good hint for all to follow who love their country and who seek its highest good. When Franklin saw the streets of Philadelphia full of mud and poorly lighted, instead of simply saying: "Well, things are bad in town these days," he gathered his friends and acquaintances together, he created sentiment, he petitioned those in authority and, in the end, he corrected the thing he did not like.

We see things wrong in the land today, an open disregard for laws written on our statute books, the free dissemination of lascivious and immoral literature, movies and theaters that pander to the lusts of the flesh, lack of religious training for our youth. These things are plainly to be deplored. They are doing inestimable harm. What are we doing about them? What are we doing to try to correct any of these things recognized as wrong? Surely we might do something, though that something be nothing more to appeal to those in authority to try set matters right. If we, however, do nothing, either because of indifference or sheer laziness, then, are we not in a degree responsible for what exists and deserving of just the trouble we have?

II. In the second place, good citizens and good Christians ought to uphold the authority of the Christian religion in the hearts of men.

The authority of God in the heart underlies the authority of all good government in the land. The latter depends on the former. If God were allowed to speak to us we would know that government is both His wish and will. If we listened to His call we would not be able to rest content in our homes while conditions prevail in the land that are causing our youth to stumble and fall. Said Jesus on a certain occasion: "Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." That single statement from the lips of Jesus, if properly received and respected by the American people, would work reforms in the land greater than any the world has seen for centuries.

How shall we set about doing our part? First, let us think the matter through more carefully. We have fallen into bad ways, not just because we are bad, but because we are often too busy. We have not allowed ourselves to realize the danger of sin and immorality and lawlessness. Some day, when the patrol wagon drives up to our door to haul the son of the family away to jail, we will understand better and, busy as we may be, we shall find plenty of time to weep and lament and to wish we had been more careful. Let us not wait until this happens. Let us think before calamity comes—let us think and thereby keep it from coming.

Let us pray. Prayer is not a substitute for service. Rather is it preparation for service, a preparing of the heart to receive the stern commands of duty and then to do them. Prayer will make clear to us both the will of God and the needs of the hour. Prayer will deepen our sympathy, strengthen our courage. Above all, as we set out to serve our land for good, let us not forget Him upon whom all success depends. Let us pray.

Let us act. Let us do more than talk. Let us do better than utter laments and vent ourselves in fault-finding. What we can do may be small, let us do it just the same. Our example may inspire others. Under God's blessing our effort may accomplish far more than we expect. Pious idleness never corrects anything. Let us act.

A former president of our country has said: "A nation's strength is in her religious convictions." Battleships and armies will never save us from these moral foes that threaten. One thing will save, religious conviction. Faith in God, in Christ, in the cross. God give us faith, such faith as is the victory that overcometh the world.

PRAYER

Our hearts are compassed with gratitude, with fear, and with trembling for that which Thou hast placed at our command. We are grateful to Thee for guiding us to a state in life where we may be entrusted with great things; we fear and tremble when we measure the magnitude of our privileges and our responsibilities toward our fellow citizens, toward our families, toward other nations, and toward Thee, knowing our likelihood to

stumble and fall in the undertaking, but we have Thy assurance of help and strength. Our thoughts wander back to the days of Thy sojourn among us, and we recall how Thy disciples feared the task before them, and how Thou in Thy wisdom enlightened their understanding, and caused them to go forth as men of courage and bravery in the building of the foundations of Thy Kingdom on earth.

We pray Thy blessing on our study of Thy Word and Law; we pray Thy guidance in seeking to extend Thy Kingdom, and we beseech Thee to remain with us so we may not wander from Thy chosen path for us. We need Thee, we need Thee every hour, more in our days of plenty and happiness than in our days of sorrow and great anxiety, because we turn naturally to Thee in times of stress, and are prone to become over-confident in hours of plenty and happiness. Our Father in Heaven, etc.

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EDDY: New Challenges to Faith.

BOUNDS: Prayer and Praying Men.

MATHESON: Studies in the Portrait of Christ.

MASSEE: The Ten Greatest Christian Doctrines.

STUDDERT-KENNEDY: Ten Commandments.

ADDITIONAL OUTLINES

Thanksgiving Joy. Neh. 8:9-10.

1. Profound meditation precedes true thankfulness.
2. Should not be postponed.
3. Our highest joy should be in sharing our blessings.

"How Precious Also Are Thy Thoughts Unto Me." Psalm 139:17.

1. His thoughts are loving thoughts.
2. His thoughts are constantly of and for us.
3. His thoughts are personal; He thinks of us personally.
4. His thoughts are wise thoughts.
5. His thoughts are of helpfulness for us.

OTHER TEXTS:

"Having food and raiment let us therewith be content." 1 Tim. 6:18.

"Let the Heavens and the earth praise Him." Ps. 69:34.

"Thou crownest the year with Thy goodness." Ps. 65:11.

"The Lord reigneth, let the earth rejoice." Ps. 117:1.

SEED THOUGHTS

Dr. Clifford tells us of benefits received by the Roman Church from the Reformation, and we repeat them here because civilized nations today, and churches of every denomination, might profit through the application of the same course: "Luther gave a new lease of life to the old church. For it he did three things: 1. He summoned it to study Augustine, 2. He quickened its conscience, 3. What mysticism (understood as communion with God) there is in that Church is owing to him."

Religion, in one sense, is a life of self-denial; but self-denial does not belong to religion as characteristic of it: it belongs to human life. Is it more self-denying to be a Christian than it is to be an artist or an honest man, or to be a man at all? The lower nature must always be denied when we are trying to rise to a higher sphere.—Beecher.

SUNDAY SCHOOL LESSON

THE RICH YOUNG RULER. (Refusing a Life of Sacrificial Service): Mark 10:17-27.

GOLDEN TEXT: "The Son of man came to seek and to save that which was lost." Luke 19:10.

Teaching the Lesson

At the time of this lesson Jesus was still in Perea, just east of the Jordan. He had probably set out on his final journey to Jerusalem.

The young man referred to in chapter 19:22 was a man of prominence not only because of his wealth, but because of his high station as ruler of the synagogue of the place. The question asked by him about eternal life was very much debated by the Jews of the time. We find it asked in another place, Luke 10:25. This time by a lawyer who was seeking to trap Christ into some statement that might be used as a charge against him. The teacher should read Matthew 19:16 in order to gain the full setting of the scene and also the account in Luke where it is clear that he called Jesus the Good Teacher. Christ, who was unfailing in His judgment of character, saw in this young man both good and evil. He was morally pure and religiously earnest. He was evil however in his tendency to worldliness and his fondness for wealth and luxury and power. Christ's test was severe, but He felt that it was needed. It was evident that John was also a young man of wealth, but Christ did not ask John to give all *his* goods to the poor. The Master saw that John did not trust in his possessions, whereas the rich young ruler did. The golden text is not merely an invitation, it is a statement of the way of life. The way of the cross leads home, and it is the only way that does so.

The confused state of this young man's mind is indicated by the form of his question which incorporates two dissimilar ideas. What shall I do to inherit? It is not necessary of course to *do anything* in order to inherit. Paul, struck down on the Damascus road, asked "What wilt thou have me to *do*?" The Christ life consists not in *doing* but in *being*. This young man had (1) riches, (2) royalty, (3) refinement, (4) religion. Christ confronted him with (1) the call of the cross, (2) the completion of character, (3) the challenge of a career, and (4) the change from worldly wealth to heavenly riches. Notice that the Saviour did His work very bluntly. There was no suave, tactful approach. He stated the matter clearly and directly, and when the rich young ruler turned away, Christ, in spite of His love for him, *did not call him back*. In the Saviour's word to him, "Why callest thou Me good?" there was no attempt to rebuke the young man. Peter had shortly before made his great confession, and Christ was

all eagerness to discover if this young man had seen that He was God. It was as though He had said, "You call Me good: none is good but God. Have you seen God in Me?" Christ was probing his mind.

Our Saviour's word to him about giving away his wealth, is not a sweeping injunction to all who have riches. Christ does not require all wealthy people to give away their money. This is a specific word of direction to this *particular* man. Christ *does* require all of us to use our money in worthy ways, recognizing His right to it and our own obligations of stewardship.

Helpful Reading

DRUMMOND: "Natural Laws in the Spiritual World."

BORDEN: "The Kingdom."

"Sermons by Guthrie," (Sermon on Eternal Life).

BRANCH: "Christ's Ministry and Passion in Art."

(Sermon on the Rich Young Ruler).

SERMON TO YOUNG PEOPLE

THEME: *The Rejoicing Heart.*

TEXT: 1 Thess. 5:16.

Our Lord has been called by somebody "the President of the great Society of Encouragers," because the word ever upon His lips is, in Greek, THARSEITE, which our New Testament renders "be of good cheer," but may be more idiomatically translated "Cheer up!" People who don't know much about Christianity sometimes think it is a sad and gloomy faith; an error fostered by those professing Christians who go about with long faces, groaning over the wickedness of the world and the sadness of life. In reality, our faith is the happiest thing in the world, and its slogan is "Halleluja!" "Praise ye the Lord!" Jesus was as ready to rejoice with them that rejoiced as to weep with them that wept. He was as welcome at Cana's marriage feast as at the tomb of Lazarus. He came to give the world a Gospel, literally, "good news," tidings of great joy. Even Renan admitted that it "has been the supreme remedy for the dull weariness of common life, a perpetual *sursum corda*, a powerful agent in making men forget the miserable cares of earth. On this Thanksgiving Day, we may well set its joyous music throbbing to the words of St. Paul, "Rejoice evermore."

1. We do so, because of our assurance of salvation. There must be the lovelight in the eye and the glow in the heart, as we hear those gracious words anew, "Son, be of good cheer, thy sins are forgiven thee."

2. We do so, because we are a company of brothers and sisters. The reason for all the sadness and ill temper and wickedness in the world today, is that people have forgotten this all-important fact. Our greatest need is for brotherliness between classes, individuals, nations. The orchestra is discordantly out of tune, because every performer is playing his own favorite air, instead of joining in one universal melody.

3. The supreme reason why the Christians of Salonica were bidden to

"rejoice evermore" was because they had the great and eternal hope of everlasting life. The world of heathendom was sad and dreary beneath its surface of merrymaking because it feared that the grave ended all. It had no sure hope for the future life. There is no true joy in the dreary dictum, "Let us eat, drink, and be merry, for tomorrow we die." These Thessalonians knew better than that. They knew that however they might suffer outwardly in this life, they had rich treasure stored up for them in heaven.

If the Christian Church no longer rejoices with its earlier simplicity and unforced, natural abandon, it is because, for too many of its members, this sure hope of the resurrection has waned pale and dim. Our life would be infinitely richer, our work for the Kingdom infinitely more fruitful, if the thought of eternal life, living "forever with the Lord," counted for more in our feelings and plans.

Let us, then, "rejoice evermore" because we are redeemed by the love of God in Christ, because we are brothers for whom He lived and died, and because He has given us the blessed hope of everlasting life.

"His kingdom cannot fail,
He rules o'er earth and heaven:
The keys of death and hell
Are to our Jesus given:
Lift up your heart, lift up your voice.
Rejoice! Again I say, Rejoice!"

SERMON TO CHILDREN

THEME: *Getting Ready for Christ.*

TEXT: Matt. 3:2.

My little people, if you were going to find the greatest preacher in the world, where would you look for him? I feel sure you would go to some great city and into the first and largest church you could find. Then, as you sat down in that wonderful building and saw the organist take his place and heard the splendid choir sing the sweetest music, you would expect to hear the minister give you the very best sermon. Once upon a time, there was a preacher who was better than any of us today. Yet he did not preach in a fine cathedral; his church was the wilderness. When he began to preach, the first words he spoke were those in our text, the second verse of the third chapter of Matthew. He said, "Repent ye: for the kingdom of heaven is at hand." The preacher, as you may know, was John the Baptist. He knew that Jesus was coming soon and he wanted to have the people prepared to meet Him. We, too, boys and girls, must get ready to see our Master.

Harry was just a little fellow, in his first year at school. He came rushing home one day, wildly excited, and was so out of breath he could hardly tell his mother the good news. At last he blurted out, "Oh, mother, you just can't guess what is going to happen! Charlie is going to have a big party at his house and all the boys and girls are invited and I'm invited too." This was Harry's first party so his mother said to him,

"You must look your best that day. Tomorrow when your father goes to town, he will bring you a new pair of shoes. Those others of yours are too shabby." "Oh, good!" cried Harry, "and will I wear my good suit too?" "Of course," replied his mother, "for on Thursday you must look your very best for the party." The little lad could scarcely wait for Thursday to come and he could think of nothing else but Charlie's party. At last the day arrived. His mother put the clothing where he could easily find them and the boy was ready long before it was time to go. As he came down the stairs, his suit looked lovely and his new tan shoes looked prettier than when they were in the store. When his mother saw him she cried out, "Why, my boy, you have your good clothes on, but you haven't washed yourself. Look at your face and hands, how dirty they are! What would the others think if they saw them? You just cannot go to the party looking that way." Poor Harry was a little disappointed but he went to work and washed his face and hands, yes, and his neck and ears too. When he had finished, his hands did not look very clean, so his mother tried. In a way that only mothers have, she got them white and clean. Then Harry went off to the party and had a good time.

I believe this story shows us something of what John the Baptist was trying to teach in our text. Jesus Christ was coming. As boys and girls always should look their best at a party, so we must look our best before Him, if we are to enter His Kingdom. Little Harry should have gotten rid of the dirt that was on him before he put on his good clothes: we must get rid of our bad habits before we put on the good ones that Christ will provide. Harry's mother had to help her boy clean up because he could not do it all himself: we cannot take away the sin of our evil habits ourselves. We must go to God and ask Him to take all our sins away. That is what happens when we repent. We are sorry for all the bad things we have done, we tell God all about them and pray for His forgiveness; then we are ready to enter into His Kingdom.

EVENING SERMON

THEME: *Man's Enrichment.*

SCRIPTURE: 2 Cor. 9:5-15.

TEXT: 2 Cor. 9:11.

INTRODUCTION: The text is a statement of a fact and the natural result which should follow that fact; blessings, the fact; thanksgiving the result of being blessed. The one should follow the other viewed even through the cold lens of logical reasoning. It is also true ethically. The dictionary defines *thankfulness* as "deeply sensible of kindnesses received and a disposition to acknowledge the same." Consider then some facts of man's enrichment and some expressions of his gratitude.

I. *God's Bountifulness to Man.* A right understanding of this fact is dependent upon a right understanding of God's province in man's life. We admit His act of Creation, we acknowledge the certainty of His judgment, but what of that portion of time which we call "our life" that exists between these two acts of God! God is in the world today. As certain as

life has existed from the beginning, so has God's power and dealing with man been a fact. "God has created me and still preserves me." All that I am or may hope to be. Have you any reason to be thankful that you live today instead of 1000 years ago? Is your life any more blessed in the 20th century than were the lives of our parents 50 years ago? They used oil lamps; nearby is an electric lamp, nitrogen bulb. Science, obeying the laws of nature, God's laws, have blessed us. A new stamp, "The Edison Stamp," just issued, commemorates the 50th anniversary of the invention of the electric lamp. God uses human instruments to bless us. This can be multiplied indefinitely if you think of the common objects of daily use today that make life's enrichment.

II. *Man's Thanksgiving to God.* We are certain about the fact of the bountifulness of God to man. But men do not always meet those blessings with a grateful spirit. Is the text a truthful statement of your attitude? Or is the heart of man. Selfishness and self-centered lives have put dark colored glasses on us and distorted and discolored our real appreciation of the source of life's blessings. We think more of the things that we lack and desire than of the things that we need and have. We welcome such texts as "Knock—open," "Seek—find." But dodge such texts as "of Thine own have we given Thee." Let us seek the Giver as well as the gift. Let us share His thoughtfulness as well as crave His outpouring of blessings in our lives.

CONCLUSION: Accept the many blessings that "The Giver of Every Good and Perfect Gift" bestows with a heart that is ever conscious of the Giver as well as the Gift.

MID-WEEK TOPIC

THEME: *Reclaiming the Quitter.*

TEXT: 2 Tim. 4:12.

This is one of the most beautiful scenes in the ministry of St. Paul. He is in his Roman prison, his ears always alert for the knock of death at his door. It is an hour when friendship means more than fortune, when fearlessness alone can pay the price of freedom. If ever he needed a friend of true worth and daring usefulness, it is now.

I. What does he do? He calls for the man who twelve years before he had rejected, and in rejecting John Mark he rejected a relative of his best friend, Barnabas, who had defended Paul at Jerusalem, called him to a great ministry at Antioch and ventured forth with him on one of the most romantic and revolutionary journeys of the centuries. They had been seers of a common vision, dreamers of a common dream. They had preached together, prayed together, suffered together, lived together, in the bonds of an intimate and tender fellowship, but Paul had considered Mark a greater hindrance than he had considered Barnabas a help. But now he says, "Take Mark and bring him with thee, for he is profitable unto me for the ministry."

II. Why did he reclaim the quitter? Someone said it was because a bit of human waste had become wealth. How many of us throw down our

tasks, how many of us become quitters when we are forced to decide between a wealthy mother's home and the hardships of the Christian struggle? How many of us flee from the face of righteousness because we will not use the weapons of the spirit? He would not face the hardships of life; that is why he became soft and dissatisfied.

We are always in danger when we are afraid of hardship and self-denial. I am inclined to think that it was Paul's sharp rebuke that caused Mark to say within himself, "I will not be a quitter, but in the spirit of Paul, I will conquer."

Let it be our challenge; let us take it to our hearts.

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U.

Intermediate: "In Everything Give Thanks." Dan. 6:10; 1 Thess. 5:8.

Junior: Crusaders with Christ among the Negroes in Our Country. Acts 8:26-35.

Young People: Things for Which We Should Be Thankful. Ps. 103:1-13.

(Thanksgiving.)

Helpful Reading

BOUNDS: Prayer and Praying Men.

JONES: The Greatest of These.

FOAKES-JACKSON: History of the Christian Church.

NOVEMBER 30, 1930

FIRST SUNDAY IN ADVENT

CALL TO WORSHIP: "Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, and the King of Glory shall come in." Ps. 24.

PSALM: 5.

ANTHEM: Hosanna To The Son of David.—*Mac Farren*

There Shall a Star Come Forth.—*Mendelssohn*

OFFERTORY SENTENCE: "He that loveth silver shall not be satisfied with silver nor he that loveth abundance with increase." Eccl. 5:10.

OFFERTORY PRAYER: That which we bring to Thee here gladly is for the service of Thy kingdom on earth among men. We plead Thy acceptance in the Name of Thy Son, Jesus Christ.

BENEDICTION: The Lord bless thee and keep thee, the Lord make His face shine upon thee and be gracious unto thee. The Lord lift up His countenance upon thee and give thee peace.

MORNING SERMONS

THEME: *Making Prayer Real.***SCRIPTURE:** John 15:1-16. **TEXT:** John 15:7.**HYMNS:** Lord Teach Us How to Pray Aright.—*St. James, C. M.*
Come, My Soul, Thy Suit Prepare.—*Solitude 77.77*

I. INTRODUCTION.

1. Is prayer real or unreal to you?
2. The passage expresses real prayer both as to its objects and its methods. The method as expressed in verse 7, the object in verse 16. In order for prayer to be real to us we must have an object of prayer that is worthwhile, and a method that is true to us and true to God.

II. DISCUSSION.

1. Reasons for unreal prayer.
 - a. Change in view of God and nature through modern science. We can no longer hold the primitive view of Bible times that the universe is a mere starry dome above a flat earth. Science has extended creation immeasurably into space, largely dissipated the idea of any beginning or ending, and has made practically impossible the localization of God at any particular point. These changes have made prayer unreal for some sincere and faithful people.
 - b. Through sheer disuse and neglect.
 - c. Through wrong life disconnecting us from God.
2. Illustration of the vine and the branches.
 - a. The answer to the problem raised by modern science. The central idea of the illustration is the mutual indwelling of the different parts of nature. The application of this illustration is the fact which he states again and again in this chapter that God is not far off or located anywhere but is in us and we are in Him. We find Him in the natural functioning of our own being. (Let the minister take a grape vine into the pulpit showing how the vine runs into the branch and the branch into the vine.) The same natural, mutual indwelling is shown by the fact that the roots are in the ground and the ground is in the roots. The branches and vine and leaves are in the air and light, and the air and light in turn are scientifically proved to be in the entire mechanism of the plant.
 - b. Principle of "abiding" as natural law and its place in spiritual world. Christ uses living objects in nature to illustrate life in the spirit. The fundamental laws of both are identical. Our better understanding of plant processes adds beauty and detail to Christ's illustration.
 - c. Christ's idea, etc. Note John 14:19-23. Christ's teaching is that as the branch is in the vine and the vine is in the branch so God is in the life of those who put their trust in Him. This is as literal a statement as can be made of God's relation to us. The text says, "If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you." We abide in Him through loyalty and faith. He abides in us through His words. The relation becomes personal and infinitely real.

3. The object of the relationship. The object of the vine and the branch abiding in each other is the fruit. We expect grapes from a grape vine. The fruit of our abiding in Christ and He in us is stated in Gal. 5:22-23. It consists of a list of qualities that become developed in us by the indwelling of God's spirit. Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, self-control, are the fruits in character of this abiding relationship between God and us. They are as Paul says the "fruit of the spirit."

4. Meaning of "abiding" as feature of real prayer.

a. The only thing required of us as a condition.

b. Essentials. 1. Attention and time. 2. Effort and struggle. 3. Relaxation and trust. Prayer cannot be real unless there be some faith in a real God. Some measure of dependence on Him for life's deepest needs. It becomes most real when we ask not merely for things but for the qualities of life and character the spirit gives. When Christ says, "Ye shall ask what ye will and it shall be done unto you," He means that the things we ask will be in the same class with Christ's purposes in His own life and in ours. Prayer for temporal things is right, but God will not answer it if it will endanger our Christian character.

c. Prayer is a spiritual tussle for a vantage ground with God Almighty; a fight to get human nature into a position where divine nature can do its great work of love. It is a process of adjustment to God by which it becomes possible for Him to do, in, for and through us what otherwise He could not do. It is not overcoming God's unwillingness; it is laying firm hold of His willingness. It is not freely petitioning God to open the way for something to happen; it is firmly going ahead in a right path in the full confidence that He will justify us and make good His word. It is not merely beseeching God to forgive us some past sin, it is continually opening the heart to Him that He may come in and clean out that sin from our lives.

III. CONCLUSION.

1. Appeal for a more earnest understanding of the lessons of nature about us.

2. Appeal for a deeper earnestness in the prayerful search for God as a personal reality.

3. Appeal for a higher type of praying based upon our needs for the fruits of the Spirit.

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(Pericopes)

THEME: *God in Strange Disguise.*

SCRIPTURE: Matt. 21:1-9.

TEXT: Matt. 21:5.

HYMNS: On Jordan's Bank The Heralds Cry.—*Alstone, L. M.*

Come, Thou Long Expected Jesus.—*St. Hilary 87,87,D*

A certain king once resolved to test the fidelity of his subjects. He laid aside his royal robes and left his golden palace. He dressed himself

in the plainest attire. As a poor, wayfaring man he appeared among his people. He dealt with them, dwelt with them, concealing the real glory of his person. Of course, had these people known who their visitor was, they would have treated him with becoming consideration. Not knowing, they allowed themselves to make a grievous mistake. They thought unkindly of him. They abused and mistreated him. In the end they tried to kill him. All this, naturally enough, was very revealing to the king. If ever he had doubt as to the real character of his servants that doubt was now removed. Now he knew his own for exactly what they were.

Have you guessed who this king is? Yes, He is God Himself come down to earth in strange disguise—God in the likeness of Jesus Christ. The people whom He once tested are the Jewish people. The coming of Jesus into the Holy City as one meek and lowly, riding upon an ass and a colt the foal of an ass—what was that event but the Eternal King, visiting His own in their homes, coming to them in a strange disguise that He might test their fidelity and find out exactly what manner of people they were!

On the basis of this well known story from Holy Scripture, let me, on this first Sunday in the Advent season, call your attention to certain simple lessons that the coming of Jesus Christ into the world may well impress upon our hearts. Let the particular season of the year serve to give special emphasis to the meaning of these lessons. The close of the calendar year marks the beginning of a new church year. The world passeth away and the lust thereof, but he that doeth the will of Christ and abideth in Him shall live forever. Let that glorious hope dwell in our hearts as now we think again of the Christ who came at Christmas and who, though meek and lowly, is the Saviour of the world and the King of Glory.

I. In the first place, does not this humble demeanor of Jesus as He comes to his own suggest to us the possibility that in some similar way God may even now also be testing out our hearts before His judgment seat?

If God had appeared in Jerusalem in clouds of flaming glory and with a hundred thousand angels on either hand, the people, no doubt, would have been impressed and would have rendered proper devotion. But a king riding upon a lowly ass, the truth in plain clothes, salvation through repentance and faith rather than through the mighty works of men's hands, were not all these matters hard for the Jews to comprehend? In their failure to comprehend them, did they not misunderstand Christ and prove their own infidelity to the God who was reaching out his hand to help them?

If God came to us in clouds of flaming glory we would, no doubt, fall upon our knees and worship Him. But suppose He does not choose to come that way. And suppose He does not come that way because He wishes to test us and to know us for what we really are. How many of us would stand the test?

Suppose this Gospel is indeed the Word of God. Suppose through the simple teachings of this Book He would both warn us against sin and call us by His grace to the new life that is in Christ. Can it be said of

us that, behind the Book, we have seen the Giver of the Book and that our hearts have honestly been open to receive His teaching and His truth? Or, instead of listening to His Word, have our ears been turned to those who love to speak smart things rather than the things that are true? In our religious interests what are we seeking, are we seeking the truth even though it comes in plain clothes, like Jesus riding upon a lowly ass, or are we seeking merely that which intrigues the eye without ever drawing the heart upward to God?

We refuse or despise the kindly invitation of some person who urges us to consecrated Christian service. Do we realize what we are doing? Do we realize that, in refusing the servant who invites us, we may be refusing the king who sent the servant?

II. If the Jewish people are to be condemned for their failure to receive the Christ of Christmas, our excuse is bound to be less of an excuse than theirs for any similar neglect or rejection.

How convincingly have the centuries proven the glory and the goodness of this Jesus who once appeared in garb so lowly. "Christ came not to talk about a beautiful light, but to be that light, not to speculate about virtue, but to be that virtue. Those words are not extravagant. In the crucible of time Christ's teachings have been verified and His moral code established. Many have sought to criticise and to overthrow His doctrines. They have not been able to do this in any sense. Shall not that fact appeal to us with a peculiar power? Shall it not tell us that, despite His plain clothes, this Jesus is King and that the least we can do is to receive Him as such?

Think of Christ born in Bethlehem's lowly stall and, in the face of that lowly birth, in the face of a bitter rejection at the hands of His countrymen, in the face of cruel suffering on the cross, slowly but surely winning the allegiance of millions the world over. Think of Richter's words: "He, the Holiest among the mighty and the Mightiest among the holy, has lifted with His pierced hands empires off their hinges, has turned the stream of centuries out of its channel, and still governs the ages." If such praise is in any sense true, and history proves it true, what little excuse shall our hearts offer today for refusing to heed His call today?

III. The beginning of a new church year, introduced to us, as it is, by this first Advent Sunday, may well become a season for diligent heart-searching and soul-preparation on our part.

What are we looking for in our religion? Who is the King to whom we give allegiance? Is He the Eternal Christ or is he the god of this world or, perhaps, a lesser god called Self? Now, while the meaning of time becomes a serious thought, let us look beneath the surface of things and seek the God whom truth requires we should serve.

Though a country without royalty, how we Americans do get excited over titles, clothes and regal display. In our religious life the eye loves to be pleased with beauty and the ear to be charmed with thrilling music and great oratory. These things, no doubt, are good. Yes, but, pause a while, heart of mine, now that the old year wanes and a new year comes on. Amid all that is beautiful and outwardly good, have I really

found Him who is all goodness, even Jesus, who once came in strange disguise, but who is now and shall be forever God over all and King of Kings?

PRAYER

Heavenly Father, Thou walkest among us in many guises, in many paths, and we beseech Thee to make us ever mindful of Thy presence, whether it be in the dress of Thy servant in the ministry, or the form of a needy child. Help us to be anxious to extend our hand to help any of Thy creatures who are walking toward Thee and Thy Kingdom.

We have wandered from the path of righteousness so frequently in the past months, and we have hope only in Thee in learning to walk uprightly and as a messenger from Thee. We are just entering the great advent season, when communion with Thee and meditation of Thy will should increase our grace, and we pray Thy special blessing on our need of knowledge of Thy plans and Thy Kingdom. Grant our petitions in the Name of Thy Son, Jesus Christ, who came to earth to teach us and to save us from darkness.

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ADDITIONAL OUTLINES

"I will sing unto the Lord as long as I live." Psa. 104:33-34.

1. Meditate on God's goodness.
2. Sing praises unto Him.
3. Thank God and take courage.

"What shall I render?" Psa. 116:12.

1. Recount our blessings.
2. Make practical thanksgiving.

"Bless the Lord O my Soul." Psa. 102:2.

1. We forget His blessings to us.
2. How much occasion for thanks there is.
3. Count His mercies and give thanks for them.

OTHER TEXTS:

"Offer unto God thanksgiving." Ps. 50:14.

"The Lord reigneth, let the earth rejoice." Psal. 117:1.

"Now, therefore, our God, we thank Thee." 1 Chron. 29:13.

"They shall be abundantly satisfied." Psal. 36:8.

SEED THOUGHTS

"I will give them a heart to know me, that I am Jehovah." Jeremiah often used object lessons and this of the two baskets of figs is one of the most striking. Good figs, bad figs—the Hebrews in Babylon were to

know which they were and were to have confidence that, being good figs, the Lord would not throw them away. They were to know their God, and trust His wisdom, His justice, and His power. That was the lesson the exiles most needed in their captivity. One is here reminded of an address given by a Harvard business expert before a national convention of stationers. He urged them that they should know more and guess less about their business. He said that the average merchant pays too much in salaries in proportion to sales, pays too much for delivery, does not turn over his stock fast enough, does not know enough about the relation of costs to profit, and, in short, guesses about his business more than he knows about it. He insisted that they could not be prosperous without changing all this. His remarks apply directly to religious life, to "Our Father's Business." Most of us do far more guessing than knowing in relation to it. We do not know the foundations of our religion. We keep no account of our religious work or even of our gifts. We have no clear idea of our religious progress or decline. We guess we are good enough, and all the while we may be growing away from God.—Amos R. Wells.

The longer we neglect writing to an absent friend, the less mind we have to set about it. So, the more we neglect private prayer and closer communion with God, the more shy we grow in our approaches to Him. Nothing breeds a greater strangeness between the soul and God, than the restraining of prayer before Him. And nothing would renew the blessed intimacy if God Himself, the neglected party, did not, as it were, send us a letter of expostulation from heaven, and sweetly chide us for our negligence. Then we melt; then we kindle; and the blissful intercourse gradually opens as usual.—Toplady.

The prayers of a good man are oftentimes hindered and destitute of their effects, for want of praying in good company; for sometimes an evil and obnoxious person has so secured and ascertained a mischief to himself, that he that stays in his company or his traffic must also share in his punishment. And the Tyrian sailors, with all their vows and prayers, could not obtain a prosperous voyage, so long as Jonas was within the bark; for in this case the interest is divided, and the public sin prevails above the private piety.—Jeremy Taylor.

In Deut. 3:23-24, Moses teaches us how to pray. He begins first and tells God that He has begun to show him favor. And well might Moses so say; for he was no sooner born but the Lord began to show him His greatness, in saving him when he was cast into the river, and delivering him unto a king's daughter to be brought up; and after, by His mighty providence, bringing him to his mother to be nursed. If all that the Lord had done for him until this time be considered, he had great cause to say, "O Lord, Thou hast begun to show Thy servant Thy greatness." Herein Moses in some part shows himself thankful for that he had received, trusting thereby to entreat God to continue His benefits and loving kindness towards him, which is a thing that pleases God. For which

of us having a friend at whose hands we had received a benefit heretofore, if we should stand in need of him again would not say unto him, "Sir, you have been my friend heretofore, and in many ways done good unto me, the consideration whereof has emboldened me to come to you again?" Who is it but will account this a thankful fellow, and say, "Sir, it is a good deed to do for one who shows himself so thankful?" Even so Moses comes to God.—Henry Smith.

SUNDAY SCHOOL LESSON

ZACCHAEUS THE PUBLICAN. (A Business Man Converted.)
Luke 19:1-10.

GOLDEN TEXT: "The Son of man came to seek and to save that which was lost." Luke 19:10.

Teaching the Lesson

Christ saw in unlikely people the most astonishing possibilities, and looked to them for the exhibition of unsuspected virtues. In Mary Magdalene he sought for purity, and found it. In Matthew, the tax gatherer, he looked for fairness, and found it. In the miserable, grafting Zacchaeus He sought for generosity, and was not disappointed. He was joyously confident in the inherent goodness of others. Whenever He saw the faintest indication of good, He shone upon it with the warmth of his approval and rained upon it with the power of His praise. Zacchaeus was despised by his fellow Jews. He was the tribute gatherer for the Roman governor in the city of Jericho.

Christ was proceeding to Jerusalem. Jericho was on a very fertile plain. Balsam and costly perfume formed a very large part of their export trade. A double harvest of maize and wheat ripened every year, and ripened a month earlier than in Galilee. The city lay 700 feet above the river, and was the capital of the Canaanites with its towers and castles. Figs, dates and strange flowers abounded on every hand. Bees filled the air with their hum as they flitted from flower to flower. The old citadel was built by Simon Maccabeus and there he and his sons were murdered. The palace of the Asmonean kings stood in the beautiful gardens during the time of Christ. A great theater built by Herod scandalized the Jews. The pool in which Aristobulus was killed was there. Cleopatra had Jericho from Herod through Antony. A Roman road ran through the town. It was rich territory. The people were prosperous and the business of the tax gatherer was a lucrative one. Zacchaeus had made money. He was curious to see Jesus. Like Moses "he turned aside to see." It is well to remember that all scientific discoveries come from the willingness to "turn aside and see." The earnestness of the man is attested by the fact that he was willing to take some pains to overcome his natural handicap of shortness. Natural handicaps are very good tests of one's earnestness. A young man who early in life lost his hands has excelled in penmanship many a man who has both hands. The intention

of the Saviour to lodge with Zacchaeus was the most astonishing one to the multitude. The reason they gave to Jesus for *not* doing it, vs. 7, was exactly the reason Jesus wanted to do it. Jesus loved sinners into righteousness. Some men hate them into deeper sin. The Saviour's attitude of sympathy and eager helpfulness won Zacchaeus. Salvation came to his house that day and kept coming every day that he lived.

A man is not known by the company he keeps, but by the company he would like to keep. Shaftsbury when not in Parliament was likely to be found in the midst of thugs and murderers in some thieves kitchen. He was seeking to reach and touch their lives for good. Gladstone when not engaged in his duties of state, was usually to be found in the slums of London seeking to rescue some lost girl.

Jesus of Nazareth aroused the bitter criticism of the self-righteous scribes and pharisees because he ate and drank with sinners. Dr. Roy Smith has outlined a great many proverbial sayings which are pure "bunk." Among them is the saying, "Birds of a feather, flock together." It is sometimes true. It is often not true. There are multitudes of earnest-hearted men and women following Jesus Christ giving their lives freely and fully to people with whom they have no natural affiliation through common interests, or education or culture, but with whom they live and for whom they work and pray unceasingly because of their abiding desire to help them.

SERMON TO YOUNG PEOPLE

THEME: *The Ten Virgins.*

TEXT: Matt. 25:1-2.

Today is Advent Sunday, when the Church looks forward with joyful expectation to the coming of her Lord. This parable of Jesus well enshrines its message; that of preparedness, "for ye know neither the day nor the hour when the Son of Man cometh." These ten maidens may be said to represent the members of the Christian Church, awaiting the return of their Master. Five were wise, but the other five were "foolish"; not bad, notice, but simply shallow and thoughtless. Their lamps *looked* all right: they were nicely polished on the outside, but they were useless, for they held no oil. Oil, in the Bible, is a symbol of the Holy Spirit. It stands for inward sanctification, for all that is earnest and holy in the Christian life.

Wise and foolish alike are sleeping. The former can rest with a quiet conscience, for their lamps burn bright by the side of their beds. But what of the others? One by one, their wicks give a last despairing flicker, and then are plunged in evil-smelling darkness. It is surely one of life's tragedies when a man or woman, without knowing it, loses the divine spark, and the fire that once burned bright in their souls sinks to cold, dead ashes.

Suddenly, at midnight, when sleep is deepest, a ringing cry wakes the dreamers: "Behold the bridegroom cometh: go ye out to meet Him!" Stiff and dazed, the maidens spring to their feet. Their first care is for

the lamps. Five are burning brightly: five are extinct. Eagerly the improvident virgins beg their more prudent sisters to give them some oil. "But the wise answered, Not so, lest there be not enough for us and for you: but go ye rather to them that sell, and buy for yourselves." At first sight, that seems a harsh and selfish reply but its meaning is, that grace is not transferable. As Jerome says, "The virtues of one cannot make amends for the vices of another." The faith of Christ is not something with which a man can replenish his soul on the bare word of a friend. He must go himself and purchase the oil of salvation, without money and without price, from "them that sell"; from the appointed ministers of His bounty.

But now comes the tragedy: "And while they went to buy, the bridegroom came: and they that were ready went in with him to the marriage: and the doors were shut." What a terrible finality in those four monosyllables! In vain do the foolish virgins fling themselves against the unyielding barrier, beating frantically with bleeding hands against its iron-studded timbers. "Too late; too late. Ye cannot enter in." And so they go away, broken-hearted, into the dark.

Does it seem hard? But there are many hard things in the Christian life. There must be a term, even to the promises and invitations of our loving Father. It will be impossible on the last day to make up in a moment for a lifelong neglect of preparedness. Those who fail to meet the Bridegroom must be excluded from His wedding feast. Let us, therefore, make sure that the flame once kindled in our hearts is not already burning low, and may soon be extinguished forever. Let us be sure we are living in constant contact with the source of all true spiritual life: that we are not foolish with the folly of this world, but "wise unto salvation."

SERMON TO CHILDREN

THEME: *The First Thanksgiving.*

TEXT: Gen. 8:20.

You will remember from what you know of the Bible, that a long time ago, God destroyed the world with a flood. Of all the people, Noah and his family were the only ones saved. They went into an ark, built according to God's directions, and there they stayed until the flood was over. When they at last came out of the ark, what do you suppose was the first thing they did? Read our text in the twentieth verse of the eighth chapter of Genesis. "Noah built an altar unto the Lord." The first thing they did was to hold a Thanksgiving Service to return thanks to God for saving them.

This is Thanksgiving Sunday and we should do as Noah did. One of the finest things we can learn to do is to say, "Thank you!" to people who are good to us. It keeps alive in our hearts the knowledge that we receive a great many things from others. More than all else, we should learn to thank God for all He has done. It will show us more clearly how good He is and increase our love for Him.

What are the things for which we ought to thank God? Now we have set ourselves a question we can never answer. We ought to thank God for the homes we live in, the fathers and mothers who are so good to us, our food and clothes, the lovely sunshiny days, the trees and flowers and beautiful things of life, this church in which we are gathered for our own Thanksgiving Service, the—, but I can almost hear you saying, "Stop! You have said enough already." That is it exactly, we have named a long enough list to show us that we never could mention all that God has given us. So in our talk today, we are going to stick to our text. Noah was grateful because God had delivered him from danger. Let us thank our Heavenly Father for that very thing.

Nestled close to a hillside in Switzerland, stood a little home. The father had left the children alone while he went away. That night, they heard a great racket about the house. It frightened the little ones very much but they tried their best to sleep. When they finally woke, it was still dark. There were no matches to light the candle so they waited for morning to come. The oldest child told stories to cheer up the younger ones. Still the morning did not come. At last, one of the boys opened the door and in fell a great pile of snow. Then they knew that a snow-slide had come the night before and completely covered the house. As the hours went by, the poor children began to think they would never get out alive. Just as they were giving up hope, they heard a thud on the roof of the house and some one call to them. A crowd of men had come to shovel them out and soon they were safe with their father. On that same day, every year, those of that home have held a service to thank God for saving their lives.

Yes, we should give thanks to the Lord for delivering us from danger. "Oh," you may say, "but I have never been in any great danger, so I have no reason to be grateful for that." Listen then to another story. A minister once lived just at the foot of a very steep, rough and dangerous hill. A man came rushing in one day, all out of breath and excited. "Sir," he panted, "I was just saved from a most horrible death. While driving down that hill with my horse, the harness broke and it was a miracle that I was not killed. Won't you pray with me and thank God for the wonderful way He has saved me?" "Certainly," replied the minister, "and I shall also thank Him for delivering me. I have driven down that hill hundreds of times and the harness never broke."

We should thank God for His protecting care. He saves us sometimes when we are in great danger. However, He saves us far more often by keeping danger from us. Let us, then, say, "Thank you!" to God.

EVENING SERMON

THEME: *Four Great Moments.*

SCRIPTURE: Mark 10:13-31.

TEXT: Mark 10:17.

INTRODUCTION: It is not a mere chance that the Master's beautiful word to the little children precedes the account of a young man's lost

opportunity. Such a moment of decision will face sometime each little one that sits on the Master's knee, as it came to the rich young man who "came running" to the Master. Each will also have his own four great moments in life. How will he use them?

I. *The Moment of Opportunity.* Jesus met and talked with people not merely to formulate a system of ethics, but to lead them into willing obedience of the highest laws of life. The stage was all set here for a happy ending but a tragedy was the outcome. The young man knew of the Master, eager to meet Him. He was not satisfied with life as he saw it and wished to see it more fully perfect. The "Good Master" certainly could help him. The attainment was not wholly in the Master's hands, the young man had a part to play. He failed to catch his cue. The truth is not always welcome. We want things but are not willing to pay the price. Opportunities come to us and we are found unready to meet them.

II. *The Moment of Omission.* Upright in character, morally clean. This is praiseworthy but lacking the essential thing. Master recognized the good in the lad. Pointed out the lack. Intellect needs the new light; heart the new Love and hand, the new act of service. The young man had reached the limits of his willing efforts to attain perfection and satisfaction in life. With the finger of the Master pointing to the danger mark, riches in his case, something else perhaps in your case, he omitted from his life the necessary correction. How easy to see our weakness, how difficult to correct it.

III. *The Moment of the Great Obstacle.* Something other than Christ was the star of the first magnitude in his life. Bonds and dividends interposed themselves between his life and Christ. It was not wealth and bonds but wealth and bondage. What is standing between you and a fuller service to Him? What is the great obstacle in your life? How will you treat it when you see it? Learn the folly of treating it as of greater importance than your spiritual well-being.

IV. *The Moment of the Great Order.* "Sell; give; come; follow." How clear the Master spoke. No condemnation. Just suggestion and invitation. "There is a tide in the affairs of men, which taken at the flood leads on to fortune; omitted, all the voyage of their life is bound in shallows and in misery."

MID-WEEK TOPIC

THEME: *Brother Blood.*

TEXT: Gen. 4:10.

Man who has ever wrestled with the forces of nature has discovered that the greatest force is the anarchy that battles within his own self. "History and homicide" it has been said, "are indistinguishable terms."

Man is born free, and everywhere he is in chains.

I. The motive of a man is the measure of a man. You see a beggar throw himself in the path of an approaching train. His life is snuffed out. His body is carried to a potter's field and the incident is forgotten.

You observe a noble citizen dash in front of an approaching train to save a little child who is scrambling in the car track. The man misjudges the distance, and the train takes the lives of the man and the child. Instantly there wells up in your heart a monument—a memorial to the memory of a chivalrous and heroic man.

Both men gave their lives; neither could give more. One gave from a high motive; the other took his life because he was not courageous enough to live. It was the motive that made the difference.

The big question is not what you give—the important question is why you give it. The gift without the giver is bare.

One of the Presidents of the United States, speaking in connection with the Lincoln Memorial at Hodgenville, Kentucky, said to the citizens of the nation, "Mr. Lincoln was as much at home in this log hut as he was in the White House, and he was just as much at home in the White House as he was in this log hut."

It is not where you are; it is what you are. When we give God what we do not want for ourselves, we are giving him nothing. The inward disposition will determine the worthfulness or the worthlessness of our giving.

The Alpine traveler who carried his freezing brother, saved both his brother and himself. If we attempt to carry the cares of others, it will help us to bear our own crosses. "He saved others; himself he cannot save." Thus shouted the unintelligible mob. They did not understand that in losing his life, he gained it.

III. Man's motive determines God's measuring. "When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth." And Cain went out from the presence of the Lord. He allowed jealousy, envy and malice to drive him to murder. Jealousy is the manifestation of egotistical inferiority.

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U.

Intermediate: What Has Christ Given Us to Share with Others? How Do It? Acts 3:6.

Junior: The Little Town of Bethlehem. Matt. 2:1-10.

Young People: Our Responsibility to Spread the Gospel. 1 Cor. 9:16; Rom. 1:14-16.

Helpful Reading

STURGE: Personal Religion and Service to Humanity.

TAYLOR: Peter, the Apostle.

RAMSAY: Teachings of Paul in Terms of Present Day.

Bigotry murders religion to frighten fools with her ghost;—COLTON.

DECEMBER 7, 1930

SECOND SUNDAY IN ADVENT

CALL TO WORSHIP: "This is the day the Lord hath made. We will rejoice and be glad in it." Psa: 118:24.

PSALM: 19.

ANTHEM: Rejoice Greatly.—*Woodward*
Hark the Glad Sound.—*Foster*

OFFERTORY SENTENCE: "If a brother or sister be naked and in lack of daily food. . . and ye give not the things needful . . . what doth it profit?" Jas. 2:15-16.

OFFERTORY PRAYER: Give us grace to imitate Thee in Thy care of Thy children on earth. None is too small for Thee to observe and single out for Thy love and protection. We dedicate our earthly possessions and ourselves to Thy cause, and ask Thee to bless us, in the name of Thy Son, Jesus Christ.

BENEDICTION: Grace, mercy and peace from God our Father and Jesus Christ our Lord be with you always.

MORNING SERMONS

(Communion)

THEME: *What Is the Gospel?*

SCRIPTURE: Acts 20:17-38. *TEXT:* Acts 20:24.

HYMNS: Father of Mercies, in Thy Word.—*St. Agnes, C. M.*
O Word of God Incarnate.—*Chenies, 76,76,D*

I. INTRODUCTION.

1. What we mean by a Gospel sermon. Many insist on the preacher giving only *Gospel* sermons and they mean by that the explanation of the first steps of the Christian life and are critical of sermons that deal with practical life and kingdom issues.

2. In order to understand how broad a gospel sermon can be, we need to understand the gospel as Christ and His interpreters have explained it.

II. DISCUSSION.

1. Different things the gospel means to different people.

a. A ceremony to be observed. A creed to be believed. A code of life to be obeyed. A plan of salvation to be accepted. An evangel to be proclaimed. A social system to be set up. It includes all of these and is not the whole gospel with any of them omitted.

b. Bible expressions used in connection with the word gospel. "Glad tidings of Great joy;" "The power of God;" "Dispensation of the grace of God;" "of the kingdom." It is also spoken of as the "Gospel of salvation;" "of truth;" "of faith;" "of life;" as "glorious and everlasting."

2. Interpretation of the text and passage. Paul on His way to Jerusalem for a final visit calls the Ephesian elders to Miletus for a farewell charge. Reviews his work, present plans and doubtful future, urges their faithful attention to the church in their charge. In the text he proclaims his great mission and his desire to finish it with joy, namely: to "extend the gospel of the grace of God." This is the most comprehensive statement the Scripture gives us.

3. Main features of the gospel from God's standpoint.

a. God, as the Father, loves His human children, and wants them to be right and happy. He, like we, loves what He makes.

b. His love, wisdom, and power are for all beings. Show how in nature.

c. Are these true in human life? There are real difficulties in the way of believing in the universal love of God but the difficulties in the way of not believing it are infinitely greater. The very things that make it hard to believe in the love of God emphasize humanity's need for that love: trouble, sorrow, disaster, man's inhumanity to man, temptation and sin and death. If God's love is not true in spite of these, then these things are the normal and dominant facts of our existence. No such belief is possible to a mind that is willing to look at the love and self-sacrifice that runs through all life.

d. Men's guesses and theories of God: human god, tree god, hill god, tribal god, family god, national god, located god, many gods. Compare the spiritual God revealed by Jesus Christ.

e. How could God let us know that He loves us? A spiritual God would have His own problems in letting a material creation know his attitude toward it. He took the simplest way that could have been devised: namely, to embody Himself in a human being who should live His kind of life in a human and material environment. The world Jesus lived in was probably at as low an ebb spiritually as has ever been known. His life was dramatically and completely in contrast with the lives about Him. He showed God by His own moral character, His clear teaching about God and life, and by His unlimited love and self-sacrifice. This was His picture of God for men. It was the gospel as God wanted it presented showing forth His grace and love for man. It has won the attention of all who have heard of it and the devotion of many. Tolstoi gives his reason for becoming a Christian: "I saw around me people, who having this faith, derived from it an idea of life that gave them strength to live and strength to die in peace and joy."

4. Main features of the gospel from man's standpoint.

a. Our need: physical, mental, spiritual.

b. Especially in the matter of morals.

c. Our animal and spiritual natures. Consequences from each.

Gal. 6:7-8.

d. Need for love, wisdom, power, peace, happiness that God gives through the gospel.

e. Supreme sin of unbelief in God's grace for us. Our tendency is to look at particular sins and with our minds fastened upon them forget

a far greater sin. God has provided a personal remedy for all sin, a great physician, Jesus Christ, who can heal us of all sin. The situation is that of a patient troubled by his symptoms but refusing to follow the doctor's orders or take his medicine. Note John 3:18.

f. The supreme fulfillment of life in it. He who takes Christ unreservedly into his life releases all his own best possibilities. Without Him we are lost to our best. As some one has said, "I was clay until roses were planted in me."

III. CONCLUSION.

1. This is the gospel, the good news of God's grace. It involves a creed to be believed, a ceremony to be observed, a code to be obeyed, a plan to be accepted, an evangel to be proclaimed, and a setting up of a Christianized system throughout the world, that is the Kingdom of God.

2. The Communion symbols remind us of the price that God in Jesus had to pay to make His gospel of grace known to all. They are a challenge to humility, surrender, and the most devoted and loyal service.

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(Pericopes)

THEME: *What About the End of the World?*

SCRIPTURE: Luke 21:25-36. **TEXT:** Luke 21:33.

HYMNS: The Advent of Our God.—*Bethlehem, S. M.*

Hark! A Thrilling Voice Is Sounding.—*Merton, 87,87*

Perhaps it is good that some of us did not know in advance what it was the preacher was to talk about in his sermon this morning. Had we known we might have remained at home or gone to hear some one else preach. At least, let this be said—there are those, not a few, who seem to have a kind of fear and dread of any sermon dealing in a particular way with the subject that is ours today. If there are any such persons listening to these words, let me try to comfort them before I begin by saying that I mean to handle this subject as carefully as possible, without wounding any one's tender sensibilities or increasing any one's fears. And now, with a rather discouraging introduction completed, what is our subject. Here it is: What of the end of the world? What shall the Christian believer think of it? Shall he forget it? Shall he worry about it? Shall he prepare for it? What shall be his attitude toward it?

I. To begin, let your minister make a very frank confession. Let him say, if there are any who find the subject of the end of the world difficult and fearful, he, though your minister, must be numbered among them. Reasons for such an attitude are easily understood. For one thing, the end of the world, whatever it may be, lies in the future. In drawing conclusions concerning the future the wisest of the wise may often go astray. If the discerning Jesus once confessed a certain ignorance concerning the issues of coming days, with what hesitation should the disciple rush forward where his Master was unwilling to go!

Again, because of our interest and love for the things of earth we are repelled rather than drawn to this subject. Who wants to think of this beautiful world melting with fervent heat, especially when he may have just built himself a nice home in the suburbs at great cost of time and money? Not I. Not you, I dare say.

Undue study of the problems of the future, we are told, has done some people serious harm. More than once some have thought the end of the world just around the corner. They have given up all work and turned to meditation and prayer, awaiting the final catastrophe. When it did not come—how great was their embarrassment and confusion. I do not want to be led astray that way. I do not want to worry myself in any needless way about the future. Under such circumstances, how difficult the subject before us.

I. And yet, as reluctant as we may be to deal with it, Jesus dealt with this subject, openly, boldly. He spoke about it most earnestly and in words that have plain meanings. What shall this mean to us?

Consider our text: "Heaven and earth shall pass away." Can any one say that Jesus is not prophesying the end of all things? Read today's Gospel lesson in its entirety. If language means anything at all Jesus is certainly telling us here that human affairs shall have their finals and that in the end the Great Judge shall come. Martin Luther once said: "There be few who would not rather the day of judgment should never come." Martin Luther, you have read the human heart very well. Even our Master's words, as they are spoken here, do not please us. But, since they are spoken, what about them? If there is an end, what shall it be? How shall we face it aright?

In today's gospel lesson and elsewhere Jesus seems to link up the destruction of Jerusalem with the end of the world. In some cases it is hard to tell of which Jesus speaks. But no one can mistake Jesus' underlying thought in our text. He is not talking here merely about judgment that comes while men live in this world. He is talking about the end of things, about a last judgment, a judgment that is final and complete. Well, if that is so, what shall we make of His words?

III. May I suggest the answer? Let us accept His words by faith and let us honor them in our lives by telling ourselves, no matter what or when the end, there is a limit set for every life, a limit beyond which we cannot hope to go.

We cannot explain Jesus' words literally. We cannot know when the end will be. Did Jesus seem to say that end would come in the lifetime of His listeners? We know it did not come then. Nor did it come in the days when Paul seemed to expect it. Luther faced many troubles and in his day thought it not far away. And yet it did not come. All through the centuries men have said it was at hand and still it did not arrive. To prophesy in this matter seems dangerous. Let us rather remember the words of Jesus: "It is not for you to know."

At the same time, uncertainty must not lead to carelessness. If some end must come early or late, the end of natural death or of sudden disaster or of the return of Christ to judgment, let us honor the fact and

make ready. Let us do now the good we ought to do. Let us seek the Saviour while He may be found. Let us not throw precious days of grace away.

Jesus, in our text, speaks to certain people, apparently warning them of the end. The end of the world as such did not come to these people. And yet it did come too. Jerusalem was destroyed forty years later. Thousands perished as they never expected they would. No, the end of Jerusalem was not the end of the world. But for these Jews unprepared and unexpectant, were not the two really one and the same so far as their final destiny was concerned?

Unexpected disaster can overtake us as well as the Jews. A new war, some deadly disease, some sudden accident—how many are the dangers that menace us. In the light of such uncertainty, I plead with you not for morbid living or grieving, but for serious living, for Christlike living. Working today—praying today—making ready today—is that a sad thought? It is a good thought and one that all good people ought to receive with real enthusiasm and joy.

IV. For God's children, laden with care and trouble, the promise of the end of the world is really rich in hope and consolation.

For you and me, in good health, loving life, the thought of leaving the world may fill us with dismay. But what about those not in love with life? And those who are weary and heavy laden and who have no earthly hope? What of those who seek heaven's forgiveness because earth has none to give? Do you think that such people might express their thought of the end of the world in the words of the old hymn:

"O Lord, how happy is the time,
When in Thy love I rest,
When from my weariness I climb
E'en to Thy tender breast?"

Some day the weary battle shall be over and life's struggle shall end. Some day we shall lay the heavy burden down and be at rest. Some day sickness shall disappear and new life shall come and we shall arise in His likeness and see Him as He is. Shall not that promise from His lips cheer and comfort us and make even His harshest words like sweet music in our ears?

PRAYER

Our Father, we beseech Thee to forgive our misgivings and our anxieties, because we are wont to feel that our safety and our wellbeing lies within our own power; we forget that we are here in Thy care and Thy interest, and that all our precautions and great plans are as naught to Thee; that Thou canst draw us forth from the point of danger in perfect safety; that Thou canst protect us in the midst of destruction, and keep us in grace to assist Thee in Thy plans among men. Teach us to have faith in that which we have learned from Thy Word, teach us to have faith in the experiences we have had with Thy goodness and care, and lead us to govern our course according to Thy plans, knowing that we shall be in Thy keeping

until we have finished our tasks on earth, and then be called home to Thee.

Direct us, Father in Heaven, to do that which is pleasing in Thy sight, and point out to us that which is of no worth. We need Thy guiding hand, we need Thy presence, both now in our health and in our weakness, and we beseech Thee for strength to carry forward the work of Thy Son, Jesus Christ. We ask in His name. Amen.

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ADDITIONAL OUTLINES

"Let us go on to perfection." Heb. 6:1.

Go on to:

1. More knowledge.
2. Richer experience.
3. Higher attainments.
4. Larger usefulness.

"My Son, give me thine heart." Prov. 23:26.

1. The claim; the heart.
2. The claimant; God.
3. The surrender; your heart.

OTHER TEXTS:

"I have set the Lord before me." Psalm 16:8.

"Watch ye, stand fast in the faith." 1 Cor. 16:13.

"Whoso will be chief among you." Matt. 20:27.

"Lovest thou Me?" John 21:16.

SEED THOUGHTS

Of the death of Mrs. Horatius Bonar, her daughter, Mrs. Dodds, wrote: "She was one who in former times had greatly feared the *act* of dying. 'It is terrible to die, and be laid in the grave,' she used to say, with a shudder. 'The only thing that reconciles me to it is that Jesus lay there.' Only a few weeks before her death, she said: 'I think there must be something fearful in the rending of soul and body.' Yet, when the hour came, she not only never passed through the faintest shadow of the struggle she had dreaded, but the very thought of it never crossed her mind. So the Lord keeps His word: 'He that keepeth My saying shall never see death.'"

The following is written of Paul Gerhardt, one of the earthly saints of the Christian Church. In 1669, he received and accepted a call to preach in the church at Lübben. Nothing is known of his seven year pastorate in Lübben, save that he endured much from the magistracy which made him feel the loss of the love and kindness of friends in Berlin. As he approached his seventieth year, he grew weary of his long, painful, and

thorny road, and felt a deep longing for the rest of the saints in the light. He had but one care, and that was for his boy Frederick, then seventeen years old, and this he laid upon God. He drew up as a legacy to his tenderly loved son a series of precious rules, the sum of which was: "Pray diligently, study what is noble, live peacefully, serve faithfully, remain steadfast in thy belief and confession. So thou, too, in dying wilt depart out of this world willingly, joyously and blessedly. Amen." After this Gerhardt lay ready to set sail for the eternal harbor, breathing already the air of home. Sensible of his weakness, and his approaching end, he repeated, while his face was shining like an angel's, the words of his hymn, "Why should I grieve," adding "No death can us e'er slay; it only tears our souls from cares, from thousand wants away. 'Tis death that shuts the door of bitter woe, and bids us go, and leads the way to yonder shore."

Law may dictate, guide, conserve; but it cannot purify. "By the deeds of the law there shall no flesh be justified in His sight." "For what the law could not do, in that it was weak, God sending His own Son, in the likeness of sinful flesh, condemned sin in the flesh."—J. P. Newman.

SUNDAY SCHOOL LESSON

STEPHEN. (An Early Interpreter of Christianity.) Acts 6:7-10; 7:54-60.

Read Also: Acts 6:1-6, 10; 7:53.

GOLDEN TEXT: "They chose Stephen, a man full of faith and of the Holy Spirit." Acts 6:5.

Teaching the Lesson

Every teacher should read chapters 6 and 7 for a complete background of the lesson. The word Stephen means "a crown." The account of his coming into prominence in the church is interesting. The Grecian Jews of the infant church at Jerusalem felt themselves slighted in the distribution of alms. Their complaint was carried to the apostles and seven deacons were appointed to have this work under their supervision. Stephen is the first named. His name is Greek. We know nothing as to his conversion to Christianity. His character and abilities, however, as given in Acts 6 are of the highest.

He was charged with speaking blasphemies against the temple and the law, and in his defense, set forth Acts 6:9-15, it is declared that his face shone as the face of an angel. In this defense, Stephen covered the main history of the chosen people and fearlessly turning to his judges, rebuked them as stiffnecked and uncircumcised in heart and ears. This resulted in his stoning. The mutilated body was buried by devout men, Acts 7:54 to 82. This was not a legal stoning, but was a murder. The Sanhedrin probably represented the whole incident as a mere tumultuous outbreak. The young man Saul comes into attention in this account for the first time and it has been said that Stephen's prayer gave Saul to the church. Certain it is that the Damascus experience reflected in large part the

tremendous influence of Stephen's steadfast faith. It is altogether likely that Luke got his account from Paul, who could never forget Stephen's words.

Stephen was not allowed to finish his address. As its application came cuttngly close, the Sanhedrin grew wild with rage. In the Chapel of Niccolo V in the Vatican at Rome, there is a beautiful fresco depicting the martyrdom of St. Stephen, while one of the modern gates of Jerusalem is called St. Stephen's gate.

The teacher should call especial attention to the fact that Christ is not represented as sitting on the right hand of God but as standing, as though he would rise to do honor to this first martyr of His church.

SERMON TO YOUNG PEOPLE

THEME: *Immortal Youth.*

TEXT: Isa. 40:30-31.

The thought of *renewing* is often found in the Bible. It is the burden of this message from the great prophet of the Exile to his disheartened fellow-countrymen. He warns them, in the early hours of national revival, that the Kingdom of God cannot be rebuilt in a single day. Ere victory is finally won, even the youngest and strongest will faint and fall by the way: for while youth is full of enthusiasm, it often lacks staying power. But God is not weary, and those who "wait on Him," who look forward to His coming in power, shall experience His divine revival. A new power will be given them to replace the old, flagging impotence which paralyses effort. The living Spirit will breathe new life into the weary hearts of men.

Our text shows a noticeable sequence: "They shall fly, they shall run, they shall walk." That seems almost like an anticlimax. The cynic might ask, "Is not the next stage standing still?" Yet the Biblical order has its own force. The eagle flight is the Christian's first early burst of joy and praise, in the springtime of the soul. Once, on the lonely Minnigaig Pass leading at a height of 3000 feet from Badenoch to Atholl, I saw a great golden eagle rising from the heather. At first, like a heavy bombing aeroplane, he scrambled awkwardly along the ground, getting up speed for his tremendous wings to grip the air and so lift the big body off the earth. Then, with mighty flappings, he soared up and up till he seemed a spot in the sky. That is how men and women are renewed in the image of Christ. At first they find it difficult to get above the earth, but once they do, there is an exultant uprush that seems as if it would lose its life, and regain it, in the very heart of the glowing sun, as men once thought the eagle did to renew its youth.

Since it lives in the world, humanity cannot stay up in the clouds. The next stage is *running*, the unwearied and onward ardor of an active Christian life, and especially those sudden bursts of fierce energy in the moment of occasional crisis, for which there is ever divine power at our disposal.

Finally, come the last calm steps and fire of a quiet *walk* with God.

There is only one finer sight than an eager young Christian starting his course, and that is a faithful *old* Christian, who has patiently borne all the long heat and burden of the day, has conquered disillusionment, outlived impatience and doubt and fear. Paul in his old age is a greater figure than young Timothy; and the greatest of all Christian triumphs is the monotonous plodding of daily duty. The unthinking may call it dull and unadventurous, but there is the stuff of glory and endurance in it, all the same. At the end of life's journey we shall be content, perhaps, with slower progress so long as it is in the way of Christ, Himself, and every step, however wearisome to tired feet, brings us nearer Home in the quiet gloaming, when the long day's task is done.

SERMON TO CHILDREN

THEME: *Building a Christian Town.*

TEXT: Matt. 4:10.

You know something about the life of Jesus Christ. You will remember that just before He began His ministry, He was baptized by John the Baptist. Immediately after His baptism, he went into a wilderness, no doubt, to think over and plan His life's work. While He was there, Satan came and tempted Him, that is, he tried to get Jesus to do something that would displease God. He tried three different times, but Christ resisted him. The last temptation was this: Satan took our Master on the top of a great mountain, and pointed out to Him the largeness of all the kingdoms of the world, and said he would give all of them to Jesus, if He would worship him. Do you remember what Jesus said? Read the tenth verse of the fourth chapter of Matthew, for it is our text, and see. It says, "Thou shalt worship the Lord, thy God, and Him only shalt thou serve."

Perhaps you, my children, may be tempted some day to get what you want in a way which is not right. If so, then please remember this text and do as it advises. This text is true because, no matter what you have, it can never be as good as God and His love. Then worship God always and seek to do His will all your lives, for the world without God in it would be a very poor place indeed.

One evening, a little girl was home, playing with her blocks. The blocks were cut out to represent buildings of different sorts. She was so quiet in her play, that her father asked her what she was doing. "Why, daddy," she said, "I am building a Christian town." Her father looked, and, sure enough, he saw a town with factories, office buildings, stores, schools, churches, homes, and many other buildings. "Now, my little daughter," he said, "take out of that town everything that makes it Christian." This she began to do. First, she took out the churches, for, if the people were not Christians, they would soon do away with the churches. Next she took out a beautiful hospital that was right in the center of the town. She remembered hearing some of our missionaries say that in heathen countries they do not know how to take care of the sick as

we do. Then she thought a while and remembered that last Sunday she had heard that in the countries that were not Christian, the people could not even read or write, for they had no schools in those lands, so she had to take away the schools, too. Then, as she looked at what was left, she said, "Why, daddy, I have had to take all the best things out!"

"Now, my girl," continued her father, "if that is not a Christian town, there are other buildings to go in. Put in those other buildings." When she did this, she thought of the liquor stores, so she put in some of them. Next, she put in a jail and a police court. Last of all, some little distance from the town, she placed a penitentiary. Then she turned to her father and said, "To change the town from a Christian town, I had to take away the finest and best and put in the poorest and worst." "Yes, my child," replied the father, "that is ever the way. All the best things belong to God and we cannot have them unless we are His."

This story shows us the truth of our text. If you want the best, worship God and serve Him always. Never try to get a thing, even though that thing may seem good, if you cannot get it in a fair and honest way.

EVENING SERMON

THEME: *The Man God Sent.*

SCRIPTURE: John 1:6-34.

TEXT: John 1:6.

INTRODUCTION: The Lord gives to every one something to distinguish him from all others. It is your great business in life to find out what that is. You are not one of a mob, crowd; you have personality that can be used some way, in some place for His Kingdom. Find that something, put yourself into the place.

John was a man sent from God. So are you. He was common in personal appearance, but had an uncommon message. Common in some respects, unique in others. Rarely mentioned in Biblical history, yet filled an important place in God's plan. When that which he came to do was done, he disappeared from life's stage and another took the spotlight. The herald and the King. The star of the evening, its glory fades when morning comes. Ministry of but a year, yet a fervent one. Swayed multitudes, then the great heart chained in a prison and his soul wafted to glory in martyrdom. Review the testimony relative to this man sent from God.

I. *The Testimony of Jesus Concerning John.* "A burning and a shining light." Shone because it burned. Many try to shine without burning. A superficial bidding for popular praise and ephemeral applause. Grandstand players that lose the game in an effort to shine personally, no burning desire for team glory. John's soul was all aflame with zeal for the message he brought. Stern hatred of sin. Feared no man, not even a king. Repent, he was tremendously honest. Room in life today for those who will be as honest and fearless. What is the Master's testimony in your case?

II. *The Testimony of John Concerning Himself.* Spoke honestly of

self, bravely yet humbly. "A voice." Eager to efface himself that another might be glorified. "He must increase and I decrease." True sportsmanship. Play hard, accept defeat gracefully. Hard to lose self in the greatness of a cause. Hard to witness crowns of honor bestowed upon heads of others when we once wore them. Did his appointed task and then withdrew without a desire to linger on after work was done. What does it matter about self? Is it not God's work in God's own way that is of first importance?

III. *The Testimony of the People Concerning John.* Some were disappointed in him, he did no miracles. With the silencing of his voice, they remembered his message. As they followed, later, that One whom John preceded, their very actions testified to the power of John's message. Is your life such that it will turn men to the Christ. Far better than to be remembered as a great "wonder-worker," be recalled "One who turned men to Christ."

CONCLUSION: We are sent from God also. Are we "burning and shining lights?" Are we humble, willing to be but a "voice"? Are you turning men to Christ?

MID-WEEK TOPIC

THEME: *Experience Explains.*

TEXT: 2 Tim. 4:7-8.

We have here a perfect gem. It reflects the beauty of the Christian ideal.

I. A good Christian must be a good fighter, and the hardest thing that you will ever have to fight is yourself. Paul fought his "thorn in the flesh," and you and I must fight ours. Many of us are lost in the fog.

I shall never forget that strange sense of fright that came over me one morning as I traveled across the Blue Ridge Mountains in Virginia. I was engulfed by fog. I lost my way; I battled with the baffling difficulties to be encountered on a mountain trail. How happy I was when the sun appeared to drive the fog into nothingness and to reveal objects whereby I again located my way.

So the sun of righteousness drives the fog and fret out of the lives of those who "fight the good fight—who finish the course—who keep the faith."

Paul was cast into prison, but never cast down to defeat. Paul felt that God had a work to do through him, and that he could not do that work without him. To fail was to rob God, as well as himself. He forsook formality for reality. He was not so much concerned about the surface as he was about the foundation. The less apparent he dismissed for the more genuine.

We need a generation that will take the main track and refuse the side-track. Paul was a fighter—a racer—a trustee of the truth. He knew and we should know that the price of victory is the same for everyone. The Lord—the Righteous Judge will give at that day, not only to Paul, but "to all that love his appearing."

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U. (Consecration Meeting.)

Intermediate: What is the "Christmas Spirit"? Luke 2:14; Phil. 2:5.

Junior: The Best Gifts for Jesus. 2 Cor. 8:5.

Young People: December Topic—The Christmas Season. The Best Christmas Gifts. 2 Cor. 8:1-5.

WALTHER LEAGUE

December Topic: The Christian in Business.

Helpful Reading

JEROME DAVIES: Christianity and the Business Man.

DENNEY: Thessalonians.

MATHESON: Thoughts for Life's Journey.

DALE: Living Christ and the Four Gospels.

DECEMBER 14, 1930

THIRD SUNDAY IN ADVENT

CALL TO WORSHIP: "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee and will look up." Ps. 5.

PSALM: 24.

ANTHEM: Sing and Rejoice.—*West*

The Lord Is My Shepherd.—*MacFarren*

OFFERTORY SENTENCE: "For according to their power, yea, and beyond their power, they gave of their own accord but first they gave their own selves to the Lord." 11 Cor. 8:1-8.

OFFERTORY PRAYER: None can approach the gift of Thy Son, because His gift was measured by His greatness and love, but Thou hast commanded each to give according to his power, and we have come with our gifts. Bless them to Thy honor and service, and increase the charity in our hearts in accordance with Thy great love.

BENEDICTION: And now may the grace of the Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit be with you all.

MORNING SERMONS

THEME: *The Christmas Remedy for Fear.*

SCRIPTURE: Luke 2:1-20. **TEXT:** Luke 2:10.

HYMNS: I Know That My Redeemer Lives.—*Duke St. L. M.*

Hail, Holy, Holy, Holy Lord.—*Harlech, C. M.*

I. INTRODUCTION.

1. The return of Christmas. Its varied observances and values. What is it going to mean to us this year?
2. The original and eternal meanings and values. What it meant to the original participants.
3. Two great Christmas words "Fear not" and "Great joy." In this and the next sermon, we shall discuss "The Christmas Remedy for Fear," and "The Christmas Recipe for Happiness."

II. DISCUSSION.

1. Fear in the Bible world.
 - a. Of nature; little understood; much feared; comets, eclipses, meteors, etc.
 - b. Of men: Jews and Romans, Masters and slaves, etc.
 - c. Of superhuman beings: demons, angels, God.
2. Meaning of Fear.
 - a. As an instinct. Compare pugnacity, gregariousness, sex, self-preservation, etc.
 - b. Good and evil fear, and the field of fear. Old superstitions; 13, Friday, cat, comet, witches, dark, deep places, etc. Fear of God as a basis of life. "Many men affect to despise fear, and in preaching resent any appeal to it; but not to fear where there is occasion is as great a weakness as to fear unduly, without reason. God planted fear in the soul as truly as he planted hope or courage. Fear is a kind of bell, or gong, which rings the mind into quick life and avoidance upon the approach of danger; it is the soul's signal for rallying."—Beecher.
3. Kinds of Fear.
 - a. The dread of sickness and pain and death. Heb. 2:15.
 - b. Nervous and personal and selfish. Result of sick nerves and strain. The worry and anxiety of life.
 - c. Social. For family, friends, and community.
 - d. Spiritual. The most tormenting type of fear is that which concerns spiritual realities and moral conditions. Probably this has caused more morbid distress than any other type of fear.
4. Results of Fear.
 - a. Scripture: Adam, Gideon's army, Nicodemus, disciples seeing Christ on the sea, Peter, Pilate, etc. Did Jesus fear? Heb. 5:7-9.
 - b. Failure, falsity, lack of achievement.
 - c. Ceaseless unhappiness.
 - d. Disloyalty to Christ and service: shown in attitudes toward church work and Christian service. Our fear of the world and people more than of Christ.
5. The Christmas Remedy.
 - a. The incident of the nativity. The angel said, "Fear not" to Zechariah, Mary, Joseph as well as to the shepherds. They were all affected by humanity's terror of the Divine. God in each case begins by showing that the divine is not something to be held in terror.

b. Places where Christ said "Fear not." "Fear not them that kill the body, but fear them that kill the soul." "Fear not, ye are of more value than many sparrows." "It is I, be not afraid."

c. Paul says, "God hath not given us the spirit of fear but of power and love and a sound mind." John says that "perfect love casteth out fear." The whole spirit of the Bible is against cowardly fear but in favor of a reverential attitude toward God, and a caution concerning life's pitfalls and temptations.

d. What Christmas does to Fear. 1. Unveils God in Christ, a helpless human babe, bringing glad tidings of great joy in the removal of fear. 2. Brings a wholesome fear and trust toward God which is the beginning of wisdom and the removal of all other kinds of fear. A story is told of a terrible storm at sea. The captain's little boy seemed quite unconcerned and one of the passengers asked him if he did not feel afraid. He said, "No, father is at the helm and I know it will be all right." 3. Gives short views of life. Note the angel says first, "Fear not" and then gives the reasons in the fact of his message of good tidings being based upon the birth of Christ in Bethlehem.

He then adds, "Ye shall find the babe lying in a manger." He quiets their fears by giving them a definite fact and also something important to do. This is always one of the best remedies for fear of all kinds; find some fact that off-sets it and something important to do that will occupy the mind. 4. Brings the spirit of unselfish service to others.

This is the Christmas Spirit. "What can I fear? Will it be death? but you know that Christ is my life, and that I shall gain by death. Will it be exile? but the earth, and all its fullness is the Lord's. Will it be the loss of wealth? but we brought nothing into the world, and can carry nothing out. Thus, all the terrors of the world are contemptible in my eyes; and I smile at all its good things. Poverty I do not fear; riches I do not sigh for; death I do not shrink from; and life I do not desire; save only for the progress of your souls."—Chrysostom.

III. CONCLUSION.

The Christmas remedy for fear is not a mere call to optimism, advice to cheer up or a challenge to stoical endurance. It is the gospel of a person in the form of a little babe, something that no one can fear but that everyone may love, revealing a heavenly Father that can be trusted to work out the best possible in this stormy human life of ours. It has been well summed up in Isaiah 41:10.

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(Pericopes)

THEME: *An Old Saint Speaks to Our Modern Age.*

SCRIPTURE: Matt. 11:2-10. **TEXT:** Matt. 11:2-3.

HYMNS: Wake, Awake, For Night is Flying.—*Wachet Auf*
My God! How Wonderful Thou Art.—*Beatitudo, C. M.*

We are to review this morning the life of John the Baptist and, from our review, try to take into our lives some lessons that never grow old.

Is it possible for us moderns to learn from a character antiquated, provincial, short-lived as John? Remember we have had Darwin teach us evolution and Einstein tell us about relativity and another to tell us of strange life on the planet Mars. With such a galaxy of teachers, can we really learn anything from this simple-hearted saint who wore strange clothes, who roamed the desert and who died in prison two thousand years ago?

John never saw an automobile or airplane. If you had spoken about the stock market to him he would not have understood. There was city life in his day, but, for some reason, he lived apart from men. He did not have a D. D. degree or even an A. B. He never married. He never knew the glory of a happy home with wife and children. He never knew the purgatory of a bad one. His life was narrow, circumscribed, short. Can such a man teach us anything? Instead of studying such a career, would it not be better to consider that of Rockefeller or Hoover?

The real problems that baffle and discourage human hearts are the same in every age. Sin is sin and sorrow is sorrow even though two thousand years have flown and Darwin and Einstein have taught us the best they knew. John tasted deeply of life. He knew God. He served the ageless Christ. The centuries have tested his work and have proven it good. For these reasons he can teach us and we will do well to learn from him.

I. Perhaps the most obvious lesson from the life of John is that which tells us that, so far as this world is concerned, a righteous life is not necessarily accompanied by praise and pleasure.

Some one has said: "Salvation can never be forced on others. We can only help men by holding before them the acceptable symbol of their own endeavor." In his efforts to save men John has done this. He has practised what he preached. What he has asked he has given. Repentance is the theme of his sermons and also of his own life. John's message is his life. It is all truth and sincerity. There is no fraud or falsehood in it.

What about such a life? Does it not deserve favor both at the hands of God and men? If any man is to live at ease and know long life shall it not be such a man as this?

And yet, John is in prison! Confined to a damp cell in a gloomy fortress, starved, weary and weak, he waits for a deliverance that does not come. So great are his sufferings that his strong mind breaks under the strain. And this is his reward for righteousness!

As he literally rots away, a wicked man and an adulterous woman conspire against him. The woman has been rebuked by him and she thirsts for his blood. On a dark, dreary day when, as it might seem, all the angels of God are sleeping, they drag him forth and brutally execute him. And this is his reward for righteousness!

A righteous life is not a guarantee for worldly praise and pleasure. They who serve God and Christ must serve for other wages than those the world may be pleased to give. Often those who pray the most are

persecuted the most. Often those who give the most in kindness receive the most in cruelty. Is this justice? It is human life as it is. And whether we like it or not, we must face it as a great fact not to be set aside.

Well, if John must die thus, what is the solution of the problem? Why goodness in any sense if the wages paid are bitterness and blood and death at the butcher's block?

II. In the second place, the life of John can teach us that a clean, holy life, while accompanied by sorrow, is the one pathway by which a man may arrive at spiritual certainty, at that faith in the Gospel which is the pledge of eternal life.

How do men come to know God? Why do some never know Him? Many men, wrestling with this problem, have made it mysterious. They have talked about "intellectual difficulties" and about "the medieval mind" and about the "ignorance of the past." They have talked about every conceivable reason for lack of faith, but the real reason, again and again, they have passed by. That reason is—sin.

Why does John consecrate himself to goodness? Not to please the world. Not to win wealth. So far as his health is concerned, he knows the risk he runs at Herod's hands. But he does what he does because he knows that sin is the enemy of faith. He does what he does because he knows that when men have repented of sin they will see Christ and in Him will find life.

John's prison experience is proof of the truth of his doctrine. He is not afraid to die. Though condemned to death, he is free in spirit and happier than a Herod on his throne. He has spiritual certainty and he has attained it by walking the pathway of repentance.

The moral of it all for modern minds needs to be stated. Do we have trouble to know God and to understand how Jesus is our Saviour? We must seek the solution, not so much in books, not so much in analyzing "intellectual difficulties," not so much in blaming "the ignorance of our fathers." We must seek the root of trouble where it has always been found—in that sin which lurks in the heart and of which we are often too proud to repent.

III. Two thousand years have passed since the sad death of John. If we could find his grave today we would water it with our tears and mark it with tokens of our love. Yes, times have changed. Eternal justice is working and, slowly but surely, the world will know that this good man did not live and die in vain.

Two thousand years. John, though dead, still speaks. Millions of hearts and homes are making ready now for the Christ he heralded. In that stupendous fact justice speaks again and we can learn that, though the workman dies, God's work goes on, His will is done and His kingdom shall come.

Two thousand years. If John from his resting place in glory could see, but for a moment, the joy of this weary world in the Christ of Christmas, do you not think that all his sufferings would be forgotten in the boundless joy that would be his?

PRAYER

Our Heavenly Father, as the year draws near that holy and joyous time when Thy Church throughout all the earth celebrates the birth among us of Thy well-beloved Son the Saviour of the world, dispose our hearts towards that happy season in child-like gratitude and simple faith, and in expectation of a requickening of heavenly love within us, adoration to Thee, peace and good-will toward men. Uplift before us likewise that fuller vision of the day when Christ shall appear among us in the plentitude of His travail in the earth and the consummation of His rule. Quicken us with the conviction that all the sin and misery, the disquietude and war, that prevail in this world shall have an end. Thus deliver us, Almighty God, from the despair that doth so easily beset us in thinking that Thy Kingdom is so slow to come. Increase our faith in the enterprise of Thy Church in pagan lands, in the League of Nations, in the Parliament of Man and federation of the world; encourage us to go on watching and praying and working, each in our several places, doing all we may, however small that may seem to be, and having courage to leave the issue to Thy wisdom and to the times and seasons Thou hast kept in Thine own power. Maintain this brave and glorious vision in our hearts; even so, with our bright lamps, shall we be ready and quick to welcome Thee when Thou comest, and be made partakers of that crowning Christmastide, when from every hedge and highway the farthest wanderer shall be safely gathered in. And this we ask through Jesus Christ our Lord.—HUBERT L. SIMPSON.

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CONWELL: Sermons on Great Days of the Year.

ADDITIONAL OUTLINES

"God so Loved the World." John 3:16.

1. His motive of redemption; love.
2. His method of redemption; by the Son.
3. His purpose of redemption; everlasting life.
4. The ground of our redemption; atonement.
5. The subject of redemption; he that believeth.

"The Herald of the King." Luke 1:15-17.

1. The time of His coming; the days of Herod.
2. The family mentioned; Zechariah and Elizabeth.
3. The vision recorded; an Angel appeared.
4. The promise given; a Son.

OTHER TEXTS:

"There was no room for them in the inn." Luke 2:7.

"And the Angel said unto them, fear not." Luke 2:10.

"Jesus asked, are ye able?" Matt. 20:22.

"Your reasonable service." Rom. 12:1.

SEED THOUGHTS

"No complex or very important truth was ever yet transferred in full developed form from one mind to another. Truth of that character is not a piece of furniture to be shifted: it is a seed which must be sown, and pass through the several stages of growth. No doctrine of importance can be transferred in a matured shape into any man's understanding from without: it must arise by an act of genesis within the understanding itself."—De Quincey.

"There is no passion in the mind of man so weak but it mates and masters the fear of death. Revenge triumphs over death, love slights it, honour aspires to it, grief flieth to it."—Bacon.

"The Kingdom of God is a society of the best men, working for the best ends, according to the best methods. The membership is a multitude which no man can number; its methods are as various as human nature; its field is the world. Its entry money is nothing; its subscription, all you have. The society never meets and never adjourns. Its law is one word, loyalty; its gospel, one message, love. For this world, for these faculties, for the one short life, I know nothing that is offered to man to compare with membership in the Kingdom of God."—Prof. Drummond.

"When I cannot understand anything, it seems to me as though God had set a chair there for me to kneel down and worship. The mysteries are intended to be altars of devotion."—Spurgeon.

"If humanity were not frequently quite sure of things concerning which it knows nothing, the world would soon come to a standstill and never move again."—Crawford.

SUNDAY SCHOOL LESSON

SAUL OF TARSUS. (How a Pharisee Became a Christian): Acts 22:3-15.

GOLDEN TEXT: "I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ." Phil. 3:8.

Teaching the Lesson

The secret of the great life of Paul is found in Phil. 3:13, 14. Notice that the verses may be outlined as follows: Paul had the graces, humility, concentration, forgetfulness, anticipation, and was devoted to Jesus Christ.

An old tradition says that Paul's parents lived originally in Gischale in northern Galilee. Saul was born however in Tarsus of Cilicia, twelve

miles from the sea, reared in Jerusalem, to which city he had come at the age of fifteen, probably as a candidate for the office of Rabbi, and began to study the Talmud.

The Rabbinical College at Jerusalem was the most celebrated school of its kind in the world at that time. Paul studied at the feet of Gamaliel, whose influence upon him was extreme. Gamaliel was a member of the Sanhedrin, Acts 5:34-40, and was by nature a Jew through and through without the least tendency toward Christianity.

In the book of Acts there are three reports of Paul's conversion. (Acts 9:3-9; 22:6-21; 26:12-18.) The voice that Saul heard was no doubt an audible voice. His companions did not hear it. Saul had in his pocket at the time of his conversion, letters giving him authority to arrest any disciples of Jesus he might find in Damascus. It is probably that Saul had never met Christ in the flesh. Augustine has said that if Stephen had not prayed, Paul would not have preached. Saul was uneasy in his conscience. David Smith has declared that a man is never so violent in the assertion of his faith as when he feels it slipping from his grasp. He had made a desperate effort to obtain peace by keeping the law, but he had come to realize that he was on the wrong road. It is possible that Stephen died feeling that his life had been without success and with no fruit for his labor, *but he gave us Paul.*

Paul is recognized as one of the men who as profoundly influenced the progress of civilization. A parapet in the Cathedral of St. John the Divine in New York, contains a bas-relief of historic figures, one for each of the Christian centuries. The choice was made by the Cathedral authorities of the person in that century who had done most for the uplift of humanity. It begins with Paul.

Paul's personality was extremely dynamic. He has given us (1) an example of utter devotion to Christ. He put Christ first and could not tolerate those who placed him second or third. This is the reason for his attitude toward Mark and Demas. (2) He has given us an example of broad vision and sympathy. (3) An example of a passionately earnest man who was none the less wrong before his conversion. (4) An example of a completely remade life. The power of Christ to overturn and rebuild. (5) A sense of the universal and unifying power of the Gospel. When presented to different groups and races it works out to glorious results in all cases. Paul pressed on after his great Master.

"The boisterous winds sweep in from the sea!"

"Fear not! I will temper them all for thee."

"I'm weak and worn." "But my strength is thine."

"My hands are hurt." "Put them here in mine."

"My feet bleed; see! they are stiff and sore."

"I know; I have been this way before."

"Is it long or short?" "That, thou can'st not know."

Be sure 'tis the right road for thee to go."

"May I see the end?" "Nay, 'twould not be best."

"I'm tired, Beloved!" "Come; Here Is Rest."

Helpful Reading

STALKER: The Life of St. Paul.*DAVID SMYTH*: The Life and Letters of St. Paul.

SERMON TO YOUNG PEOPLE

THEME: *The Law of Love.***TEXT**: Matt. 5:44.

The approaching Christmas season is traditionally associated with thoughts of "*peace on earth to men of good will.*" There is no quality more characteristic of our Christian faith than forgiveness. We have grown so accustomed to the idea, if not, alas, to the practice, that it is difficult to realize the thrill of incredulous amazement which must have rippled across the great assemblage on the slopes of Olivet, as they heard Jesus say, "Love your enemies." Even today we still regard the words, for the most part, as a beautiful ideal, but one impossible of attainment.

"Love your enemies," says Jesus. But *can* we? Love surely cannot be commanded to order, and the heart instinctively rebels against such a precept. But if we read the original Greek, we shall find that the word "Love" translated, was carefully chosen by Jesus; not *Philein*, implying a natural and spontaneous affection, but *Agapan*, used of the supernatural, Christian love which comes from grace alone. Yet we can put ourselves in the way to receive it, by exercising more trust and sympathy, less suspicion and jealousy, in all human relationships.

We *can* love our enemies, if we ask God for the power and grace to do so. But *should* we? Is it not the act of a coward to submit meekly to injury without retaliation? The ancient world before the coming of Christianity would certainly have thought so. Many do today. Nietzsche, the philosopher, called Christianity a "slave religion," and declared that to turn the other cheek to the smiter, to propitiate the thief, to encourage the brazen borrower, were the acts of a fool. But we must remember that in such precepts Jesus is talking in parables, startling His audience of unlettered peasants out of their preconceived notions by the oratorical device of paradox. He fully realized that there are times when, in the interests of society, and of the offender himself, there must be resistance to and punishment of evil, but not by the individual. The state, the Church, society; these in their corporate capacity are to judge. The private vendetta is sternly condemned. If God so loved us, we must seek to love our neighbor as ourself. Nobody who thinks at all can ever conceive of Christianity as an unmanly faith. Its Founder was ever moved to a noble and uprighteous indignation against all that was foul and mean. But in His heart there was a fountain of a deep love welling up to comfort and forgive in divine compassion and human sympathy. "Love your enemies."

The Christian Church must bless every movement, like the League of Nations, which is trying to carry out this principle in public life: but her own first care must be for the individual. Unless the hearts of men and women everywhere are brought into direct and filial relationship with God,

there is little hope for the establishment of His Kingdom on earth. The brotherhood of man is meaningless without the Fatherhood of God. There is no call on me to forgive my enemy unless I believe that we are reconciled by the blood of a suffering Saviour. When the task seems impossible, let us go away to the hill called Calvary, and listen again to those wonderful words which He uttered with His dying breath for the men who nailed Him there: "Father, forgive them, for they know not what they do."

SERMON TO CHILDREN

THEME: *Entertaining Angels.*

TEXT: Gen. 18:2.

It was a beautiful day in summer. The sun was warm and bright. Abraham left his tent (you must not forget that this rich man and all the people of that land lived in tents) and came out into the sunlight. It may have been that it was noonday, the sun was hot and he was going to rest a while in the shade of the old oak tree at the crossroads. As he came out of the tent, according to his custom, he stood shielding his eyes with his hands from the brightness of the sun, and looking about him. He saw three strangers coming up the road. They looked as if they had walked a long distance for they looked hot, dusty, and tired. Abraham had never seen them before but as soon as he saw them, he ran from his tent door to meet them. He begged them to stay with him and rest. When they accepted his invitation, he immediately washed their dusty feet and had Sarah, his wife, prepare dinner for them. It was not until later that he found he had been entertaining angels.

This story is told in the first eight verses of the eighteenth chapter of Genesis. I have chosen a part of the second verse as our text, "When he saw them, he ran to meet them."

Abraham must have been very glad to find that he had been entertaining angels. Would we not be very happy, boys and girls, if we could have angels come and have dinner with us? Perhaps we often wish we could. What preparations we would make! Nothing would be too good for them. However, Abraham did not know they were angels. He only knew they were strangers and that he should be kind to them.

Fourteen years ago, in the second week of July, I was driving with my horse into the country. I had just left my father's home in the city and was beginning my work in the ministry. The night before I left my father's home, the rain had come down in torrents and it was still raining as hard. Both sides of the road looked like small streams rushing along the ditches. I had never experienced such a day. On I went through the terrible storm. My horse was slow and the miles seemed very long. At last noon came. I was hungry and there were no hotels along the road. I knew not where to go. At last, choosing a modest, tidy looking house, I climbed down from my carriage and walked to the door to ask for my dinner. When I came to the house, I noticed a woman sitting at the window. When I knocked, she disappeared and a man opened the door.

In reply to my request for dinner, he said, "No, there is no cook in the house." At other houses, I met with a similar reception until, after many more miles, I found a hotel. I have wondered since if, had I told the people I was a minister, I would have found a different reception.

That experience taught me a lesson and I wish every boy and girl could learn it too. Always be kind to strangers. They need your friendliness and it may be that you shall entertain as great a company as Abraham did. Another story illustrates this too.

It happened in an orphanage for boys. These children were brought here to be taken care of since they had no parents. The man in charge was very kind and the boys loved him so much they called him Father. At each meal, this man would bow his head and thank God for the food before them and ask that Jesus be their Guest. One of the boys noticed this and asked why a place wasn't made ready for Jesus. The man immediately set an extra place and said, "Now Jesus will know we have a place for Him, even if He doesn't come." They had no sooner gone on with their meal, when a timid knock was heard at the door. When it was opened, they saw a poor, ragged, hungry boy who asked for something to eat. The bright little lad who had asked about the missing place at the table looked up at the man at the head of the table and said, "Father, Jesus couldn't come Himself, so He sent someone in His place."

That is just it, my little folks, God sends others that we may help them, and in that way, serve Him. Be kind to strangers.

EVENING SERMON

THEME: *A New Gospel.*

SCRIPTURE: Isa. 61:1-11.

TEXT: Luke 2:10.

INTRODUCTION: The words of the text are the first utterance of the New Gospel. The angelic chorus first proclaimed the Gospel that was to drive out fear from the hearts of men. The term, "Gospel," is everywhere on the pages of Scripture. The "Good News" of Salvation. Isaiah: "The Spirit of the Lord is upon me . . . anoint me to preach the Gospel." Christ speaks of it: "The poor have the Gospel preached unto them." "Whosoever this Gospel is preached." "Go preach the Gospel to every creature." Paul: "Woe is me if I preach not the Gospel." "I am not ashamed of the Gospel." "Rich in the Gospel of Christ."

I. *What Is This New Gospel.* Literally, "Good News;" as the angels sang, "Good tidings of great joy." Suppose we use the term, "Good News," and catch the fuller meaning. Church's business is to proclaim the "Good News." The world tells a different story. Read your headlines tomorrow: death, murder, robbery, shame; all the sad story of life. The world needs encouragement. The "Good News," the Gospel, supplies that need. The Bible is not an outworn copy of ancient literature, unsuited to the age. Its message of cheer is apt today as ever. Listen to its message. Let its spirit guide your thoughts, attitudes and acts.

II. *The Gospel Recognizes Man's Worth.* It speaks the truth, never quibbles or covers over that which exists. Does not make perfection an

attribute of human nature, but it recognizes that even though "out of the heart proceed evil thoughts" and a long list of sinful practices, down under all this there is a possibility of finding the man's true worth. It places a high value on man's ability to "come to himself and arise and go to the Father." The deepest longings of the soul of man find a responsive answer in the Gospel of Christ. Do you use this Gospel to find your nobler self? Do you use this Gospel to keep that self in control of your life?

III. *The New Gospel Shall Not Be Displaced.* That which has stood through all the centuries as HIS WORD need not pass out as antiquated today. Spirit of progress today a spirit that we must not crush. New developments of science, thought, and life all have their place. There are, however, certain constants in life. Two times two will never be anything but four. Among the constants of life we must place His Word. New isms and cults are like mushrooms, springing up over night. Investigation finds them old things with new twentieth century attire. We must have open minds for a great many changes in life, but a careful discerning mind in spiritual matters.

CONCLUSION: Let your life tell the story of the GOOD NEWS GOSPEL.

MID-WEEK TOPIC

THEME: *The Christian Struggle.*

TEXT: Acts 8:1-5.

Christianity had a remarkable beginning. It flashed its first revelation to the world through humble men, not the mighty, nor the wise, or the noble. It was the fisherman and the tax collector who first invited those who would know Christ to "come and see."

I. If we seek to discover the auspiciousness or the unauspiciousness of the beginning of this Christian movement, we will be impressed perhaps with the fact that its best protection was its apparent insignificance.

II. Christianity was forced to encounter the onslaughts of a polytheistic faith, enshrined in poetry and protected by political institutions. It was forced to compete with systems of philosophy used by the greatest thinkers of the early centuries, in their efforts to explain the mysteries of life.

III. Christianity seemed destined to have no destiny. To battle against odds, was the mighty mission of those who would reveal Jesus to the hearts and minds of men. In describing the vileness and persecution that was suffered from legal tribunals, a historian said: "The Roman populace amused itself with their dying agonies as they fought with lions in the arena, and clothed in pitchy shirts, their bodies flame as ghastly torches to light up the gardens of Nero."

Whether the progress of Christianity was due to emotional influence or an intellectual process, it at least cut its way through the difficulties that sought its capture. Certainly those who watched the development were forced to believe with their minds what they had felt in their hearts and seen with their eyes.

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U.

Intermediate: Christmas in Sacred Art. Phil. 4:8.*Junior*: How Christmas is Celebrated in Other Countries. Phil. 4:4*Young People*: How to Make Others Happy. Eph. 4:31; 5:1, 2.

Helpful Reading

GOBRECHT: Sermons in Art.

STURGE: Personal Religion and Service to Humanity.

STIDGER: Personal Power.

DECEMBER 21, 1930

FOURTH SUNDAY IN ADVENT

CALL TO WORSHIP: "The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him."

PSALM: 2.

ANTHEM: I Will Magnify The Lord.—*Blumenshein*
I Am Alpha and Omega.—*Stainer*

OFFERTORY SENTENCE: "For if the readiness is there, it is acceptable according as a man hath, not according as he hath not. For I say not this that others may be eased and ye distressed, but by equality your abundance being a supply at this present time for their want . . . as it is written. He that gathereth much had nothing over; and he that gathereth little had no lack." 2 Cor. 8:12-15.

OFFERTORY PRAYER: The glory of the promised Everlasting Life has come into our hearts with the dawning of the day of the Birth of Christ, and we bring our gifts, even as the kings of old brought theirs. Accept our offering in the Name of Jesus, the Babe of Bethlehem.

BENEDICTION: The grace of the Lord Jesus Christ be with you all.

MORNING SERMONS

(Christmas Day)

THEME: *The Christmas Remedy for Happiness.***SCRIPTURE**: Luke 2:1-14. **TEXT**: Luke 2:10.**HYMNS**: Jesus, Thy Name I Love.—*Fiat Lux*, 664,6664My Jesus, As Thou Wilt.—*Denby*, 66,66,D

I. INTRODUCTION.

1. The great Christmas words as representing states of mind, fear, joy, peace, good will, etc. Each represents a clear case of emotional control

and spiritual attitude. In the last Sunday's sermon we dealt with the Christmas remedy for fear. Today we sum up under happiness, the words "joy," "peace," "good will," etc.

2. Happiness itself as a state of mind. Philosophers, moralists and preachers have debated whether happiness was an objective in itself or something else. Christianity would seem to make it a result which is worthy only when it springs from a worthy object. Christmas offers us the only true recipe for happiness.

II. DISCUSSION.

1. Thoughts on the passage.

a. The world into which the Christmas message came. Perhaps the world had never reached such a low ebb of human happiness as when Christ entered it. The common people were the victims of oppression, cruelty, fear and despair. All religions had lost their vitality. The ruling classes were plunged in pleasure seeking and self indulgence. Suicide was the only remedy for either class. "Quo Vadis" pictures the world and what Christianity brought into it. "Ben Hur" depicts the dreaded galley, the horrors of crucified, the slavery of paganism. Paul pictures moral conditions in the last verses the first chapter of Romans.

b. The Christmas message was brought from heaven through Christ, and proclaimed joy, peace, and good will. The Beatitudes is a list of qualities with happiness as a result; they do not speak of conditions of living, but conditions of the heart.

c. The message as propaganda. Notice the word, "angel" which means a messenger of "good tidings;" "gospel;" "evangelize," etc. The words of the angel are to "all people" especially those in the deepest need. Note Isaiah 61:1-3.

d. As true today as then and for all times. Christ's message is always to the most needy. Christ in pagan lands is doing the same today as He did in the ancient Roman world. The story is told of a young Christian teacher in the Tennessee Hills who astonished the native mountain whites by her enthusiasm over nature and their beautiful sunsets. One woman expressed the effect of Christian sympathy and interest in the words, "There were no birds or sunsets until you came."

2. Christ as an example of His own message.

a. He was always speaking of joy and His message rings with the spirit of peace and good will. He had some of the outward joys of life but when these were all stripped away He still could say to His disciples, "These things have I spoken unto you that my joy might be in you and that your joy might be full." Note Heb. 12:2.

3. The true meaning of joy.

a. As a by-product of human life. Like heat and light, it is the result of conditions provided and yet is a desirable object in itself. Cannot be bought, sold, bartered, bargained, taxed, borrowed, loaned, or given away. Nothing in this world can really give it or take it away. Wholly a state of mind. May be affected by outside conditions just so far as we allow and no farther. It has no substance, weight, dimensions, or bounda-

ries. We may lose everything we have in this world and still be happy. We may have the whole world and be utterly miserable.

b. As an expression of Christian life. It is a fruit of the spirit. Gal. 5:22. As such it shows itself under all circumstances as cheerfulness, contentment, sharing with others, quietness and a certain victorious attitude toward life and its affairs. It is the mark of a true saint. If we ask what a saint is, another has given a very satisfactory answer: "Why were the saints, saints? Because they were cheerful when it was difficult to be cheerful; patient when it was difficult to be patient, and pushed on when they wanted to stand still, kept silent when they wanted to talk, and were agreeable when they wanted to be disagreeable. That was all."

c. The supreme joy of living for a Christian is to fulfill the spirit of the Christmas message and make of it good tidings for others. To be an angel carrying the word of salvation to those who most need it.

III. CONCLUSION.

It is a joy that comes from heaven and we shall carry it to heaven with us. "When we shall come home and enter into the possession of our Brother's fair Kingdom, and when our heads shall find the weight of the eternal crown of glory, and when we shall look back to pain and suffering, then shall we see life and sorrow to be less than one step or stride from a prison to glory, and that our little inch of time-suffering is not worthy of our first night's welcome home to heaven.—Samuel Rutherford.

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(Pericopes)

THEME: *The Unseen Saviour.*

SCRIPTURE: John 1:19-28.

TEXT: John 1:26.

HYMNS: O Saviour, Precious Saviour.—*Angel's Story*, 76, 76, D

My Faith Looks Up to Thee.—*Faith*, 664, 666, 4

When the Jews came to John the Baptist, asking him who he was, he very modestly turned all attention from himself to the Christ whom he announced. With great skill he challenges and arouses interest in this Christ. In our text he is hiding himself in order to reveal Christ. What he says is really this: "I am only a messenger, a forerunner. But there stands one among you, infinitely greater than I. So great and good is He that I would not be worthy to loose the latchet of His shoes. He it is whom I am come to announce."

At the time when John spoke these words Jesus must have been already a grown man. He should have been well known to many. Recall the story of Jesus' birth. The wonderful incidents connected with that event should not have been forgotten by all. Then, that remarkable visit that Jesus made as a twelve year old boy to the temple—surely the wise men there had not altogether forgotten that. Then, in Nazareth, where He grew up, were there not some, perhaps many, who saw His glory rising like a brightening sun upon the earth? And yet, they had forgotten, so

let us see Thy guiding Star and hear a music not of earth. Let not our souls be busy inns that have no room for Thee and Thine, but homes of prayer and praise, ready for Thy welcoming. Make us to know that near us, even in our city, is Christ the Saviour, whom seeking with joy, we shall find. Humbly we offer our Christmas prayer in His name. Amen.—JOSEPH FORT NEWTON.

BIBLIOGRAPHY

BISHOP GORE: Belief in Christ.

TEMPLE: Christ the Truth.

STREETER: Realty (Chapter, The Christ).

S. PARKES CADMAN: The Christ of God.

CONWELL: Sermons for Special Days in The Church Year.

McCONNELL: Christmas Sermons.

ADDITIONAL OUTLINES

"There is No Room for Them in the Inn." Luke 2:7.

How about your: 1. Hearts.

2. Homes.

3. Pleasures.

4. Business.

The First Christmas—As told in Luke 2:8-17.

1. The place.

2. The time.

3. The congregation.

4. The preacher.

5. The sermon.

OTHER TEXTS:

"I bring you good tidings of great joy." Luke 2:10.

"And this shall be a sign unto you." Luke 2:12.

"Let us now go even unto Bethlehem." Luke 2:15.

"Where is He." Matt. 2:2.

SEED THOUGHTS

Mary Lundie Duncan, dying at twenty-five, and leaving a devoted husband, two babes, and one of the most endearing social circles, exclaimed: "I would give all the world to be with Jesus!"

The great Bernard thus bewailed the death of his comparatively unknown brother Gerard, and confessed an indebtedness which otherwise none would suspect. "Not in the greatest things only, but in the least he was the greatest. He understood buildings and the management of fields, gardens, and waters; and in all the arts of husbandry none exceeded the skill of Gerard. He was a perfect master of all trades, and could teach bricklayers, workers in iron, shoemakers, and weavers; and when in the judgment of all men, he was wiser than all, still in his own he was but ignorant and foolish. And though I say these things of him, yet were

there in him things greater far than these to be discovered . . . and this I may say, a more sober mind, a more peaceful heart, a more powerful and eloquent speech, a more intense affection never could be found in man; and I depended entirely on him, for he alone bore the burden of my charge, leaving me only its name and honours. He thus procured for me the leisure necessary for my prayers and meditations, for my readings, and for the preparation of my discourses. And, alas, he is taken away, and with him all my joys have departed; new cares rush on, new troubles beat against me, and on all sides I am environed by perplexities, and alone. These are all that remain to me now thou art absent; and alone I groan under the burden. Would that I had died with thee, for to survive thee is drudgery and grief."

SUNDAY SCHOOL LESSON

TIMOTHY. (The Influence of Home Training): 2 Timothy 1:1-6; 3:14-16.

Read Also: Acts 16:1-3; Phil. 2:19-22.

GOLDEN TEXT: "From a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Timothy 3:15.

Teaching the Lesson

There are three ways of coming to Jesus: (1) with a crash. This is the way the Philippian jailer and Paul came. (2) With a thoughtful decision. The disciples responded to his call in this way. (3) With a gradual growth. This is the way in which Timothy came. In missions one often hears men repeat their wonderful experience, giving the day and hour of their conversion. It is not possible for many people to do that. Their conversion and deep abiding Christian experience, however, is just as real as those who can name the place and the hour.

When passing Southward I may cross the line
Between the Arctic and Atlantic Ocean
I may not tell by any test of mine—
By any startling sign or strange commotion
Across my track;

But if the days grow sweeter one by one,
And e'en the icebergs melt their hardened faces,
And sailors linger, basking in the sun,
I know I must have made the change of places
Some distance back.

When answering timidly the Master's call,
I passed the bourne in coming unto Him
When in my love for Him I gave up all
The very moment when I thought I knew Him,
I cannot tell.

But as unceasingly I feel His love,
As this cold heart is melted to o'er flowing
And now so dear the light comes from above,
I wonder at the change and move on, knowing
That all is well.

As a matter of fact, it is better to *grow up* in the Christian life than to enter therein by some sudden cataclysmic experience. No man has to plunge into the depths of sin in order to experience the full blessing of Christ's forgiving power. A dear old elder, in a New York church, rose to his feet after a remarkable testimony by a man who had lived much of his life in the depths of sin, and quietly said, "My experience has been much more remarkable than that of my good brother." His pastor's heart sank as he thought possibly this good old man whom all loved and respected was going to unveil some hideous chapter of his youth. But the old elder continued by saying, "Christ's grace and tender power have always kept me from sinking into such depths of sin."

In this study of Timothy the teacher would do well to emphasize the importance of work with young people. Salvaging wrecks is splendid employment. Preventing wrecks is better employment. The home must co-operate with the Sunday school. We must remember that memories and impressions abide. Memories mould and memories challenge.

SERMON TO YOUNG PEOPLE

THEME: *The Shepherd's Joy.*

TEXT: Luke 2:20.

Palestine was, and still is, a pastoral land, full of sheep and goats; so we do not wonder that from Abel and Abraham downwards, the shepherd and his flock figure largely in the Bible. In Psalm 23 and John 10, we have beautiful expositions on his life and work. Clothed in rough, warm garments, wandering about on the hillsides, exposed to burning heat by day and freezing cold by night, taking his herds to "green pastures" hidden among the rocks and the "still waters" of wells and fountains, he was often away from home for many weeks at a time. To protect his flock against wild beasts and robbers, he was well armed with a club, the "rod" of the psalmist, and a long staff or crook. At night the animals were shut up in stone folds, the sheep and goats being divided into separate pens, while the shepherd lay down at full length across the open gateway. It was to this custom that Jesus referred when He said, "I am the door of the sheep." If one animal had wandered away, the shepherd would look for it until he found it, and bring it home "rejoicing." An eastern shepherd does not drive his flock, but leads it. He knows each as an individual; and the sheep, in turn, recognize his voice, and will come to his call even when scattered in the midst of others. Unless he is a "hireling," a mere employee, he is prepared, at all times, to lay down his life for his sheep. Jesus had all these fine qualities in mind when He called Himself "The Good Shepherd."

Thinking of these things, we do not wonder that the birth of Jesus was first announced to those whom the hymn calls "humble shepherds." Wrapped in their heavy woolen mantles, they were sitting round the fire, lit to keep off the cold, and animal or human marauders, when suddenly, the wonder came. Heaven and earth seemed to mingle in a glory of dazzling light as the Messenger of God gave to them, first of all the human race, the glad tidings of great joy. Straightway, they left their flocks, an unheard of thing for a shepherd to do, and hastened to Bethlehem. Then, having seen the wonderful sight there displayed, they quietly returned to their duties, but that glory of the angel song and the cradle would long linger around their sheepfolds.

"Let us now go, even unto Bethlehem." Year by year, millions of Christian folk the world over, imitate the shepherds, and leave for a little while their ordinary occupations to make this annual pilgrimage. It is true that many of them may have almost forgotten, from very familiarity, what it is all about. No star leads them on: they are *in* a pilgrimage, but not *of* it. As of old, the Inn of the Nativity is so full of merchandise and mirth that there sometime seems no room for the Child Himself, the centre of all. Let us never forget, then, that as the shepherds entered Bethlehem in the reddening dawn of that first Christmas morn, the world turned a corner in its history. "It was lit with the light of a new day. Over the cradle in the manger there dawned an era of new values, where the poorest and humblest came to their own, because Jesus loved them, and lived their life, and died to save them."

If we realize that fact, in all its wonder, then we too, like these shepherds of old, will go back to our work when Christmas day is over for another year, "glorifying and praising God for all the things we have heard and seen, as it was told unto us."

SERMON TO CHILDREN

THEME: *Our Christmas Gifts.*

TEXT: Matt. 2:11.

There is one question I do not need to ask any boy or girl. It is, what is the day you like best in all the year? The answer is always the same: Christmas. Now what is it that makes Christmas Day the gladdest day for you? I am afraid if I had you answer that question, you would say, "Because Jesus was born on that day." Your reason for answering that way would be that you thought I wanted you to. The reason why you like Christmas best is because you get so many presents, isn't it?

Now, why do we give presents on Christmas Day? You see, I am just full of questions this morning, but sometimes the best way to learn is to try to answer them. The reason we give presents to each other is because the Wise Men, who came to see Jesus so long ago, gave gifts to Him. That is what our text tells us. Look it up. It is in the eleventh verse of the second chapter of Matthew. It says, "When they had opened their treasures, they presented unto Him gifts." Today, Christ is not with us as he was then, so we give to our friends instead.

Now for another question; which do you like better: to give or to get a present? Let me tell you a story. In a poor section of a city, there lived a ragged little fellow. Clarence did not see very much money of his own. He used to get up early in the morning and get a few cents by helping a farmer deliver milk through the city. Clarence had been attending Sunday school in a Mission near his own home. The Sunday before Christmas, the little fellow very shyly placed a parcel into his teacher's hand. When I opened it, there! I have gone and told you. Yes, I am little Clarence's Sunday school teacher. When I opened it, I found a lovely little Bible. I prized that gift and do yet, though all that happened sixteen years ago. I believe he enjoyed giving it too. He must have, because it cost him so much and he had so little money of his own.

We like to give presents. We like to please our friends and make them happy. When we see their smile of pleasure when they receive what we have given them, we feel they have paid us back more than we have given. Yes, we like to give presents and we also are glad to receive them.

There is one thing I want you to think about. Have you ever thought of giving a present to Jesus? Three little girls were taking part in a sacred concert in a church one evening. They came out on the platform with their dolls and their cradles. They sat and rocked their dollies, and as they rocked, they talked together. First they told all about the little doll babies they had. One had had a cold, another a headache and so on, but they were all well now. Then they began to tell about a lecture a missionary had given. It had been very interesting and he had urged the people to give more liberally to that work of the church. The little girls began to wish they had something to give. If they had money, they would gladly let the missionary have it. And, then, they were too young to go themselves. At last one spoke up and said she had heard that heathen children would like to have dolls, but that would be too much to part with. It was a hard struggle for them but at last they did give their doll babies to the missionary. It was a great gift to God because it cost them so much.

Boys and girls, what are you going to give Jesus for His birthday present this year? You remember the Wise Men opened their treasures and gave out of them. Do you know the greatest treasure you have? I do, it is yourself. If you do not believe me, ask your mother. Won't you, even on this Sunday before Christmas, give yourself to Jesus. If you do, Christmas Day will be the happiest one you have ever had.

EVENING SERMON

THEME: *The Nativity.*

SCRIPTURE: Luke 2:1-20.

TEXT: Luke 2:11.

INTRODUCTION: No greater text can be found in Scripture. Great because it is the heart and center of the Gospel of Jesus Christ. His advent into a storm tossed world for its redemption. That message of the angels on the Bethlehem plains rings louder today than it did when the shepherds heard it. Countless millions hear it today in every land, not merely a few caretakers of the sheep on lonely hillsides. The scene is so familiar; the

silence of the night; the Star; the disturbed shepherds; their resolve; the rude manger; the Babe in the arms of Mary. The scene changes with the passing of time: tired shop keepers and clerks; a busy "Christmas rush;" family gatherings; the giving and receiving of gifts. The scene may change, its observance may have become material and formal, but the message remains the same.

I. *The Nativity Brought Peace to Man.* "Glory to God in the highest and on earth, peace, goodwill to men." Where is that peace which He brought? It has never been fully tried. Is the world at peace? It may be if its ears catch aright the chorus of those angels. We cannot give to those who will not accept. Nor can God give men what they will not have. That peace is ours if we will have it. The world's unrest is not found in the failure of the Nativity, but the failure of men to take that fact into their lives. We are too busy with other things at Christmas to think of the real spirit of the day. Find place in your Christmas season for the Christ of the first Christmas. Then, that peace which was promised then will be a reality now.

II. *How May That Peace Be Found?*

1. The lesson of reverence is taught by the Nativity. Shepherds, wise-men, all who came to the manger, reverently bowed before the Child. Has reverence for Him been crowded out of our lives? A day that brings the Nativity back to us is a day when reverence for Him should have its rightful place. Reverence leads to peace.

2. The lesson of humility is found here. Nothing could so distort the Nativity scene as boastful pomp and show. Simple humility abounds. A proud spirit cannot be at peace with itself nor its fellows, the words of the learned university professor to the contrary, "be a snob." Humility makes for peace of soul.

3. Purity is found. Unrest in life is the result of impurity. Find that lesson in the purity of the Holy Child in Mary's arms.

CONCLUSION: Catch the true Christmas spirit. Let your life echo it throughout the coming year. Its promise of peace will find fulfillment in you.

MID-WEEK TOPIC

THEME: *Life In High and Low Gear.*

TEXT: Matt. 8:1.

When we live in the atmosphere of Jesus' teaching, it is a rare atmosphere. We feel lifted to see spacious horizons, but we must not forget the purpose of these exaltations. They are not to satisfy a selfish curiosity. "He came, not to be ministered unto, but to minister."

A friend who had been lifted to high heights at a conference, said: "If I could only carry this peak experience back to my people at home, how happy I would be." As we observe human character and human behavior working in moments of exaltation and then falling to the lowest depths under the drain of depression, we become puzzled to know just how to steel ourselves to successfully withstand the joy and the sorrow of life.

Jesus had power on the peak; he had patience on the plain. His heart was hungry to satisfy the common needs of common men. This is the first great test that Jesus accepted. This was disturbing even to so noble a disciple as John. "Art thou he that should come, or look we for another?" John was disturbed because he was looking in the wrong place for his evidence.

Jesus was healing the sick, preaching to the poor, and visiting the unfortunate in prison. He was not seated upon a throne, surrounded by attendants suggesting dictatorial and diplomatic notes to his disturbed and often disgusted subjects. "You go back and tell John what you see. He may be misinterpreting or he may be misplacing life's higher values. He may be confusing low gear with high gear. He may be seeing the lesser in the presence of the greater."

His secret was not to be found so much in his power as in his pity. "He was moved with compassion."

The other great lesson or application that I want to call to your attention is that we must bring our lives to this same test if they are to be Christian. Thank God for your moments on the mountain, but do not prostitute those moments. They are given that you may be able to endure the drudgery of the mill and the mine and the mire.

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U.

Intermediate: "Joy to the World." Psal. 95:1-3. (Musical Service.)

Junior: What Christmas Should Mean to Us. Luke 2:8-20.

Young People: Joy to the World. Luke 2:13, 14; Eph. 5:19, 20. (Music Meeting.)

Helpful Reading

T. R. GLOVER: Paul of Tarsus.

ROBERTSON: Paul the Interpreter of Christ.

FULLERTON: Practice of Christ's Presence.

MOFFATT: Every Man's Life of Jesus.

PATTERSON-SMYTHE: Child's Life of Christ.

DECEMBER 28, 1930

SUNDAY AFTER CHRISTMAS

CALL TO WORSHIP: O sing unto the Lord a new song; sing unto the Lord all the earth. O sing unto the Lord, bless His name; show forth his salvation from day to day." Ps. 96.

PSALM: 89.

ANTHEM: Hallelujah To Our King.—*Risher*
 Solo—Gesu Bambino.—*Pietro A Yon*
 Solo—The Angel's Message.—*Willis*
 Cantata—The Christ Child.—*Hawley*

OFFERTORY SENTENCE: "According as each hath received a gift, minister it among yourselves as good stewards of the manifold grace of God." 1 Pet. 4:10.

OFFERTORY PRAYER: The precious gifts which Thou hast bestowed are beyond our comprehension, but we are Thine and that which we have is Thine. We ask Thee to use the offering we bring Thee to further the work of Thy Kingdom on Earth among men of all nations.

BENEDICTION: The peace of God which passeth all understanding, keep your hearts and minds in Christ Jesus.

MORNING SERMONS

THEME: *A Backward and Forward Look.*

SCRIPTURE: Phil. 3:1-16. *TEXT:* Phil. 3:13-14.

HYMNS: Hark! What Mean Those Holy Voices.—*Trust*, 87, 87
 Forth in Thy Name, O Lord, I Go.—*Winchester, L. M.*

I. INTRODUCTION.

1. The last Sunday of the year a good time to review the past, estimate the present and forecast the future.

2. The passage as an illustration.

a. Paul reviews his past life, gives a list of the things he had given up for the service of Christ, estimates his present attainments and declares his purpose of still pushing on in the service of Christ. He says, "One thing I do," which reveals the supreme concentration of his life upon the goal of continuously growing more and more like his Master, "the prize of the upward calling of God in Christ Jesus."

II. DISCUSSION.

1. Forgetting things behind.

a. Some things to be forgotten. 1. *Past Sins.* The folly of vain regrets; a time wasting process. God's attitude: "I will forgive all your transgressions and your sins will I remember no more against you." Is there one you cannot forget? 2. *Past Failures.* Folly of mourning them or sitting down in them. Think of them long enough to learn their lesson, then go on. False inferences and discouragements from them. Trust in God and do the next thing. 3. *Past Neglected Opportunities.* The hopelessness of recovering them. How about our Christian life during the year? Has it grown any? Do we love Christ any better? Is prayer and Christian service any more of a joy? How about the Bible, the prayer meeting? Have we neglected these? Do we want a better Christian life? An inventory of regrets and purposes. 4. *Past Good Deeds and Successes.* Our long-ago conversion. A vivid experience somewhere. Our church membership. Any past religious event. What we have accomplished dur-

ing the past few weeks. People who are all the time reciting the past as a criterion. Every day is a new opportunity, a new temptation, a new duty, a new danger. Each day's strength needed for itself. 5. *Past Joys and Sorrows*. Remember them for their lessons but sternly shut them out as sources of undue discouragement or exaltation. Sin of brooding over them.

b. How shall we forget these things and get away from their consequences? 1. Not by resolving not to. Effect of this is to deepen them. 2. Not by belittling their consequences. 3. The remedy of the text. Forgetting the things that are past by pressing on to those that are before. The expulsive power of a new purpose.

2. Stretching on to those before.

a. Forgetting means leaving things that have hindered and weighed down. "Laying aside every weight and the sin that doth so easily beset us let us run with patience the race set before us."

b. Pressing toward the goal. Greek of this. An ideal in life. The Christian ideal. Our eye on it. The plowman and the son on the fence. The boy throwing a stone. The single eye. Let your Christian life and growth in itself be an ideal. What is the ideal? To think like Christ, to be like Christ, to do like Christ, to work like Christ. "To know Him and the power of His resurrection." This a personal, intimate relation with Him. Christ the person, our Saviour, guide, Master, friend, intimate companion. The end and aim of all we do. No true or safe Christian life without this. Thousands have it. All may have it. "Laid hold of by Christ and laying hold of Christ." A process as indicated by Paul.

c. For the prize of the upward calling of God. 1. There is always an "upward calling" for the Christian. Something higher and better than he has ever reached. It is a calling of God. It is eternal life, ever finding out and growing into Him. Illustration of man climbing a mountain: peak on peak. This will be heaven's chief content. 2. The Christian's "crowns" as stated in the Bible: joy, righteousness, glory. Simply the achievement of what we have struggled for.

d. The spirit of the race. Forgetting, stretching, running, eagerly, intently, enthusiastically, unladen, and undiverted.

III. CONCLUSION.

1. Some definite things to look forward to. Better motives. Loyalty to Christ rather than pleasing self. Kindness, forgiveness, helpfulness, charity. Better living, honesty, purity, industry, thrift, separation from the world. Better Christian service, supporting the church services. Giving personal work. A "yes" to every appeal. More use of the means of grace. Prayer, Bible, prayer meeting, Sabbath conduct. Meditation on religious truth.

2. A day by day process:

YOU AND TODAY

"With every rising of the sun,

Think of your life as just begun.

The past has shriveled, and buried deep

All yesterdays; there let them sleep.

"Nor seek to summon back one ghost
 Of that innumerable host.
 Concern yourself with but today.
 Woo it, and teach it to obey
 Your will and wish. Since time began,
 "Today has been the friend of man;
 But in his blindness and his sorrow,
 He looks to yesterday and tomorrow.
 "You and today! A world sublime,
 And the great pregnant hour of time,
 With God Himself to bind the twain!
 Go forth, I say, attain, attain!"
 —Selected.

* * * * *

(Pericopes)

THEME: *The Christian's Joy in Christmas.*

SCRIPTURE: Luke 2:1-14. **TEXT:** Luke 2:10-11.

HYMNS: Joy To The World.—*Antioch, C. M.*

Rejoice, Rejoice, Ye Christians.—*St. Columb, 76,76,D*

In the name of Jesus Christ, born as a babe in Bethlehem two thousand years ago, let me extend to you, dear friends, young and old alike, hearty good wishes for a blessed, happy Christmas season.

Some one has given me a card with a verse written on it to this effect:

"Love came down at Christmas,
 Love all lovely, Love Divine,
 Love was born at Christmas,
 Stars and angels gave the sign."

Let me try to embody the thought of that verse in my Christmas wish to you. May love come down to warm your heart amid all the coldness of this wintry world, "Love all lovely, Love Divine." May this love be the bright Star that shines in your sky by night. May it be the Sun that beams for you by day. And this love that comes to you, to cheer your life, to nourish your soul and to lead you safely to your Father's Home at last—may it always be that same Love that God poured out upon this prodigal world when, on Christmas, He gave His Son that He might be our Saviour.

The celebration of Christmas is an easy matter when all the world lends a hand as now it seems to do. There have been times, however, when the world was not so much interested, times when the keeping of the day was even banned by law. All through the years the selfishness of this world has been set against the tide of goodness that brought Christmas. And yet, Christmas is here with greater power than ever. What is

there in it that has so captivated the heart of Christendom? What is it that causes our church people to hold special services and to lift up their voices and sing? Why is the day what an old English rhyme calls it, "the welcomest day in all the year?" What is the Christian's joy in Christmas?

I. To begin the glad tale, it is a joy that is born out of the assurance that the God who is the Creator and Keeper of the world is a friendly-hearted God, One whose thoughts toward His world are thoughts of peace and not of evil.

Looking at the world and the tangled scheme of things, it is not always easy to believe this. Think of the wars that have been waged, cruel and bloody. How can God be called friendly when He permits them to go on? Think of injustice in the world—a favored few revelling in fatness and thousands starving for the necessities of life. How can a loving God permit such things? Such, I assert, is our human doubt and scepticism when we look at life and wonder what its meaning is.

That is but one side of the picture. Look at another—at Christmas! Jesus is born. God has sent Him, "Love all lovely, Love Divine." Wonderful are the words that fall from His lips. More tenderly than a mother caring for her child, He cares for all the wayward and the lost. Men are not ready to receive His ministrations; in their wrath they turn upon Him and nail Him to the cross—and still, in spite of all, He continues to do them good and to pray for them. Upon the cross He dies. But still His spirit lives and, through His church, His work goes on.

Studying this picture we see new light. The sins that bring such sorrow to earth are not by God's arrangement—they are here only because men insist on their being here. As for God—if He has sent this Jesus into the world to save men from sin—then, He must be the enemy of sin and He must be the Friend of man. After all, God has not cast off His world like a rebellious child. The world may be determined in its sin, but He is even more determined in His love. It may cost Him dear to redeem the world—He will do it at any cost—even at the cost of the life of His own Son.

As the Christian, studying Christmas, begins to see this his doubt and darkness flee away. He looks above and lo, the dark night of his sorrow becomes bright with many stars.

II. The Christian's joy in Christmas is a joy that grows out of the realization of countless blessings that have come to the world through the Christ born at Christmas.

What are the blessings that Christmas brings? We are often too busy at this season to appreciate them. We are too close to the mountain to see its greatness. We fail to see the woods because of the trees.

Christmas has altered the world's living. Do you know that one of the greatest scholars says that the world before Christ was a world in which the word "charity" was unknown? Do you know that history says that in the great Roman Empire—it was larger in the days of Jesus than our country today—there was not a single institution of mercy which could be called upon to help those who had no money to pay?

We speak of "a warless world." Pray God it will come. Our dream of a warless world is born, not only out of the sorrows of war, but out of the teachings of Him who is called "The Prince of Peace." If we ever have a warless world it will be because He came at Christmas to sojourn among us for a while.

Standing beside the manger in Bethlehem in reverent thought, the Christian sees the wonders Christ has wrought. Slowly he begins to understand. And as he does, millions of stars begin to shine in the dark sky overhead.

III. The Christian has a deep and abiding joy in Christmas because, in its kindness and good-will, he sees a glorious promise for better things to be.

Some day the Love that came down at Christmas shall melt every heart to faith and goodness. Some day the Christ who was born shall lead a vast host to follow in His steps. Following Him, they shall do His work. The world shall be changed as by magic. Every one trying to help his brother—peace and good will among the nations and in every heart and every home—every one loving God and serving Him—what would happen to the world if that took place!

The Christian is not a fool or a fanatic that he expects such a change as this to come overnight or that it will ever completely come in a world where sin has reigned so long.

Nevertheless, standing by the manger that cradles the King of all the world, sensing the power of the Love that has grown stronger as the years passed by, the Christian believes that Christmas today, good as it is, is but a small thing compared to the good that shall yet come from it.

Believing that, he lifts his eyes above and lo, the darkness of night is passed and the morning of an eternal joy is come.

PRAYER

Our Heavenly Father, we have experienced the joy of Christmas, and we have gleaned from it spiritual strength to carry us forward into the coming year. Give us insight into the meaning of the gift of Thy Son to the world of men, so that we may devote ourselves and that which is ours to the task which Thou hast chosen for us. Give us courage to repeat Paul's words, "This one thing I do," in our hearts, so that we may not go astray in our complex activities. In the past many of us might have said truthfully, "This one thing I do not do," in reference to Thy commandments, but with Thy help and love we shall be enabled to overcome our desires for fleeting things and chose that which is lasting and of Godly nature.

We ask Thee to forgive our past follies, our frailties and weaknesses, and lead us into the coming days with hearts aflame for Thee and Thy Kingdom. Amen.

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STALKER: Imago Christi.

BRUCE: Humiliation of Christ.

SHEPHERD: Humanizing of Jesus.

BAGGOTT: Faith of the Faithful.

PAGE: Incentives in Modern Life.

MACKINTOSH: Immortality and the Future.

ADDITIONAL OUTLINES

"Whose I Am and Whom I Serve." Acts 27:23.

1. Dedication: setting apart.
2. Consecration: serving.
3. Communion: association.

"As For Me and My House, We Will Serve the Lord." Josh. 24:15.

1. Man's highest service.
2. Man's loftiest resolve.
3. Man's sublimest influence.

OTHER TEXTS:

"This is He Who is ordained of God." Acts 10:42.

"And on earth, peace." Luke 2:14.

"It is He that shall save His people." Matt. 1:21.

"The people which sat in darkness saw a great light." Matt. 4:16.

SEED THOUGHTS

The carpenter or mason, having built the house, is paid for his work, and so leaves it to another to inhabit. The shipwright builds the vessel; the merchant owns it, the pilot guides it, the sea bears it, the wind drives it, the rocks split it, and the shipwright cannot help it. But He that made the world looks to it; as He gave it being, so He keeps it in being. The gardener has enclosed a piece of ground, planted it, fenced it, finished it, is still dressing it, yet weeds will grow, worms will eat the roots, and while he sleeps, thieves may break in and spoil it. But God so watches over His plantation that no power can alter the least piece of it without His will. The workman makes a curious watch, every pin and wheel is well placed, the spring and all in perfect tune, himself keeps it, and it goes well, yet will it gather foulness, and time will wear it. But God is so presential to every piece of His fabric, that He keeps it from rust, nor can time alter it, if eternity will preserve it.—Adams.

Never consider what thy sins have been; if thou come in, God will embrace thee in His mercy. Thy sins are all as a spark of fire that falls into the ocean, that is drowned presently; so are thy sins in the ocean of God's mercy.—Sibbes.

As the mother takes the new-born babe that can do nothing but cry, and folds it in her bosom, there to find its food, its warmth, its raiment, its everything; so God takes needy souls that can only cry out, "God be merciful to me a sinner," and wraps them up in the bosom of His love, there to find their food, their raiment, their all.—Beecher.

We ought not to judge men by their absolute excellence, but by the distance which they have travelled from the point at which they started.

There are some men whom God has so royally endowed that they are like a bird sitting on the topmost branch of the forest, and if God says to it, "Mount up," it has nothing to do but to spring into the air, singing as it goes towards heaven. But others are like a bird upon the ground, that has to disentangle itself from the bushes, and then to work its way among the darkling boughs before it can soar. The one may have done better by his outward wings, but the better inward wings of purpose and endeavor beat far stronger in the other, and bring him quite as near to God; for God dwells beneath the shade as much as above the forest.—Beecher.

Love is the first wheel that turns the whole soul about.
The back of love will bear a load of injuries.

SUNDAY SCHOOL LESSON

REVIEW: (The Pattern of Christian Living).

GOLDEN TEXT: "Have this mind in you, which was also in Christ Jesus." Phil. 2:5.

Teaching the Lesson

At this Christmas time we may well consider the precious empty things of Scripture. (1) The empty throne, testifying to the compassion of God as He sent his Son Jesus Christ to be our Saviour. (2) The empty cup testifying to the companionship of Jesus Christ. (3) The empty tomb testifying to the completion of Christ's work.

The teacher should call the attention of the class to the marvelous and providential preparation of God for the coming of the Saviour. It was one of those rare intervals in the world's history when there was universal peace. The hearts of the people of the world were weary and eager for a new religion. The decadence of the current religions had brought despair to thoughtful souls. (1) A peculiar nation had taken its place in history. (2) A wonderful book had appeared, (3) in an unusual land, and there awaited only the appearance of (4) a glorious man. These four elements might be discussed by the class under the leadership of the teacher.

Read G. A. Smith's "Historical Geography of the Holy Land." Consider, in connection with the golden text of the alternate lesson, "Have this mind in you which was also in Christ Jesus," (1) the devotion of Christ. He humbled himself. The Kenosis passage (emptying himself passage) of Philippians 2:5-8, is descriptive of the utter humiliation and sacrificial love of Christ. Consider also the amazing love of Jesus Christ. Chinese Gordon, loved and honored of the world, used to pick up boys from the gutters, made his home a training school, a hospital and alms-house, and started them out in honorable careers because he loved the lads. He called them his kings and kept track of their careers, sticking pins in a map of the world which hung over his mantel piece, indicating their place and employment. In the Sudan he said, "I would give my life for the Sudanese. All the time I was there, every night I used to pray that God

would lay upon me the burden of their woes, and relieve and save these poor people." How different that sounds from the account of the activities of an African slaver, just recently published. No one wonders that his lads used to scrawl on the fence the words, "God bless the Colonel," nor that he is the one Christian who is prayed for at Mecca. David Brainerd used to speak of the squallid and vicious Indians as, "My Indians, my poor people."

SERMON TO YOUNG PEOPLE

THEME: *The Old Paths and the New Way.*

TEXT: Jer. 6:16.

This is one of the great texts of the Bible but it has often been misinterpreted. Most people, if asked what it means, would probably answer that it bids us avoid any change in our dogmas or worship, tells us to be strictly conservative in matters of religion, following strictly in the steps of our fathers. But that is not the true message here. Jeremiah, remember, was a religious reformer, the mouthpiece of progress to a stolid generation who resisted all new ideas. It was his constant aim to show the men of his day the principle of development and progress inherent in all true life. "The thoughts of men are widened with the process of the suns." We cannot stand still. If men had acted on the principle of "No Change," we should have had no Christianity, no Reformation. We are all children in God's great school, and He is teaching us new things every day.

What, then, does Jeremiah mean by "the old paths, and the good way?" Surely, the way of rightness, of goodness, of obedience is also the way of Christ.

1. It is the path of sacrifice. All along its course we mark those tragic drops of blood which lead to Calvary. A story is told of St. Columba, the apostle of Scotland, that he was once baptizing a Highland chieftain in a rushing mountain river. So rapid was the current that they were like to be swept away, so the saint thrust the steel butt of his pastoral staff down into the bed of the stream to steady them. When they came out of the water, Columba suddenly noticed the chieftain limping, and blood streaming from his foot. At once he realized, with horror, what he had accidentally done. "Why did you not cry out?" he exclaimed. "I thought," was the Highlander's simple reply, "that it was part of the baptism." There is a deep sense in which that is true. Christians must share their Master's suffering. There is no true Christianity without the Cross.

2. It is the path of service. Whatsoever we do, says St. Paul, even if it is only eating and drinking, we are to do all to the glory of God, for the sake of His brethren and ours.

3. We are also called to follow the path of obedience. Submission to God's will lies at the very center of our faith.

4. The old path, the good way, is that of communion with God. That is the road beautiful which winds right up and over the hills into the heart of the Celestial city. On this last Sunday of another year, I would say

to you young men and women, very earnestly: confide yourselves bravely into the everlasting arms of love Divine and you need have no doubts nor fears for the future. "If you listen for God's voice," says a well-known preacher, "you will hear it even in the storm, in the wind, in the night. In the end He will call you to His side across the dark water: and if, like Peter, you say, 'Lord, teach Thou me to come unto Thee across the water,' He will answer, in one word of infinite love, 'Come!'"

SERMON TO CHILDREN

THEME: *Never Give Up!*

TEXT: Gen. 19:3.

Let me tell you a short Bible story. One evening, two angels came to visit Sodom. Sodom was a very wicked city but Lot lived there. Lot used to live with Abram, his uncle, and had been a very good man, even after all these years of living among sinful people, he had not altogether forgotten God. The angels were coming to warn Lot that the city was to be destroyed. Lot then could leave the city and save his life. When these angels entered the city, Lot saw them and hastening to them, invited them to stay all night at his house. He did not know they were angels. They refused his invitation. He coaxed them but still they did not accept. What do you suppose Lot did then? Read our text, the first part of the third verse of the nineteenth chapter of Genesis, and find out for yourselves. It tells us that "He pressed upon them greatly." He insisted that they stay all night and go on their journey the next day. This they did and by their advice, Lot's life was saved.

We might learn many lessons from this story but we are going to think of only one. It is this: never give up! Lot did not get discouraged and his invitation was accepted. We have been together now for a whole year. As you look back over the last twelve months, how do you feel about it? You have had some pleasant times. You have done some very fine things, too, during this year 1930, but you have made some mistakes, I am sure. It may be you have tried to do something and failed. As you think about all these things on the last Sunday of the old year, how do you feel about it? Are you very much discouraged? Are you saying to yourselves, "Oh, what's the use?" My brave little people, keep on. You have done well. Do not give up. Lot did not receive his angelic visitors immediately. He had to try many times. Follow his example and persevere; you will finally win out.

Lest you may begin thinking that I am not going to do anything but preach to you today, I must tell you a story. In the far east of Canada, there was a young man attending Sunday school in the city. His teacher was the very finest man a group of boys could ever have to tell them of God. One afternoon, the superintendent called in their class room. "Say, fellows," he said, "I have a job for one of you. There is a young man working in a shoe store down town. He is a stranger and goes nowhere to Sunday school. Can't one of you get him to join your class?" No one

spoke for a few moments. It was a task no one liked. At last, one boy, the shyest one in the class, for very shame's sake, said he would go and see him. Some days passed before he did and it was with no real pleasure that he undertook his task. He found a splendid looking fellow who shook his hand and said he was glad he called. As the boy was about to leave the store he said, "Thank you very much for coming in to see me. Come again sometime, but I tell you it is no use to ask me to go to Sunday school for I will not go." Two weeks went by and again the same young man called on the stranger. As the stranger came forward and shook his hand, he asked, "Well, what can I do for you today?" The young man replied, "Come with me to Sunday school when I call for you Sunday." It was no use, for the stranger refused. Often the Sunday school scholar called and the invitation was so cheerfully refused that he came again. At last the stranger, who really was a stranger no longer, said, "The only way to get rid of you is to go. I will be with you Sunday."

He came and attended almost every week, afterwards. His life, however, was not as he was taught on Sunday. After a few years, he left that city to live in Toronto. On his last Sunday, his teacher took him to one side and talked to him as only that splendid man could. With the passing of the years, he was almost forgotten. The World War came upon us and he was the first to enlist in the army. From the trenches of France, he wrote to his mother, "Mother, here on the battlefield, I have been converted and have determined to serve God all the rest of my life. What had most to do with it was the talk the Sunday school teacher gave me before I left the east for Toronto." Thus the perseverance of the boy, many years ago, was the indirect means of a brave soldier's conversion to God.

Boys and girls, do not give up. If you feel you have not done your best, ask God's forgiveness and begin again this coming year.

EVENING SERMON

THEME: *The Influence of the Bethlehem Manger.*

SCRIPTURE: Rev. 22:1-21.

TEXT: Rev. 22:1.

INTRODUCTION: This last chapter of the Book of Books is a picture of the consummation of the work of the Gospel of Christ. Today, the world presents an unfinished picture. Compare it with the completed work. Today, the influence of the Bethlehem manger is but partial. It has not done all that it is capable of doing. Man has thwarted that. The plows of the world are not as yet the recasting of all armament, nor the pruning hooks all made from spears. Gigantic are the means of counteracting the influence of Christ. Articles on the "next war" tell us of superhuman methods of crushing out all life on the planet. Christianity is hampered in its effort to rule the world. We speak too lightly of one's faith and practices that belie that faith. A Christian he may be called, but is he Christ like? In spite of all the counter agencies, the influence of the Bethlehem manger is evident. Read history and note the change. Manners, morals, philanthropic effort, and the like, are evidences that some-

where there has been at work a real influence for the noble things of life. 'Tis the influence of the Bethlehem manger.

I. *It Has Brought God Nearer to Man.* A sense of God's presence is ours that could not be without Christ's coming into the world. A near God is a real God, a faraway God is an unreal God. "Emmanuel, God with us" is a vital influence of the manger. One who knows his God as a real presence in life, associated with life's present problems as well as a spirit associated with life hereafter, has taken to himself the supreme source of power for every situation that life may afford. Jesus did not argue, He lived.

II. *It Has Given Men a Hope for a Better Future.* The year is closing. Who does not crave a better year than the passing one. It is right to hope for material advancement. But it is wrong to confine our hopes to things material. His presence in the world made it better. His spirit in the world today will uplift. He manifests His presence through your life. Hope for a better year and take Him into your lives in a way that surpasses all previous acceptance. That is a certain way of attaining that hope.

III. *It Has Given an Appreciation of Immortal Life.* "God is a God of the living not of the dead." In the Nativity, Christ came to dwell upon the earth. He lived as a man. Suffered and died as a man. Now the difference. He spoke to the writer of the Book as one who had immortal life. His promises to us are that we also may have that life.

CONCLUSION:

"Ring out the lust of greed and gold
Ring in the Christ that is to be."

MID-WEEK TOPIC

THEME: *The Will of the Spiritual.*

TEXT: John 7:14-22.

The will of the spiritual is Christianity's dynamic. If anyone is willing to do His will, he shall know about the teaching—whether it is from God or originates with Him. Before we are certain whether we can or cannot know, we must decide whether we are willing to do His will. It is this God-will that creates through man's experience, spiritual fruit.

I. The will of the spiritual.

In considering the importance of this will of the spiritual, Mr. Lane says: "You might as well expect to give a boy an education by rubbing an encyclopedia on the top of his head as to expect to redeem the world by mere humanitarian methods."

Mr. Moody meant to express the same thought in his homely figure, "You cannot purify the water in a well by painting the pump." In order to understand this highest spiritual sense, it must be experienced. We may argue as to what Christ can do for us, or what He has done for other people, but to know the direct power over my own life, I must possess this spiritual will.

II. Such an experience would indicate that we had caught the Christ, rather than the custom of quarreling about the Christ. Talk Christ, but live Christ. If you present Him through your method of life, no one can misunderstand what you say. Jesus says, "Forsake dead law; be energized and vitalized by a spiritual contact."

YOUNG PEOPLE'S SOCIETY TOPICS

CHRISTIAN ENDEAVOR and B. Y. P. U.

Intermediate: How Can We Bring "Good Will to Men" in the New Year? Rom. 12:15-18.

Junior: Some Things We Have Learned this Year. 1 Thess. 5:21, 22.

Young People: Things This Year Has Taught Us. Deut. 8:1-6.

Helpful Reading

WALLACE: Overcoming Handicaps.

SMITH: Our Lord's Earthly Life.

JONES: The Master and His Method.

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